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CYCLOPEDIA OF METHODISM -- LETTER-C (0436--0780)

Embracing Sketches of Its Rise,
Progress and Present Condition,
With Biographical Notices
And Numerous Illustrations.
Edited by Matthew Simpson,
One of the Bishops of the Methodist Episcopal Church.

Fifth Revised Edition
Philadelphia: Louis H. Everts 1882
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0436 -- CABELL, B. F., A. M., Professor in Warren College, Ky., was born in Campbellsville, Ky., June 6, 1850. He was converted in 1867 at Bedford, Ind.; was educated in the Ohio Wesleyan University, and became a local preacher in the M. E. Church South. In 1875 he was elected professor in Warren College.

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0437 -- CABINET is a term sometimes employed to designate the bishop and presiding elders when, in session at an Annual Conference, they are engaged in arranging the appointments for the ensuing year. Sometimes it is applied to the presiding elders only, when reference is made to the bishop and his cabinet. It originated from the fact that the bishop calls together the presiding elders to advise and assist in the appointments, and they thus resemble cabinet officers. It, however, is not mentioned in the Discipline, and has no legal recognition by the church. (See COUNCIL)

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0438 -- CAIRO, ILL. (pop. 9584), the capital of Alexander County, situated on the Ohio and Mississippi Rivers, and on the Illinois Central Railroad. It is one of the most important cities in Southern Illinois. In the minutes of the church it is first mentioned as a mission in 1851, when Henry C. Blackwell was appointed to it. He reported in 1852, 92 members and 4 local preachers. The M. E. Church (1876) has 136 members and 165 Sunday School scholars. The M. E. Church South has a few members, and also the African M. E. Church.

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0439 -- CALAIS, ME. (pop. 6174), situated in Washington County, on the St. Croix River, and also on the St. Croix and Penobscot Railroad. This city is thirty miles from the sea, at the eastern extremity of the state, opposite the British town of St. Stephen, the river forming a part of the boundary between the United States and the British possessions. Calais was for a long time included in the St. Croix circuit. In 1827 the name of the circuit was changed to Calais, and the work was supplied by Josiah Eaton. In 1828 it reported 58 members, and had as pastor Nathaniel P. Devereux. In 1829 it reported 67 members, when Josiah Eaton was returned. The progress of Methodism was slow for a long time, the place sometimes declining to a mission but the progress now is more marked. It is in East Maine Conference...

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0440 -- CALCUTTA (pop. 450,000), a city of Hindustan capital of the province of Bengal, and the metropolis of British India. It was founded by the East India Company in 1686. The great majority of the native inhabitants are pagans and Mohammedans. For the English residents there are 6 Roman Catholic churches, 12 Church of England, and 8 of other Protestant denominations. There are also a Greek and Armenian church, a synagogue, 74 mosques, 167 Hindoo temples, and 1 Chinese temple. Methodism was introduced into Calcutta by the Wesleyans of England, in 1830. They now report 2 ministers, with a membership of 219, and a native agent, who preaches in the Bengali language. Their services have been confined chiefly to the English people and to the native pagans.

The services of the M. E. Church were introduced by William Taylor in 1872, who commenced preaching in the English language, and to the natives through interpreters, and organized societies among the Eurasian population, or native descendants of European or mixed parentage. These people, speaking the native dialects as well as the English, have become missionaries among the different races. Since that time the South India Conference has been formed, embracing Bombay, Calcutta, and Madras provinces. In Calcutta two churches have been erected, and religious service is also held in a number of halls. The reported statistics are: 187 members and 210 Sunday School scholars. There are also special services held for seamen, which have proved very beneficial.

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0441 -- CALDWELL, Merritt, A. M., professor in Dickinson College, was born in Hebron, Me., Nov. 29, 1806, and died in Carlisle, Pa., June 6, 1848. he was early trained under religious influences, and graduated with honor at Bowdoin in 1828. He was immediately elected principal of the Maine Wesleyan Seminary, where he remained until, in 1834, he was elected Professor of Mathematics and vice president of Dickinson College. While he was accurate and thorough as a mathematical teacher his mind was particularly occupied with metaphysical and literary questions. In 1837 he was transferred to the chair of Metaphysics in which he remained until his death. In addition to his college pursuits, he took a deep interest in the moral questions of the day, and was especially active in promoting temperance. In 1846 he visited England as a delegate to the world's convention, and took an active part in forming the Evangelical Alliance. After his return his health, which had been improved by his tour, became greatly enfeebled, and he gradually sank with consumption. He was a man of great mental strength, yet with unusual kindness and amiability. As

a professor, he was a favorite of the students, because of his clear and happy manner of stating truth. As a writer, he was logical and forcible, and notwithstanding his imperfect health he found time to prepare several works. Among these were "A Manual of Elocution, including Voice and Gesture," one of the best books on that subject published, "Philosophy of Christian Perfection," "Christianity Tested by Eminent Men," and "The Doctrine of the English Verb."

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0442 -- CALDWELL, T. H., a distinguished lawyer and judge, represented the Tennessee Conference at the General Conference of 1872. His commanding influence in the church led to his selection to this important position.

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0443 -- CALENDAR OF MINISTERIAL DUTIES IN CIRCUITS (English Wesleyan). -- The following a an outline of the monthly rounds devolving upon every superintendent in the discharge of his ordinary official duties in his circuit work. (omitted)

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0444 -- CALENDAR OF MINISTERIAL DUTIES IN CIRCUITS (English Wesleyan) (pop. 864,686). -- In extent of territory this state exceeds every other in the Union except Texas. It contains 188,981 square miles, and it is supposed 90,000,000 of acres are capable of being made productive. Its population has grown very rapidly. By the census of 1850 the number returned was only 92,597. Its natural scenery, embracing the Sierra Nevada Mountains, the Yosemite Valley, and the Pacific coast, is exceedingly grand. In 1819 the boundary line between Mexico and the United States, from the Rocky Mountains to the Pacific, was fixed at 42 degrees N. latitude, which is the northern boundary of California. Mexico, from the period of its conquest, belonged to Spain, until, in the Revolution of 1824, it became independent. At the close of the war between the United States and Mexican, Upper California was ceded to the United States, in 1848, and it was admitted into the Union as a state in 1850.

The Spanish Romanists were the first colonists ... Their first mission at San Diego was founded in 1769. By the aid of money collected for what was termed the "California Pious Fund," they gained great influence in the territory, and the names of the towns and cities are suggestive of their presence and power. In 1831 they had thirty-one missions in Upper California ...

Methodism was introduced shortly before the discovery of gold. On the 24th of April, 1847, Rev. William Roberts, of New Jersey, and Rev. Jas. H. Wilbur, of Black River Conference, entered the Golden Gate on a sailing vessel, which cast anchor in the Bay of San Francisco. A small Mexican village called Yerba Buena, made of adobe bricks and covered with earthen tiles, had been built among the sand-hills. This was San Francisco in embryo. California at that period was a portion of Mexico. Mr. Roberts had been appointed superintendent of the Oregon mission, which had been started by Jason Lee and his co-laborers. Messrs. Roberts and Wilbur were on the way to Oregon to engage in mission work. As the ship would not proceed on her voyage up the coast for some weeks, Mr. Roberts and his colleague deemed it proper to make journeys to the

various villages in the valleys that could be visited by travelers on horse-back. They went to Sonoma, Napa, Sante Clara, San Jose, Pajaro (now called Watsonville), and Monterey.

They obtained all possible information, and sought opportunities for preaching the word. Two Sundays were spent in San Francisco, one of the missionaries preaching on board the ship and the other in a storeroom in the village. Six persons were found who had been Methodists in other lands, who were formed into a class, and Aquilla Glover was appointed leader. A Sunday School was also organized. This was the first Methodist society in California, and the first Protestant organization on the Pacific coast, south of the Oregon mission.

Having spent forty-five days in explorations around San Francisco, the missionaries proceeded northward to the field of labor assigned them. Before sailing from San Francisco Mr. Roberts prepared a report, and sent it by the hands of Colonel J. C. Fremont, to the missionary secretary at New York, urging the importance of sending missionaries at once to California. During the summer and fall of 1847, John Trubody and family arrived, and stopped in San Francisco. They were members of the M. E. Church, and at once united with the class. Quite a band of immigrants, having crossed the plains, located at San Jose. Of that number there was providentially a young man, with his family, who was a local preacher, -- Mr. Elihu Anthony, -- who had formerly resided near Fort Wayne, Indiana. Mr. Anthony it once formed a class of twelve members, which soon numbered about thirty. This was the second church organization in California. Some of the original twelve remain in the church to this day, while others are fallen asleep.

Mr. Anthony soon crossed the mountains, and pitched his tent at Santa Cruz, where he still resides. There he formed a class, and appointed Silas Bennett leader. This was the third society. The fourth was soon formed at Pejaro, or Watsonville, and H. G. Blandell was appointed leader. Mr. Blandell now resides in Nevada, having served two terms as governor of that state. He was a member of the General Conference in Brooklyn in 1872.

Mr. Anthony visited the several classes as often as practicable, and preached the word. Corresponding with Superintendent Roberts, his work was approved. The discovery of gold in the mountains sadly embarrassed all efforts which the few were putting forth to plant the church of Christ on the coast. The male members went in search of gold, and the regular services were measurably discontinued.

The General Conference held in Pittsburgh in 1848 formed the Oregon and California Mission Conference. In the fall of the some year, Rev. Isaac Owen, of Indiana Conference, was appointed a missionary to California, and a few months later, Rev. William Taylor, of Baltimore Conference, was also appointed to the same field. The former was sent across the plains with farm-wagons, drawn by oxen, and the latter sailed from Baltimore by way of Cape Horn. They left for the Pacific early in the spring of 1849.

Before leaving Baltimore, Mr. Taylor purchased a church, and had it shipped for San Francisco. Gold having been uncovered immigrants from all portions of the world were soon on the way to the new Eldorado. In the spring of 1849, Mr. Roberts had timbers hewed, split, rived, shaved, and prepared for the erection of a church, and shipped from Oregon to San Francisco.

There was not a saw-mill on the coast between Alaska and the isthmus of Panama at that time. Mr. Roberts came down with his church material.

Finding Rev. Asa White and family in a tent on the hillside, and John Trubody and family in the same locality, a council was held, a church lot was purchased on Powell Street, where the First Methodist church now stands, and preparation was made for erecting the church. Mr. White, then past middle life, was an active, earnest, and eminently useful local preacher. He held regular services in his tent every Sabbath, and week-evening prayer-meetings, till the arrival of a regular pastor. Father White also collected funds to meet the expenses of building the church.

On the 21st day of September, 1849, the ship arrived, having on board the missionary and family for whose speedy and safe arrival earnest prayers had been daily offered for many months. Mr. Taylor received a most cordial and brotherly greeting. The new house of worship was nearly inclosed. It was soon completed, and formally dedicated. Intelligence was soon received that Mr. Owen and family had crossed the mountains, and were traveling slowly toward Sacramento. On comparing notes, it was ascertained that on the same Sabbath Mr. Taylor commenced his ministry in San Francisco. Mr. Owen stood under the outstretched boughs of a forest tree at Grass Valley and preached the gospel to his fellow travelers. Pressing onward with his exhausted teams, Mr. Owen and family reached Sacramento about the middle of October.

Dr. W. G. Deal, a local preacher, had been holding services, but no society had been formed. The church shipped from Baltimore had been sent to Sacramento, and lay in a heap on a church lot which had been secured. Sunday came, and the services were held in the shade of a tree on the church lot. Before pronouncing the benediction, Mr. Owen, pointing to the lumber, said, "We will occupy our new church next Sunday." They, of course, did so, as he always redeemed his pledges.

Mr. Taylor's work included San Francisco and all the villages that he might be able to reach. Mr. Owen's field included Sacramento and the regions round about. Local preachers were secured and pressed into service whenever it was possible. Rev. James Corwin, who had come from Indiana, was sent to Stockton, where he formed a class, and engaged at once in building a house of worship. The societies at Santa Clara, San Jose, Santa Cruz, and Watsonville were re-organized, and regular services were established.

Never were pastors more actively employed than were Isaac Owen and William Taylor during their first year in California. Calls and urgent appeals came from all sections of the country. In many mining camps the laymen organized societies and conducted religious services. Some men commenced to preach who had never before heeded the call to engage in that work. In 1850, Revs. S. D. Simonds, of Michigan, E. Bannister, of Genesee, and M. C. Briggs, of Erie, were added to the corps of laborers. Mr. Simonds was appointed to Benicia and Sonoma, Mr. Bannister opened a select school in San Jose and Mr. Briggs was appointed to Sacramento.

In 1851 a larger number of ministers arrived, and entered at once into the work. In August the first annual meeting, or district Conference, convened in San Francisco, William Roberts presiding. Nine preachers were present. Twelve churches and five personages were reported. There were 507 church members and 192 probationers. On the 10th day of October, 1851, the first

number of the California Christian Advocate was issued. It was published by a committee, and edited by M. C. Briggs and S. D. Simonds.

In the month of June of that year a charter for the University of the Pacific was obtained. It was located at Santa Clara, and E. Bannister was placed in charge of it. The preparatory department was soon opened for the reception of pupils. Early in 1852 some ten or eleven additional ministers arrived, who found fields ready for cultivation. In 1852 the General Conference separated California and Oregon, and formed each into an Annual Conference. California was divided into two districts, and Isaac Owen and J. D. Blain were appointed presiding elders.

On the 3d of February 1853 the first session of the California Conference opened in the church on Powell Street, San Francisco, Bishop E. R. Ames presiding. Thirty-five preachers were present, including supplies and candidates for admission. Twenty-six churches and ten parsonages were reported; Members, 1334; probationers, 115. Fifty-one preachers were appointed to fields of labor. The work was divided into three districts, and Isaac Owen, J. D. Blain, and John Daniel were appointed presiding elders. The church on the coast of California was now fairly organized.

The General Conference, in 1860, made provision for establishing a book depository in San Francisco. A lot was secured on Mission Street, on which a store was erected, and the business opened in 1862, E. Thomas, then the editor of the Christian Advocate, being in charge.

In 1864 the General Conference divided the work, setting off that portion lying east of the western summit of the Sierra Nevada Mountains into a separate Conference, which took the name of Nevada. In 1875 the California Conference was again divided, by a line starting on the ocean beach at the northwest corner of San Luis, Obispo County, and running eastward along said county line and along the north line of Tulare County to the Nevada line. The portion of the state north of said division line and the Sandwich Islands, constitute the California Conference. That portion of the state lying south of division line constitutes the Southern California Conference.

In 1876, in the California Conference there were 105 churches; there were 105 parsonages; the number of church members, 7640; probationers, 1675; total, 9315. In Southern California Conference: church members, 1257; probationers, 200; total, 1457; churches, 13. In Nevada: church members, 585; probationers, 101; total, 686; churches, 12; parsonages, 13.

The Chinese mission located in San Francisco, under the superintendence of Rev. Otis Gibson, was opened in 1868. The buildings are commodious, the schools are well attended, and a small but growing church of native converts are the fruits of this enterprise of the church.

The M. E. Church South also established services at an early period, as a number of miners and business men had emigrated from the Southern states. They now have two Conferences in the state, the Pacific and the Los Angeles. The former reports (1875) 3842 members and 2574 Sunday School scholars, and the latter 875 members and 521 Sunday School scholars. The Church South has also established the Pacific Methodist College, and has published a paper. The African M. E. Church has a few members.

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0445 -- CALIFORNIA CHINESE MISSION. -- From its commencement the providential aspect of the Chinese immigration to our shores attracted the attention of all the evangelical churches in the land. The Baptists and Presbyterians at once commenced Christian missions among these strangers. The California Annual Conference of the M. E. Church earnestly advocated the importance of occupying this providential field; and in 1868, Rev. Otis Gibson, who had spent ten years in the Foo-Chow China mission, was appointed by Bishop Thomson missionary to the Chinese on the Pacific coast.

Mr. Gibson proceeded at once to his appointed field of labor, and spent the first two years in an examination of the field, in arousing the Christian element of the whole coast to a sense of the moral and religious obligations imposed upon it by the presence of these idolaters, and in inaugurating and organizing a general system of Chinese Sunday and evening schools for instruction in the English language by Christian men and women.

Special missionary collections were also gathered to the amount of \$9000, gold coin, which, together with an appropriation from the Missionary Society, enabled the missionary to purchase a very eligible lot, and erect the commodious and well-furnished mission-house, 916 Washington Street, San Francisco...

Besides the services at the mission-house, the mission daily, except Saturdays, opens a chapel, 620 Jackson Street in the heart of Chinatown, for preaching the gospel in the Chinese language to such of the passing crowds as may be willing to enter. This chapel -- "Foke Yam Fong," The Gospel Temple -- is the only preaching place in Chinatown proper, and is now well known to the Chinese population as the place where they can any day at two o'clock P. M. hear about the "Jesus" religion. Here annually for the last four years many thousands of Chinese have heard something about the gospel of Christ, and we can but hope and believe that some of this good seed will in God's own time bring forth fruit to his glory, some thirty-fold, some sixty-fold, and some a hundred-fold...

The gospel temple preaching has been continued with increasing interest and larger attendance. The asylum and girls' school department of the mission is under the supervision and patronage of the Woman's Missionary Society. This society employs a missionary, Mrs. Jane Walker, who devotes her whole time to the care and education of the poor Chinese women and girls who seek this refuge from a slavery worse than death. During the last three years seldom less than twenty, a part of the time as many as twenty-six, of such women and girls have been inmates of this institution, boarded, clothed, and schooled by this society. As many as seventy-five different women and girls have shared for a longer or shorter time the privileges of this asylum. Ten have been returned to China at their own request. Fifteen have professed faith in Christ and have been received into the church. Seventeen have been legally married, seven of which number are married to Christian men, thus forming, in a small way, a pattern and nucleus of the Christian home among the Chinese.

This mission, while it has not been at all behind other missions in direct evangelistic work and results, has gained a commanding influence in the community, both Chinese and American. It

has stood in the front rank of the defenders of the treaty and constitutional rights of those persecuted and defenseless strangers, and has always been particularly obnoxious to the anti-Chinese politicians and to the Irish papists.

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0446 -- CALIFORNIA CHRISTIAN ADVOCATE is a weekly periodical of the M. E. Church, published at San Francisco. It was started and conducted for some time as a private enterprise. The General Conference of 1852 directed that it should be published under the direction of the book agents at New York. But, owing to difficulties arising out of its indebtedness, the book committee advised the agents not to incur the expense. In 1854 it was suspended. But being revived, the General Conference made an appropriation to it, and elected Rev. Eleazer Thomas editor who continued to fill the office, by re-election, until 1868. He was succeeded by H. C. Benson in 1868; and in 1880, B. F. Cravy was elected editor. It is under the control of a publishing committee of three ministers and two laymen, appointed by the General Conference. The circulation (1880) is about 2600.

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0447 -- CALIFORNIA CONFERENCE, M. E. CHURCH. -- The territory occupied by this body was originally included in the "Oregon and California Mission Conference" with William Roberts as superintendent. It first convened at Salem, Oregon, Sept. 3, 1851. The California district, of which Rev. Isaac Owen was presiding elder, then embraced 759 members and about 12 preachers. The first session of the California Conference was held in San Francisco, Feb. 3, 1853. It reported 1388 members, 36 traveling preachers and 48 local.

In 1876 Southern California Conference was separated from it. It now embraces "that part of the state of California lying west of the summit of the Sierra Nevada mountains, and north of a line commencing at the northwest corner of San Luis, Obispo County, and extending eastward with the northern line of San Luis, Obispo, and Tulare Counties, and also the Sandwich Islands."

The statistics of the Conference (1876) are as follows: preachers, 135 Sunday School scholars, 11,802; members, 9330 churches, 105.

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0448 -- CALIFORNIA CONFERENCE, AFRICAN M. E. CHURCH, was organized by Bishop Campbell, at San Francisco in 1865. Its boundary includes "the states of California, Oregon, and Nevada with Washington Territory, Idaho, and Utah. Within these boundaries the colored population is not large, and is widely scattered; and consequently the growth of the church has not been rapid. In 1869 there were reported 10 churches, 2 parsonages, 303 members. In 1875 the reports show 11 churches 213 members.

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0449 -- CALL TO THE MINISTRY. -- See MINISTERIAL CALL.

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0450 -- CALLAHAN, Ethelbert, a lawyer in fine standing in Illinois, devoted to the interests of the M. E. Church, of deep and unaffected piety, and of signal influence in the community where he resided. He was the first lay delegate from the Southern Illinois Conference to the General Conference of 1872.

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0451 -- CALLENDER, N., a Methodist Episcopal minister, was born in Clinton Co., N. Y., Sept. 18, 1800, and died in Louisville, Ky., Feb. 6, 1876. He was converted in Leesburg, O., in 1819, licensed to preach in 1825, and received on trial in the Pittsburgh Conference the same year. Having acquired a knowledge of the German language, after spending several years in the English work, he assisted Dr. Nast in the German work, and was one of the pioneers of German Methodism in this country. In 1839-40 he was placed in charge of the Pittsburgh German mission district, the first of the kind organized in the church, and during that time he aided in building the first German Methodist church in the United States. In 1840 he was appointed to the New York German mission. In 1842 he was appointed chaplain to the Western Penitentiary, Pa. In 1845 he re-entered the English work, filling several charges until 1854. From that time to 1859 he presided over the Michigan and Cincinnati German districts. From 1860 to 1862 he was again in the English work, spending a part of his time as Bible agent in Southern Ohio. From 1863 to 1865 he acted as hospital chaplain at Camp Dennison Ohio. From 1866 to 1871 he filled several charges, until failing health compelled him to superannuate. The closing years of his life were spent in great suffering, yet he expressed strong confidence in God, and calmly passed away to his rest.

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[Please Note: The statement of Calvin's erroneous doctrine below does not constitute an approval of it. It is merely the statements of some facts about Calvin's teaching, which was much in error. -- DVM]

0452 -- CALVINISM is properly the system of theology taught by John Calvin. The word, however, is generally used in contrast with Arminianism, and it denotes a theory of grace and predestination stated by Calvin, and held by a number of the churches. It asserts:

1. "Predestination we call the eternal decree of God, by which he hath determined in himself what he would have to become of every individual of mankind, for they are not all created with a similar destiny; but eternal life is foreordained for some, and eternal damnation for others. Every in an, therefore, being created for one or the other of these ends, we say he is predestined either to life or death. We affirm that this counsel, as far as it concerns the elect, is founded on his gratuitous mercy, totally irrespective of human merit; but that of those whom he devotes to condemnation, the gate of life is closed by a just and irreprehensible, but incomprehensible judgment."

To show that this decree of predestination does not depend upon the foreknowledge of character, it is added,

"It is a notion commonly entertained that God, foreseeing what would be the respective merits of every individual, makes a correspondent distinction between different persons; that he adopts as his children such as he foreknows will be deserving of his grace, and devotes to the damnation of death others whose dispositions he sees will be inclined to wickedness and impiety. Thus they not only obscure election by covering it with the veil of foreknowledge, but pretend that it originates in another cause."

Again:

"Many, indeed, as if they wished to avert odium from God, admit election in such a way as to deny that anyone is reprobated. But this is puerile and absurd because election itself could not exist without being opposed to reprobation: whom God passes by he therefore reprobates, and from no other cause than his determination to exclude them from the inheritance which he predestines for his children." -- Calvin, Institutes.

At the same time Calvin denies that his doctrine makes God the author of sin, saying,

"Their perdition depends on the divine predestination in such a manner that the cause and matter of it are found in themselves. For the first man fell because the Lord had determined it should so happen. The reason of this determination is unknown to us. Man, therefore, falls according to the appointment of Divine Providence, but he falls by his own fault."

2. Calvin taught that the death of Christ should efficaciously redeem all those, and those only, who were from eternity chosen to salvation and given to him by the Father.

3. That being born in sin, all men were subject to wrath, and without the regeneration of the Holy Spirit they were neither willing nor able to return to God, and that that regenerating grace was bestowed only upon the elect.

4. That while the human will is in some sense free, being able to exercise the power of choice on many subjects, yet it never will choose to commence a holy and divine life unless the heart is regenerated by the holy Spirit, and that regenerating power is given only to the elect.

5. That those who have been truly called by the Holy Spirit, though they may fall into sin, are never deserted by that Spirit so that they pass into eternal destruction.

"So that not by their own merits or strength, but by the gratuitous mercy of God, they obtain it, that they neither totally fall from faith and grace, nor finally continue in their falls and perish."

These views taught by Calvin, and in part by the Synod of Dort, have been to some extent modified by what are termed moderate Calvinists. Among the Methodists these doctrines are held only by a comparatively small branch, which are known as Calvinistic Methodists, or the followers of Whitefield in England, and of Howell Harris in Wales.

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0453 -- CALVINISTIC CONTROVERSY.-- The most bitter and protracted controversy in which Methodism has taken part has been known as the Calvinistic Controversy. In 1740, Mr. Wesley, finding his societies troubled by Calvinistic teachers, published a sermon on Free Grace. It had a powerful influence on the public mind in England, strengthening the advocates of Arminianism, and greatly irritating Calvinistic ministers.

It called forth a large number of replies, some of which were argumentative, but the great majority severely denunciatory. From that time forward, everywhere, the followers of Mr. Wesley were assailed because of their Arminian principles. After he had formed his Conference, so strong became the feeling of opposition toward him on the part of many of the Calvinistic ministers of the Church, that in 1771 a circular was published inviting the ministers generally to assemble at the time of Mr. Wesley's Conference, and to go in a body and utter their protest against his sentiments. This circular, so unwise in its character, and designed by force of public opinion to prohibit the utterance of free thought, occasioned the publication of Mr. Fletcher's celebrated Checks to Antinomianism, a work which in its age proved a most powerful weapon against Calvinism.

Other works followed in defense of universal redemption, and everywhere the Methodist ministers found themselves obliged to maintain and defend their views in the pulpit. The controversy was not confined to England. The early Methodist preachers in America were assailed and reproached for the same cause. Wherever they went they preached with earnestness an unlimited atonement, and the possibility of salvation for every human being. The result of this controversy was that Calvinistic preaching became greatly modified, and that Arminian sentiments have spread more and more widely.

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0454 -- CALVINISTIC METHODISTS. -- As stated in the article on Methodism (see METHODISM), the small company of earnest men who were distinguished as leaders in the revival in the middle of the eighteenth century did not perfectly agree in their theological views. John and Charles Wesley were earnest and decided Arminians; Whitefield, with others, were as decidedly Calvinistic. This difference of opinion, however, did not prevent their most earnest and hearty co-operation for a time; but when societies were formed, the spirit of controversy arose, and as the result, those adopting different opinions affiliated together.

The followers of Whitefield, embracing the Rolands, Williams, Humphreys, and Cennick, espoused Calvinistic tenets, and went so far as to denounce as heretical a contrary faith. In Wales, Howell Harris had preached an earnest gospel before the conversion of Whitefield. When the controversy arose, he also adopted the Calvinistic view; and when his societies were organized in 1743, they became known as the Welsh Calvinistic Methodists.

After the death of Mr. Whitefield, the Calvinistic societies were divided into three distinct sects.

The first was known as Lady Huntingdon's Connection (see HUNTINGDON), which were societies established by ministers supported chiefly by her, and the work was greatly aided by a college founded by her at Trevecca.

Secondly, the Tabernacle Connection, or Whitefield Societies. These during the life of their founder were united together through him, but after his death they separated into distinct churches, and have generally become Congregationalists.

Thirdly, the Welsh Calvinistic Methodists (which see). These were the offspring of the labors of Howell Harris, to which we have already alluded, and in their general organization and arrangement in many points resemble the Wesleyan Methodists. They have Conferences classes, and other Methodistic usages. They are confined, however, almost entirely to Wales, and the Welsh population in the United States.

While there remained but little direct results of the labors of Mr. Whitefield and his coadjutors, they were instrumental in arousing the public mind in many parts of England and of the United states, and through their efforts many of the Calvinistic churches were greatly revived. They now number probably about 80,000 60,000 being in Wales, and about 4000 in the United States. On account of doctrinal views, they affiliate more with the Presbyterians than with other Methodist bodies.

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0455 -- CAMBRIDGE, MASS. (pop. 52,740), a suburban city of Boston, separated from it by the Charles River. It was settled in 1631, and was at first called New Town. In 1638 the name was changed to Cambridge. It is the site of Harvard University, and it is said the first printing press in America was established here, in 1693. Though probably visited by Jesse Lee, Methodism was not established until a much later period. It contended with difficulties here as in many parts of New England. Recently the progress has been more satisfactory.

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0456 -- CAMDEN, N. J. (pop. 41,658), the capital of Camden County, on the Delaware River, opposite Philadelphia, and connected with all important points in the state by railways. It was incorporated as a city in 1831, and has had a rapid growth, as may be seen in the fact that in 1850 its population numbered only 9475. Its rapid growth is largely due to the overflow of the population of Philadelphia. Camden is first mentioned in the minutes in 1811, when it had 190 members, and John Woolson was pastor.

In 1812 it had 390 members, and with Burlington constituted one charge. In 1813 it reported 479 members. This year its name disappeared from the minutes, and did not reappear until 1825. During most of the interval Camden was included in Gloucester circuit. Its name again disappeared after 1825, and did not reappear until 1828, when Edwin Stout was pastor. In 1829 it was connected with Gloucester circuit, when Jacob Gruber and Richard M. Greenbank were in charge of the circuit.

While on this circuit, Mr. Gruber was once taken to task by a steward of Camden for his general uncouthness. Mr. Gruber listened to the criticism with some uneasiness, and when it was ended replied to the critic, "Oh, very well; you want me to preach very nice and fine when I come to Camden among the fashionable people, -- I'll try." He did try, and in a measure succeeded, but in the course of his sermon managed to utter some of his most stinging sarcasms on formal and fashionable Methodists. After that he was allowed to preach in his natural style.

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0457 -- CAMPBELL, David, of Newark, N.J., was born at Caldwell, Essex Co., N. J., Oct. 27, 1810. He was brought up on a farm, and was apprenticed in a manufactory at Caldwell, where he worked until 1830. He then removed to Newark, where, in 1831, he joined the Halsey Street church, in which he has remained a member until the present time (1877). Since 1840 he has been extensively engaged in business, and while he has refused many offices to which the public have desired to call him, he has at various times served in important positions connected with the city and its councils. In the church he has served as class-leader and trustee, and has been president of the board of trustees for thirty-five years. When the Newark Wesleyan Institute was commenced he was one of its most devoted friends, and so continued for ten years. He has also been a member of the Camp-Meeting Association for Newark Conference, and in 1877 was elected president of the board. He was one of the founders of the Collegiate Institute at Hackettstown, and was trustee and president of the board, and one of its most liberal contributors. In 1877 he was elected trustee of Drew Seminary, but felt compelled to decline. He was elected as the first lay delegate from the Newark Conference to the General Conference. His success and influence in business circles have led to his connection as director with various banking and insurance institutions, of one of which he was president.

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0458 -- CAMPBELL, Jabez Pitt, one of the bishops of the African M. E. church was born in Slaughter Neck, Sussex Co., Del., Feb. 6, 1815. Though born free he was given as collateral security for debt, and in order to escape being sold into slavery fled to Philadelphia in 1828. At ten years of age he was converted and joined the church, and was licensed to preach in 1837. He entered the traveling connection in 1839, and was sent as a missionary to assist in the New England work. He filled various appointments until 1856, when he was elected book steward and editor of the Christian Recorder. He represented his church at the General Conference of the M. E. Church in 1864, and was at the same session elected bishop. He entered at once on his duties, and, visiting California, organized that Conference in 1865. Returning East, he visited the Southwest, and organized the Louisiana Conference. In his different journeys it is estimated that he traveled during the quadrennium from 1864 to 1868 40,000 miles. He has charge of the sixth episcopal district, embracing the States of Georgia, Florida, Alabama, and Mississippi.

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0459 -- CAMP-MEETINGS. -- This name has been given to a class of religious services held in the open air, and continued usually for from five to ten days. A grove is selected near some thoroughfare: within it, a stand or platform is built, and sittings arranged to accommodate several

thousand people; around these, in the form of a square or circle, are pitched or erected tents to accommodate those who lodge upon the ground. Originally small cotton or cloth tents were used; subsequently small plank structures, and now, at some grounds, which are purchased and held by associations neat and pleasant temporary buildings are erected.

The public services are held at the stand, where sermons are delivered, and general prayer-meetings are conducted in the space immediately before it; and large tents are frequently provided, in which a number of prayer-meetings are simultaneously conducted. In the intervals between public services, those who tent upon the ground are expected to devote nearly all their time to religious services, either in the tents or within the inclosure.

This class of meetings originated in 1799, on the banks of the Red River, in Kentucky. At a sacramental occasion held by the Presbyterian church, sermons were delivered by both Presbyterians and Methodists, and such remarkable effects followed, as produced extensive public excitement. The congregation was sometimes melted to tears of sorrow, and then gave utterance to shouts of joy; people came from surrounding sections of the country to witness and to attend the meeting. The house being too small to contain them, a stand was erected in the grove, and people came in wagons, bringing with them their provisions and clothing to remain a few days upon the ground.

The success of this meeting led to others, in which Presbyterians, Baptists, and Methodists participated, and from this union of the denominations they were called general meetings. It is said that from ten to twenty thousand persons attended some of these earlier meetings.

Opposition to them, however, sprung up, especially in the Presbyterian church, and they were gradually abandoned, while the Methodists favored them, and established them in different parts of the country. More recently they have been adopted to some extent by other denominations.

Some of the encampments are distinguished for the beauty of their location and for the conveniences connected with them. Such especially are Martha's Vineyard, Round Lake, near Saratoga, and Ocean Grove, at the seashore, near Long Branch. Others of similar character have been established in different sections of the country.

These meetings were introduced into England by Rev. Lorenzo Dow, an eccentric Methodist preacher from America, who visited that country. The necessity for such meetings, however, was not deeply felt, and they gave rise to considerable discussion among the different denominations. The Wesleyan Conference in 1807 resolved: "It is our judgment that even supposing such meetings to be allowable in America, they are highly improper in England, and likely to be productive of considerable mischief, and we disclaim connection with them."

It is proper to say that, not having access to forests or retired places, these sometimes were held in tents in the immediate vicinity of large cities, and hence were subject to great interruption. Notwithstanding this utterance of the Wesleyan Conference such meetings were held in various localities, and those who actively encouraged them were finally made the subjects of church discipline. The leaders of the movement withdrew, and organized, in 1810, the Primitive

Methodist Church, which fully sanctioned the practice of preaching at camp-meetings, as well as in market-places and in the highways.

More recently the Wesleyan societies in Ireland have conducted a few of them. These meetings have been disapproved of by many because of the great excitement which sometimes attends them, and because of extravagances, in which a few persons have sometimes indulged but they have been eminently successful in attracting the attention of numbers who would not have attended a regular church service, and who have been led to serious reflection by the earnestness and fervor of those who have enabled in them.

Held, as they usually are, during the summer, and in a healthy location, they furnish a temporary retirement from the heat of large cities, and have thus been to some extent promotive of health. While there undoubtedly have been instances of persons attending these meetings for improper purposes, and there may have been scenes of disorder, especially in the outskirts, yet the history of these meetings shows that wonderful reformatations have been accomplished by their agencies, and many intelligent and deeply devoted Christians have been spiritually edified.

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0460 -- CANADA is the most important part of British America. The origin of the name is involved in great obscurity. The term was originally employed to designate the country on both sides of the St. Lawrence River, but for many years has been confined to the region north. In 1534 it was discovered by the French, who took possession of the country, and placed a large sign of the cross on an eminence to announce the religious character of the enterprise. Priests accompanied the various military expeditions, and forts were established at every prominent point from Quebec to the chief lakes. In 1629 Quebec fell into the hands of the English, but in 1632 the province was restored to France. By the treaty of Utrecht, Hudson Bay, New Foundland, and Nova Scotia were ceded, in 1713, to England, France reserving the St. Lawrence and the Mississippi valley; but disputes afterwards occurring, after a struggle of seven years Canada was ceded to England, in 1763, and since that period it has remained under the British crown.

The early settlers of Canada were almost wholly Roman Catholics, and their descendants are still very numerous. Under the English government there was an immigration of Protestants, and provision was made for the support of Protestant clergymen, though no state church was established. Methodism was early introduced into Nova Scotia and at the organization of the M. E. Church, in 1784, ministers were ordained for that province.

The church spread into Canada from New York. Its territory was embraced first in the New York Conference, and then in the Genesee. In 1824 the work in Canada became an Annual Conference, and at their request, in 1828, it became an independent church. As missionaries had been sent from England into Lower Canada and Nova Scotia, who organized societies on the plan of the British societies, a discussion took place upon the subject of church government, and as Canada was a province of England, the majority thought it wiser to seek an affiliation with the Wesleyan Methodists of the parent country, and the name of the church was changed from the Methodist Episcopal Church of Canada to that of Wesleyan Methodist. A few, however, denying the right of the Conference to make this change, and preferring the American plan, re-organized as

the Methodist Episcopal Church, and although comparatively few in numbers, have continued their organization. (See M. E. CHURCH OF CANADA)

The Wesleyan Methodists remained in connection with the parent body, being organized into an affiliated Conference, and receiving a president from England, until 1674, when a union was affected between the Canadian Conference, the Conference of Eastern British America, and the New Connection Methodists and an independent church was formed, called the Methodist Church of Canada. (See METHODIST CHURCH OF CANADA)

There are also a number of Primitive Methodists, who have a Conference in Canada, with a few appointments extending into the United States. The Bible Christians also have an organization. A number of colored people church during the days of slavery fled from the United states and settled in Canada, and Methodist Episcopal churches were organized among them. In connection with the African M. E. Church a Conference was constituted, which in 1856 became independent, under the superintendence of Bishop Nazrey, and adopted for its name the "British M. E. Church" (which see).

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0461 -- CANADA METHODIST BOOK ROOM. -- A small depot of books was established coincidentally with the first issue of the Conference Organ, the Christian Guardian, in November, 1829. The editor acted as book agent, and was so called after the American custom. This was the second year after the Canada Methodists assumed the name of "M. E. Church in Canada." The agency continued to be associated with the editorship until the connection became united with the British Conference, under the name of the Wesleyan Methodist Church in Canada, when, in 1835, Rev. Matthew Lang, pastor of the Toronto city circuit, was appointed "Book Steward," after the old country usage.

This office continued to stand associated with other duties until the Conference of 1843, when a minister was appointed to that work exclusively. The incumbents of that office, from the first until that time were Egerton Ryerson, James Richardson, Matthew Lang, John Ryerson, and Alexander McNab. Since 1843 the incumbents of the office have had that work alone. Their names and order of succession are as follows: A. McNab, Anson Green, G. R. Sanderson, Anson Green, and Samuel Rose. (See ROSE, SAMUEL)

According to an agreement made in 1836, books were furnished by the New York Book Concern at 40 per cent. discount. In 1848, by a new arrangement, they were purchased at 50 per cent, and matters so continued until during the Civil War the discount was restored to 40 per cent. The Book Room continued, with various fortunes, until the year 1874, when three connections were united in one.

The business of the Book Room is conducted by the book stewards, under the direction of a book committee of thirty-seven members chosen by the General Conference. It is divided into two sections. The western section has control of the publishing interests in Toronto, and the eastern of those in Halifax. They have power to fix the salaries of book stewards and editors, and, under

certain restrictions, to suspend them for incompetency or culpable negligence. A full report is to be made to the Annual Conferences and to the General Conference.

A weekly paper -- The Christian Guardian and Evangelical Witness -- is published at Toronto, and another -- The Provincial Wesleyan -- at Halifax. The editors also have supervision of the Sunday School papers, -- the Banner and the Advocate. According to the recommendation of the General Conference, a monthly magazine has been issued, and a depository has been established in Montreal.

Rev. Samuel Rose was elected by the General Conference book steward for the west, and Rev. A. W. Nicholson for the east. Rev. Edward Hartley Dewart was elected editor of the Guardian, and Rev. W. H. Withrow assistant editor. The latter devotes his time to the magazine and books.

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0462 -- CANADA METHODIST CHURCH. -- See METHODIST CHURCH OF CANADA.

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0463 -- CANADA METHODIST EPISCOPAL CHURCH. -- See METHODIST EPISCOPAL CHURCH OF CANADA.

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0464 -- CANANDAIGUA, N. Y. (pop. 8286), the capital of Ontario County, situated on the Northern Central Railway. The first class was formed nearly five miles southwest of the village, in 1796, where in after-years Cokesbury chapel was built. Previous to the building of the church worship was held in a log school-house. The first minister of the new church was Rev. James Gilmore; and under his ministry and that of his successors there were several revivals, the most important one occurring under the ministry of Zina J. Buck, in 1842, when 130 were converted, and the most of these added to the society. In 1811 a Methodist minister preached in the "old Star building," then the courthouse of Canandaigua, and the first class in the town was organized in 1815. It consisted of about 20 members, and Rev. Gideon Lanning appointed William Boughton, a local preacher, leader. For some time the class met in the upper story of a tin shop on Buffalo Street, and when this became too small they met in a school-house on Chapel Street, and continued to do so until their church was built. This city first appears in the minutes for 1817, with Benjamin G. Paddock as preacher in charge. The first church edifice was commenced in 1817, and was dedicated July 26, 1818. The church was incorporated in 1823. As late as 1826 the book agents of New York held a mortgage against this church for \$1000, and the Conference of that year appointed an agent to collect funds to relieve the church of its embarrassment. About 1835 a new lot was purchased on Main Street, and the old church moved on it. About 1858 the church was enlarged and repaired. The Genesee Conference held a session in the old church in 1836, and in the new or enlarged one, the East Genesee held a session in 1855. After extensive repairs, the church was re-opened by Bishop Thomson, Aug. 25, 1868. It became a station in 1828, when

Richard Wright was appointed pastor. There are now (1876) 203 members and 180 Sunday School scholars.

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0465 -- CANNON, William, ex-governor of Delaware, was born March 15, 1809. His parents were deeply devout Christians, and members of the Methodist Church. He was converted in his seventeenth year in Sussex Co., Del. Before his twentieth year he was a class-leader and exhorter, and was for many years recording steward of his charge, and for several years was lay steward of the Philadelphia Conference. He was successful in the prosecution of business and acquired a handsome competence, which he dispensed widely and liberally. From time to time he received marks of the confidence of his fellow-citizens in being placed in official position, and was elected governor of the State, in which office he served a part of the time during the civil rebellion. He was a man of uniform and deep piety, and died in Bridgeville, Del., March 1, 1865, in the full enjoyment of the religion which he had prized. "I would rather have religion," said he, "than the wealth of Astor. I am established on the Rock of ages."

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0466 -- CANTERBURY (pop. 20,961), a city in the southeastern part of England, is the residence of the Archbishop of Canterbury. A small Methodist society was organized before 1750, and Mr. Wesley was in the habit of occasionally visiting the place. His confidential friend, Vincent Peronet, was the proprietor of a small farm in the vicinity. It was also a great military depot, and Mr. Wesley always felt and manifested a deep interest in the welfare of soldiers. A number of them became very deeply attached to the Methodists, and it is said that when certain regiments, on their way to Holland, passed through the city, remembering former days, they attended class-meeting in such numbers that the military class-meeting lasted for nine successive hours. In dining with one of the colonels, the officer remarked, "No men fight like those who fear God. I had rather command five hundred such than any regiment in his Majesty's army." While Mr. Wesley was thus preaching to the soldiers and to the poor in this venerable city, he was furiously opposed not only by mobs but by the clergymen. One of the rectors, Mr. Kirby, published a work entitled "The impostor Detected, in the Counterfeit Saint Turned Inside Out. Containing a Full discovery of the horrid Blasphemies and impudence taught by those Diabolical Seducers called Methodists." In this production Mr. Wesley is accused of "matchless impudence and wickedness, and of impious cant. He is a chameleon, uses blasphemous jargon, basely belies Christianity, and nonsense is the smallest of his failings. In him the angel of darkness has made his incarnate appearance, and he and his brother are murderers of sense as well as souls, and just about as fitly cut out for poets as a lame horse would be for a rope dancer." As this was published under the eye of the Archbishop of Canterbury, who is, under the Queen, the head of the English Church, and as it was circulated without disapprobation, it shows the spirit of the clergy of that age. Notwithstanding this effusion, however, in 1764 a chapel was built, out of the materials of the St. Andrew's church, which had been pulled down because it interfered with the street. On the Canterbury charge two ministers are stationed, and 400 members are reported.

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0467 -- CANTON, ILL. (pop. 4228), situated in Fulton County, has considerable elements of prosperity and natural advantages for future growth. It is first mentioned in the minutes in 1833, when Peter Boring was appointed pastor. It is in the Central Illinois Conference, and reports 217 members; 150 Sunday School scholars. The Church South, since the close of the war, has had a small charge -- 63 members.

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0468 -- CANTON, OHIO (pop. 12,258), capital of Stark County, situated on the Pittsburgh, Fort Wayne and Chicago Railroad, is prominent in the United States for the manufacture of mowers and reapers. It is immediately surrounded by one of the best agricultural districts in the state. It was very early visited by the Methodist itinerants, and is first mentioned in the Conference minutes for 1823, when William Tipton was appointed to Canton circuit, it then being in the Portland district, with William Swayze as presiding elder. In 1824, the pastor reported in 321 members, and it was then placed in the Ohio district, with Charles Elliott as presiding elder and Dennis Goddard is pastor. At the organization of the Pittsburgh Conference, which held its first session September 15, 1825, Canton fell into that Conference, and Billings O. Plankton was appointed pastor. In 1862 and 1863, under the pastoral labors of S. P. Woolf, a new church was completed. Two other churches have since been erected.

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0469 -- CAPE COLONY embraces the southernmost portion of Africa, and is under the dominion of Great Britain. Its area is variously estimated at from 200,000 to 250,000 square miles. Its greatest length is over 600 miles, and its greatest breadth over 400 miles. The Cape of Good Hope was probably known to the Phoenician navigators before the Christian era, but was discovered by the Portuguese in 1497. About the middle of the seventeenth century it was occupied by the Dutch East India Company, and became a permanent British possession early in the present century, having been ceded by Holland, to which it belonged for a time. In 1814, Dr. Coke, when on his way to India, left a missionary at the Cape of Good Hope, but not finding his way open the field was abandoned, and he joined his brethren in Ceylon. The mission was re-established in 1816, and from that time has gradually spread through the entire British dominions of South Africa. The discovery of diamonds greatly increased the population. At present the Wesleyans have in Southern Africa 6 districts, 68 ministers, with native missionaries and evangelists, and 14,638 members.

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0470 -- CAPE GIRARDEAU, MO. (pop. 3889), situated in a county by the same name, on the Mississippi River and the Cape Girardeau and state Line Railroad. The first settlements were made by French American emigrants, in 1794. It is the seat of St. Vincent College. It was probably here that Methodism was introduced into the state. In 1866, John Travis was appointed missionary to Missouri, and Jesse Walker was appointed to Illinois. In 1807, Jesse Walker was appointed missionary to Missouri. In 1809 Cape Girardeau reported 54 members, and Jesse Walker was appointed to this circuit. In 1810 it reported 160 members. It is in the St. Louis Conference of the M. E. Church.

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0471 -- CAPERS, William, D. D., one of the bishops of the M. E. Church, was born in South Carolina, Jan. 26, 1790. He was educated in the South Carolina College, but leaving before graduation, he commenced the study of law. He was admitted on trial in the South Carolina Conference in 1808; and after seven years spent in that ministry he located. He was re-admitted in 1818, and was a member of the General Conference of 1820. In 1828 he was sent as a delegate from the Methodist Church of the United States to the British Conference. In 1835 he accepted the chair of Professor of the Evidences of Christianity in Columbia College; and was by the General Conference of 1836 elected editor of the Southern Christian Advocate. In 1840 he was elected missionary Secretary, with his duties principally in the South. He was a member of the General Conference of 1844, and took part in the debate which led to the separation of the Southern Church. Such was his intimacy with the leading men of the South that he was supposed more fully to reflect their views than perhaps any other minister. He attended and participated in the convention of 1845 at Louisville; and at the first General Conference he was elected bishop of the M. E. Church South. He was originally of a Huguenot family, and his father served in the Revolutionary War. Subsequently his house was the home of Bishop Asbury and the early preachers. Bishop Capers was gentle and amiable both in appearance and manner, and was a smooth and eloquent speaker. As a bishop he was careful, prudent. and dignified, and he faithfully discharged his duties both to the ministers and to the church. He died in Anderson, S. C., Jan. 29, 1855.

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0472 -- CARBONDALE, PA. (pop. 7714), situated in Luzerne County, on the Delaware and Hudson Railroad. It has grown up recently by reason of the developments of the vast coal fields with which it is surrounded. It is in the Wyoming [not the state of Wyoming] Conference, and has 300 members and 320 Sunday School scholars, and \$23,000 in church property.

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0473 -- CARLISLE, ENGLAND (pop. 31,074), an ancient city, whose cathedral was founded in 1101. Mr. Wesley visited the city in 1770, when the society had but fifteen members. Its place of worship was a cart shed, and stones and brickbats were often thrown at the worshipers. It has now 3 preachers, 543 members, and 845 Sunday School scholars, with several chapels.

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0474 -- CARLISLE, PA. (pop. 6209), was founded in 1751, and in 1753 contained five log houses. The United States built here a fort in 1777, chiefly by the labor of the Hessians captured at Trenton, N . J. This town is the seat of Dickinson College. Asbury visited this place in July, 1789, and preached in the Episcopal church in the morning, and because he did not read prayers he was forbidden the church in the evening. His text was, "Blessed is he who shall not be offended in me." He preached in the evening in the courthouse, from "Look unto me and be ye saved, all ye ends of the earth." The opposition was great, and many declared that "it was no preaching." In his tours he

returned again in August, 1803. Henry Boehm preached Friday night, the 29th; on Saturday, at 11 o'clock, Asbury preached, and Wilson Lee at night. On Sabbath they had a prayer-meeting at 5 A. M., preaching at 8 A. M. by James Smith, Asbury at 11 A. M., and Lee in the afternoon. He was there again in 1807, and preached twice on Sabbath, August 9. His next visit was on August 8, 1810, when he "drew a plan for a new chapel seventy by forty-five, of one story..." July 9, 1815, he preached in the new chapel. Carlisle is first mentioned in the records of the church for 1794, when William McDowell and William Talbot were sent to that circuit. Previous to this it had been connected with Little York. In 1795 this circuit reported 295 members, and Joshua Jones and Resin Cash were sent as pastors. The M. E. Church has 287 members and 245 Sunday School scholars.

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0475 -- CARLTON, Thomas, D. D., late book agent of the Methodist Episcopal Church in New York was born in Londonderry, N. H., July 20, 1808, and died in Elizabeth, N. J., April 17, 1874. While he was a lad, his parents removed to Niagara County, N.Y., where he spent his youth upon a farm. He became a member of the church in 1825, was appointed a class-leader in 1827, and an exhorter in 1828, and joined the General Conference in 1829. He served thirteen years in the regular pastoral work and seven years as a presiding elder, when, in 1852, he was elected by the General Conference senior agent of the Book Concern at New York. During the whole period of his service as book agent he performed also the duties of treasurer of the Missionary Society of the Methodist Episcopal Church. During his term of office the credit of both enterprises was maintained at a high standard, and he displayed unusual talent as a financier. Dr. Carlton was a member of all the successive General Conferences of the Methodist Episcopal Church from 1848 to 1872. After his retirement from the Book Concern in 1872, he engaged partially in secular pursuits, though manifesting a deep interest in all the enterprises of the church.

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0476 -- CARMAN, Albert, D. D., born in Matilda, Canada, June 27, 1833; prepared for college at Dundas County Grammar School; graduated at Victoria College, Cobourg, 1854; was head-master of above grammar school till 1857; then elected Professor of Mathematics in Belleville Seminary (afterwards Albert College); elected principal of said seminary in 1858; of which in all changes of its growth through college and university stages, he remained president till 1874, when he was elected bishop of the Methodist Episcopal Church in Canada by the General Conference of said body at Napance. He was admitted into the Bay of Quinte Annual Conference on trial in 1856; into full connection, and ordained deacon by Bishop Richardson, in 1860, and elder by Bishop Smith in 1864. His years of active service, till the election to the episcopate, were given to the educational work of the church. Received the In .A. degree in 1860, and the D.D. in 1874.

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0477 -- CARPENTER, Charles W., was born in New York, Dec. 16, 1792, and died at Plattekill, N. Y., May, 1853. His parents were members of the John Street church. He was converted in his eighteenth year, during a revival conducted by Ezekiel Cooper, in the city of New

York. He entered Columbia College, but his health failing he was compelled to leave before graduation. He was licensed to preach by Freeborn Garrettson in 1812. He entered the New York Conference in 1814, but by reason of failing health was compelled to retire from the active ministry in 1816, and went to Savannah, where he engaged in business for ten years. During this time he labored as a local preacher. In 1828 he returned North, and was re-admitted into the New York Conference, in which he filled many important appointments as pastor and presiding elder. He was secretary of the New York Conference for several years, and was several times elected a delegate to the General Conference. All of his official positions he filled with ability. Ill health compelled him to take a supernumerary relation in 1850, and from that time his health rapidly declined. He was a man of uniform character, good literary acquirements, and great loveliness of disposition.

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0478 -- CARPENTER, Coles, was born in Westchester Co., N. Y., March 17, 1784, and died at Cambridge, N. Y., Feb. 17, 1834. His parents were Methodists, and he was carefully trained in religion. At seventeen he was converted, and in 1809 was admitted on trial in the New York Conference. He filled important appointments until the organization of the Troy Conference, in 1832, when he remained in the latter. In 1833 he was appointed presiding elder of Troy district, in which service he labored until his death. His preaching was an earnest and direct appeal to the conscience and heart. To him death had no terrors. So triumphantly did he meet his last enemy that his dying words were, "Glory! glory! glory!"

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0479 -- CARR, Joseph M., A. M., was born at Damascus, O., March 9, 1836, and was converted in his eighteenth year. He was educated at Mount Union College, and graduated creditably in the regular and classical course, June, 1859. The same year he was received on trial in the Pittsburgh Annual Conference, and has occupied prominent appointments, one year presiding elder, and at the formation of the East Ohio Conference, in 1876, was re-appointed to that office, which he now holds. He is a member of the board of control of Mount Union College, and received 'in cursu' A. M. He was prominently engaged in organizing the Ministerial Relief Society, of Pittsburgh Conference, and is now active in the same organization, of the East Ohio Conference. He was appointed by the General Conference to represent the East Ohio Conference in the publishing committee of the Pittsburgh Christian Advocate, 1876-1880.

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0480 -- CARRIER SEMINARY is located at Clarion, Pa. In 1859 preliminary steps were taken for the establishment of a seminary at this place, but the exciting events connected with the war, and its progress, prevented successful action. In 1866 the centenary committee of the Erie Conference approved the establishment of a seminary of a high grade within the Clarion district. This action was approved by the ministers of the district who met at Clarion, and resolved to attempt to raise \$50,000 for a seminary building, and Rev. R. M. Bear was appointed financial agent. He was succeeded in the following year by Rev. E. R. Knapp, who continued in the work for several years. In 1867 the board of trustees was elected, a site secured, and the building was

put under contract. The cornerstone was laid June 16, 1868, by Bishop Kingsley, who delivered in eloquent address on the occasion. The building was opened for students in 1871, and the name of Carrier Seminary was adopted, in honor of the Carrier family, who agreed to give the amount of \$6000 ... Its first term was opened Sept. 10 1867, by Professor J. Townsend, who was succeeded the next year by Rev. S. S. Stuntz. In 1870, Miss A. G. Haldeman became principal ... The number of students is about fifty each term.

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0481 -- CARROLL, David H., a member of the Baltimore Conference, was born in Baltimore, July 11, 1840. He was converted in August, 1856 ; graduated at Dickinson College, and entered the East Baltimore Conference in 1861. After filling several appointments, he traveled in Europe in 1865. At the division of his Conference he fell into Central Pennsylvania, but was transferred to Baltimore. In 1870, on account of impaired health, he received a superannuated relation, and the following year visited the Pacific coast in company with Bishop Ames. In 1872 he organized the Methodist Book Depository in Baltimore, a previous effort having failed. Largely through his efforts the present spacious building was purchased, and as its agent he has succeeded in establishing the Depository on a permanent basis.

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0482 -- CARROLL, John, D.D., of the Methodist Church of Canada, was born on an island in the Bay of Fundy, within the Province of New Brunswick Aug. 8, 1809. With his parents he came to Canada in infancy. His father was in the British army in the war of 1812-15. His boyhood was a hard one. The end of the war in 1815 found the family in York now Toronto. He was awakened in the spring of 1824 by a religious tract, taken on trial by Rev. John Ryerson, found peace that summer, under the preaching of the devoted Rowley Heyland. At the age of eighteen he was appointed a class-leader, and at nineteen was called out on a circuit under the presiding elder. At the Canada Conference of 1829 he was received on trial, and in 1833 was ordained to the full work of the ministry. For thirteen years he filled several of the best circuits and stations he was then appointed as a district chairman, which office he ably filled for twenty-five years. In 1863 he was elected co-delegate of the Conference. For one year he was Sunday school agent and editor of Sunday school periodicals. His literary labors have given to the church eleven volumes and tracts. Since he was nominally superannuated he has had charge of mission work for three years and a half. His D.D. was conferred unasked by the University of South Carolina, at Columbia. He has been in the ministry over forty-eight years.

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0483 -- CARROW, G. D. Born in Kent Co., Md., Nov. 26, 1823; converted Aug. 7, 1840; admitted to the Philadelphia Annual Conference in 1843; self-educated; appointed superintendent of the South American mission 1854; introduced mission day schools and Methodist preaching in the Spanish tongue; received the degree of D. D. from Dickinson College, Carlisle, Pa., 1866; member of the General Conference of 1868; fraternal delegate to the Wesleyan Conference of Eastern British America 1871.

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0484 -- CARSKADEN, T. R., lay delegate from the Baltimore Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in Hampshire Co., Va., in 1837, and joined the church when he was sixteen years old. He was a member of the Constitutional Convention of West Virginia in 1862 and the youngest member of that body, and has been s director of the West Virginia State Temperance Society.

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0485 -- CARSON CITY, NEV. (pop. 4227), the capital of Ormsley County, and also the capital of the state, 27 miles south from Reno, and 28 miles southeast from Truckee, California. It is also situated on a river by the same name, on the Virginia and Truckee Railroad. It is the oldest town in the State, contains some fine buildings, and is being rapidly supplied with schools and churches.

This region was originally included in the California Conference. In 1861 a Nevada Territory district was organized, with N. R. Peck as presiding elder, and W. J. Blakely was appointed to Carson City. In 1862 he reported 4 members, and T. H. Grath was appointed pastor. He reported, in 1863, 14 members, having purchased a church lot and organized a Sunday School of 60 scholars. In 1864 the General Conference organized a Nevada Conference. It held its first session in Carson City, September 1865. The statistics is reported in the minutes for 1876 show members, 38; Sunday School scholars, 65.

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0486-- CARSON, Joseph, a minister in the M. E. Church South, was born in Winchester, Va., Feb. 19, 1785, and died in Culpepper Co., Va., April 15, 1875, in the ninety-first year of his age. He united with the M. E. Church in April, 1801, and soon after was converted. He was admitted on trial in the Baltimore Conference, April, 1805, at the session which was held in Winchester, Va., in the house of Rev. George A. Reid, where Bishop Asbury and Whatcoat presided. He was appointed junior preacher on the Wyoming circuit, which embraced all that part of Pennsylvania from the western branch of the Susquehanna to the New York State line, being 400 miles in circuit, having 32 appointments. There was no church edifice on the circuit, he preaching in private houses and groves. About 600 were added to the church during that year. He traveled extensive circuits in Pennsylvania, Maryland, and Virginia, and everywhere revivals attended his labors. In 1825 and 1826 he was stationed in Richmond, Va. During his pastorate the membership was doubled, and the revival extended to all the churches in the city. He gave to the church 74 years of his life, and to the ministry 73. "His mind was clear, logical, powerful; his character was strong, pure, self-sacrificing; his preaching was expository and evangelical; his administration was prompt, thorough, and decisive; his personal bearing dignified and genial; his voice was thrilling and impressive."

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0487 -- CARSON, Robert J., a minister in the Methodist Episcopal Church South, was born in Franklin Co., N. C., in the year 1809, and died in the latter part of 1872, near Weldon, N. C. Embracing religion while young, at twenty years of age he was admitted on trial in the Virginia Conference. Traveling a number of circuits in that Conference and the North Carolina Conference, he served a number of terms as presiding elder. In 1828 he was placed on the supernumerary list. He was a member of the Louisville Convention of 1845, and of the General Conference of 1846. "In person he was a true specimen of nature's nobleman, tall and erect in form, and of a very commanding appearance. He was a fine preacher, often overwhelmingly powerful, and yet as simple as a child."

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0488 -- CARTER, Erasmus, was lay delegate from the Texas Conference to the General Conference of 1872, and most worthily represented it.

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0489 -- CARTER, J. L., represented the East Oregon and Washington Conferences at the General Conference of 1876 as lay delegate, to the satisfaction of the body and in a way to reflect the wishes of his constituency.

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0490 -- CARTER, Oscar, was born in slavery, and remained in bondage until the proclamation of Abraham Lincoln. He entered the United States army, in which he served two years faithfully. Being honorably discharged he took up his residence in Vicksburg, where he united with the M. E. Church. He was licensed first as an exhorter, soon after as a local preacher; he removed to Edwards' Depot in 1868, and was called to take charge of a congregation until the next session of Conference. In 1872 he was ordained deacon in the Mississippi Conference, and returned to the same congregation. The following year he was sent to Forest Station, where he remained till the time of his death. He was assassinated in Scott Co., Mississippi, in Nov., 1875.

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0491 -- CARTWRIGHT, Peter, a pioneer minister of the M. E. Church, was born Sept. 1, 1785 in Amherst Co., Va., and died at Pleasant Plains, Ill., Sept. 25, 1872, in the eighty-eighth year of his age. When eight years of age he removed with his parents to Logan Co., Ky. He was converted May 1, 1801, at a union protracted meeting held by the Presbyterians and Methodists near his home. He was licensed to exhort in May 1802 and was employed by the presiding elder until his reception into the Annual Conference, October, 1804, at Mount Gerizim, Ky. He was ordained deacon by Bishop Asbury, and elder by Bishop McKendree. He was appointed presiding elder of Wabash district by Bishop Asbury in 1812. From 1813 to 1816 he was presiding elder of Green River district, Ky. In this latter year also he was elected delegate to the General Conference at Baltimore, and was a delegate to thirteen General Conferences in succession. Having traveled circuits in Kentucky from 1816 to 1820, he was appointed presiding elder of Cumberland district in 1821. He removed to Illinois in 1823. In 1825 he was presiding elder of Illinois district, which

office he held in different districts until 1869, when he took a superannuated relation. In 1870 and 1872, however, he was Conference missionary. He attended forty-six sessions of the Illinois Conference, missing only one from 1824 to 1871. He is said to have been present at the first roll-call in his Conference forty-five times. He was appointed by his Conference six years a visitor to McKendree College, three years to Illinois Wesleyan University, and one year to Garrett Biblical Institute. He was eight years in the Western Conference, as many in the Tennessee, four years in the Kentucky, and forty-eight in the Illinois Conference. He was a man peculiar in his manners, and yet an acknowledged leader of the church in his day. As a pioneer in Kentucky, Ohio, and Illinois, his services in the planting of the churches can never be fully estimated. His remarkable perception of human nature and ready wit supplied his lack of literary culture; a man of remarkable physical constitution, he was well adapted to endure the severities of pioneer life. With all his rude exterior and peculiar manners, public men very generally regarded him with reverence. In all Conference action his debates were short, pithy, and frequently humorous. Truly devoted to the doctrines and government of the church, he was always considered a safe legislator, hence his frequent election as a delegate to the General Conference. In the management of public meetings, especially camp-meetings, he perhaps had no superior in his day; in the control of rough and wicked men he had superior power. Having been born six years before the death of Wesley, and living to such an advanced life, he passed through many remarkable changes in the history of the church, and yet at no time was he disloyal to its economy and doctrines. As a citizen also, having been born before the nation had a constitution, and passing through the changeful history of the nation, he was ever found as to his church so to his nation, loyal to its interests. He died in peace, honored and revered by the church and the community. He has left to the church two works, valuable for their historical reminiscences, one entitled "Fifty Years a Presiding Elder," the other his autobiography.

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0492 -- CASE, Charles G., of Fulton, N. Y., a wealthy and unusually generous layman of the M. E. Church, who became a member of the "Wesleyan Church" in 1843, and expended thousands of dollars in support of its various interests and institutions. He was an extensive contractor for building city water-works and State canals in various parts of the country. His devotion to the anti-slavery cause was early and constant, and he lived to see the triumph of freedom and the establishment of the American Union. To both he gave many good words, good deeds, and good dollars. He died early in 1876.

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0493 -- CASE, William, long known as "Elder Case," deserves a place among the foremost men in the ranks of Methodism, particularly so in what was long known as the "Two Canadas," Upper and Lower. He was a native of New England, of the town of Swansea, on the Massachusetts seaboard, where he was born Aug. 27, 1780. His boyhood and early manhood were spent in the town of Chatham, N. Y., where he was converted about his twenty-third year. Two years after, he was taken on trial in the New York Conference. Immediately upon his reception he was appointed to Upper Canada, as the colleague of the notable Henry Ryan, on the Bay Quinte circuit. After another year spent in Canada, he was removed to the Ulster circuit, in the State of New York. The following two years he was returned to Upper Canada, to its western section; the

year 1808-9 on the Ancaster circuit; and the year 1809-10 he was sent to organize the Thames circuit, between the Thames and St. Clair Rivers, where a great revival took place. When he entered the Province at the beginning of this period there was an embargo on the conveyance of American property, and he was forced to make his horse swim after the ferryboat across the Niagara River from Black Rock to Fort Erie. Upon his return to Conference in 1810 he was appointed presiding elder, in the State of New York, in which office he continued, on two several districts, until the close of the war in 1815. He was then appointed to Canada, but now as a presiding elder, first on one and then on the other of the two districts into which the work in Canada was divided. At the formation of the Canada Annual Conference he fell with in its bounds, and continued one of its two presiding elders until 1828. About 1823, when on the Niagara district, he had the honor of originating the plan of Indian or aboriginal evangelization in Canada, which became his predominant passion until death. Upon the organization of an independent Methodist Episcopal Church for Canada in 1828, he was elected general superintendent pro tempore, in which office he continued during the whole five years prior to the change to Wesleyan Methodism. He also presided in each of the five Annual Conferences held during that period, and was special "superintendent of missions." From a tentative election, it was ascertained that had there been a Canadian elected to the office of bishop. Elder Case would unquestionably have been the person chosen. When the union with the British Conference took place in 1833, and the church took the name of the Wesleyan Methodist Church, his labors were entirely restricted to the Indian missionary work. Some general visitations, a supervisal of the translations, and a special oversight of the Indian Industrial School at Alderville, joined to the ordinary duties of a missionary, may be said to have been thenceforth his life-work. The Indians of Alderville and Rice Lake, through the influence of John Sunday, a notable Indian preacher, remaining under the British Conference, when that Conference withdrew from the union in 1840, Mr. Case remained in the same connection during the seven years of separate operations, and in 1844 was appointed as one of the representatives of the British Conference to the American General Conference in New York. He had been a delegate from the Canada Conference in 1836, to Cincinnati, while the first union was in existence. When the union was restored in 1847, he was one of those who hailed the event with much gladness. He continued in the same relation which he has held save that, three several years, he was chairman of the Cobourg district. He lived to see the whole of Wesleyan Methodism in the two Canadas and Hudson Bay territory consolidated into one work, under the jurisdiction of the Canada Conference, in 1854. At the following session he, at the request of the Conference, preached his famous jubilee sermon. On Oct. 19th, 1855, he was called to his final rest.

Mr. Case was a man of commanding personal appearance, dignified, intelligent in conversation, fair preaching ability, and good administrative talents. Calm, self-possessed, urbane, amiable, he was very generally respected and beloved, and well merited the designation, which he long bore, of FATHER OF CANADIAN MISSIONS.

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0494 -- CASTLE, Joseph, D.D., of the Philadelphia Conference of the M. E. Church, was born in Devonshire, Eng., Jan. 6, 1801. His parents having removed to Canada, in 1819 he joined the church, and the following year received license to exhort. In 1823 he was admitted on trial into the Genesee Conference. His subsequent appointments were Wilkesbarre, Pa.; Owego, Auburn,

Ithaca, Utica, and Cazenovia, N. Y. In 1837 he received the degree of A. M. from Hamilton College. In 1838 he was appointed presiding elder of the Berkshire district, but at the end of one year was transferred to Albany. In 1841 he was transferred to Union church, Philadelphia. His subsequent appointments were Nazareth, Harrisburg; St. Paul's, Wilmington; St. George's, Eighth Street, now Green, North Philadelphia district, Union, Western, and Mount Zion, Manayunk. In 1848 he graduated in the Pennsylvania College of Medicine, having entered some four years before, and in 1848 received the degree of D.D. from Dickinson College. From 1863 to 1871 he was presiding elder on the South Philadelphia, Reading, and Central Philadelphia districts, after which he was stationed at the Western church and on the city mission. In 1875 he asked a superannuated relation. He was a delegate to the General Conferences of 1832, 1836, 1840, 1860, 1864, and 1868. Died Feb. 1. 1881.

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0495 -- CASTLEMAN, David, a Methodist Episcopal minister, was born in Adams Co., Pa., Nov. 4, 1825, and died at Moorsville, Pa., Nov. 10, 1875. In 1848 he was licensed as a local preacher, and in 1849 admitted on trial in the Baltimore Conference. He filled all of his appointments faithfully and efficiently. His death was sudden and surprising to all his friends. Having just concluded a funeral service in the Moorsville cemetery, near the Manor Hill camp-ground, and the last words scarcely having fallen from his lips, he suddenly fell to the earth and expired. He was an industrious, faithful, and efficient Methodist preacher, especially looking after the interests of the poor, the sick, and the dying.

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0496 -- CATECHISM OF THE METHODIST EPISCOPAL CHURCH. -- In 1748 Wesley published a 12mo pamphlet of 39 pages, entitled "Instructions for the Young." He enjoined it upon his preachers to use this among the children. In 1787 the American Conferences instructed the preachers to procure this pamphlet. In 1800 reference is made to a "Catechism," and in 1808 to "Catechisms," and it was requested that all who could should read and commit them to memory. It was made the duty of the preacher to impress them upon the minds and hearts of the young. The General Conference of 1824 made it the duty of the preachers in charge to introduce the Catechism into the Sunday Schools.

The Wesleyans in England having prepared a series of Catechisms, they were circulated also among the American Methodists; but there was no Catechism directly prepared and authorized by the General Conference until 1848. Rev. Kidder, the Sunday School editor, was then instructed to prepare a church Catechism, and with suitable assistance such a Catechism was arranged, and was adopted by the General Conference of 1852. The title is "Catechisms of the Methodist Episcopal Church." They consist of three numbers, number 2 being an advance on number 1 and number 3 being the fullest development and statement of the doctrines of the church. The Discipline directs that these Catechisms be used in the Sunday Schools.

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0497 -- CATECHUMENS were candidates for baptism in the ancient church who were placed under a system of instruction prior to their admission. In different ages there were different periods of preparation. In some churches the period of Lent was specially devoted to this work. The phrase catechumen is not found in the Discipline or rules of the Methodist Churches; but sometimes the term is employed to designate the children of the church, especially those who are studying the Catechism and elementary doctrines preparatory to being received into full membership. Sometimes the phrase has been applied to probationers, because they are supposed to be receiving instruction preparatory to full admission. Among the Wesleyan Methodists in England the term has been recently revived, especially through the labors of the recent Rev. Mr. Jackson, who prepared a course of instruction for young persons between childhood and puberty.

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0498 -- CATHOLIC (Greek Katholikos, from kata and olos, general, universal) was a title given to the early Christian church on account of its claim to embrace all the world. In this respect Christianity was different from all other systems. They were for one nation, as the Jewish Church or for one government or language, as the Phoenician, Egyptian, Greek, or Roman. Christianity was for the world, and hence was called Catholic. In this sense the Catholic Church is the body of true believers every where, and the term cannot be appropriated to any one church or to any one denomination.

Its first use was to distinguish the Christian from the Jewish Church. Its second, to distinguish orthodox believers from those who adopted the various forms of heresy. Polycarp, who died in 166, used it in the former signification. So also it is used in the Apostles' Creed: "I believe in the holy Catholic Church." It is the assertion of a firm conviction that the church of Christ will prevail and triumph until it fills the whole earth through its message and its promises are to all men everywhere.

In 372, Patricianus, when asked why Christians called themselves Catholics, replied, Christian is my name, and Catholic my surname; the one is my title, the other my character or mark of distinction."

To claim the exclusive name of Catholic by any one denomination is simple arrogance. The Romanists did this, as they claimed universal dominion; and when, as before the Reformation, all the countries of Christendom, save what was then the comparatively small and almost unknown country of Russia, -- only the nucleus of the present empire, bowed before the supremacy of the Pope, there seemed to be a shadow of claim. But since the Reformation the national influence of Romanism has diminished, until at present the leading nations of the earth are decidedly anti-papal.

Strictly speaking, to say Roman Catholic, or Greek Catholic, is as absurd as to say a "particular universal." But as long use has so employed the term, Protestants should always prefix Roman to Catholic if they so designate the papal church. It would be better, however, to employ the terms Romanist, or papist, instead of Roman Catholic.

In the printed forms of the Apostles' Creed the Methodist Churches use a footnote to explain "Catholic" by "universal." The churches and the public should be so instructed as not to require this.

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0499 -- CATSKILL, N.Y. (pop. 8311), the capital of Greene County, situated on the Hudson River. This vicinity abounds in attractive scenery, and is a very popular summer resort for artists. Catskill is first mentioned in the minutes of 1831, in connection with Saugerties, John Tackaberry and D. Poor pastors. It is in the New York Conference, and has 1 church, with 310 members and 225 Sunday School scholars. There is an African M. E. society here, but the date of its organization is not reported.

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0500 -- CAWNPORE (pop. 108,796) is a large native city in the interior of India, which has a considerable population of whites and half-breeds. It was the scene of a dreadful massacre in 1857. In 1873 the India Conference, being deeply convinced that something should be done for the education and better training of the mixed population, at the earnest request of various persons, opened a school in Cawnpore. Private bungalows were rented, and teachers were paid from tuition fees, and from a monthly grant from the English government in aid of teachers but as these buildings were not adapted to school purposes, and were held at a high rent it was determined to build.

The plan as adopted was to have three buildings, but only one has been as yet erected, and to accomplish that considerable debt was incurred. The school is under the supervision of the India Conference, which composed a board of trustees and examiners. It is a work of vast moment, and may be the means of extending the knowledge of the truth very widely through that population.

The India Conference of 1876 held a pleasant session of nearly a week's duration in the city and during the Conference a number of interesting facts were stated in reference to the conversion of heathen boys occurring in the schools during the year.

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0501 -- CAZENOVIA SEMINARY. -- The Genesee Conference in 1819 "resolved to take measures to establish a seminary within the bounds of the Conference, and a committee was appointed to consider and report thereon." At a subsequent session a resolution was adopted to establish a seminary of learning in Ithaca. "This action," says Dr. Peck, "was induced by a strong petition, and large papers coming from certain friends at Ithaca."

In 1823 the subject was again considered, and as the Ithaca scheme had failed, Cazenovia was selected, and the old courthouse, now the venerable chapel, became the seminary building. The institution was named the "Seminary of the Genesee Conference," and it was opened in the latter part of 1824. It commenced with a class of eight, but in two years had increased to one hundred and forty-five. In 1827 the building next west of the chapel was erected and occupied as a

boarding hall. The Conference having been divided, the name of the seminary was changed to that of Oneida Conference Seminary.

From its earliest history it was fortunate in having men of more than ordinary power at its head. Its first president was Nathaniel Porter, who was succeeded by Augustus W. Smith, subsequently president of the Wesleyan University. In 1833 steps were taken for the erection of two additional buildings.

Such men as Professor Larrabee, President W. H. Allen, Professor Johnson, of Middletown, Dr. Bannister, of Evanston, Dr. Whedon, now of the Quarterly, and Bishop Andrews have been connected with the institution. Rev. George Peck was principal from 1835 to 1838. He was succeeded by Rev. George G. Hapgood, and in 1843 by Rev. Bannister, who remained at the head of the institution until 1856 when he left for Garrett Biblical Institute. Being one of the oldest seminaries, it numbers among its students some of the most prominent men of the church. Some 16,000 day students have received instruction in its halls. Of these 140 are in the ranks of the ministry, with an equal number of young women, who have become the wives of ministers. Three of the bishops of the church are among its alumni.

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0502 -- CEDAR FALLS, IOWA (pop. 3020), situated in Blackhawk County, on the Iowa division of the Illinois Central Railroad, is a rapidly growing town, surrounded with a fertile agricultural district. This place was first called in the records of the church Upper Cedar mission, and was supplied in 1853 by W. Gough. In 1855 it is first named Cedar Falls, when P. E. Brown was sent as pastor. In 1856 Jonesville and Cedar Falls were connected, and E. D. Lamb was appointed pastor. In 1857 it reported 40 members. It is in the Upper Iowa Conference, and reports (1876) 300 members and 220 Sunday School scholars.

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0503 -- CEDAR RAPIDS, IOWA (pop. 10,104), situated in Lynn County, on the Iowa division of the Chicago and Northwestern Railroad. The first Methodist class was formed here in 1841, and the place appears in the minutes for 1842, but is called Cedar mission, when Uriah Ferree was appointed missionary. In 1848 Cedar Rapids mission is first mentioned, when Isaac Scarles was appointed pastor. In 1844 he reported 64 members. In 1848 it disappears as a mission. In 1854 the first M. E. church was built, and the first Sunday School organized under the ministry of Rev. Elias Skinner. In 1870 a new church was built. An African M. E. society was organized in 1874. The class from which this society originated numbered 32. It is in the Upper Iowa Conference, and reports (1876): members, 230 and Sunday School scholars, 200.

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0504 -- CENNICK, John, was the son of Quakers or Friends. He was awakened in 1735, and after severe self-mortification found peace Sept. 6, 1737. He at once commenced preaching and writing hymns, many of which Charles Wesley corrected and published in 1739. He is the author of the hymn beginning, "Jesus, my all, to heaven is gone." Mr. Truman says that "there can

be no doubt that John Cennick was one of Wesley's lay preachers before Maxfield was," who has generally been considered his first. It was at Whitefield's suggestion that Cennick became the first master or chaplain of Kingswood School. In his preaching he became Calvinistic, and Wesley finally disowned him with a number of others, and they connected themselves with Whitefield. Mr. Wesley said emphatically that it was not on account of doctrine, but because of their personal abuse, that he discovered them. Mr. Cennick soon left the Calvinistic Methodists and united with the Moravians. After all this he wrote Mr. Wesley a kind letter, in which he says that he really loved "the servants and witnesses of Jesus in all the world, and wished all to prosper." Wesley answered in the same spirit. "Although his career was comparatively short, yet in zealous, successful labor it is difficult to equal it." "He had a lion's courage and martyr's piety, but his passions sometimes mastered his prudence." He died in 1755.

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0505 -- CENTENARY BIBLICAL INSTITUTE, The, is located in the city of Baltimore, and was organized in December, 1866, and received its name from the fact of its organization in the centenary year of American Methodism. It was chartered by the Superior Court of Baltimore, Nov. 27, 1867, the charter having been prepared by Bishop Scott, who also suggested the name. It is under the control of an excellent board of trustees, and it is secured to the M. E. Church. The charter requires the approval of the bishops for the appointment of officers and for any change in its charter. The object, as set forth in the charters, is "the education of such pious young men, especially colored, for the ministry of the M. E. Church as shall be judged by a Quarterly Conference to be divinely called thereto." Four of its trustees and all of its students are of African descent. Its first professors were Rev. J. H. Brown, D.D., and Rev. William Harden, who lectured to classes, made up of pastors stationed in or near the city and of the resident local preachers, from October, 1868, to June, 1870. Each class met only twice a week. The regular work of the institute was commenced Oct. 2, 1872, under the presidency of Rev. J. Emory Round, with 9 students. The whole number for the first academic year was 32. In order to extend the usefulness of the institution, a limited number of young men were admitted to prepare themselves for the profession of teaching. This policy has contributed materially to the improving of common School instruction in the territory which its students represent.

According to the annual catalogue its students for 1875-77 number 121, 50 of whom are preparing for the ministry, and 71 are expecting to be teachers. Twenty-six of the former students have rendered good services in teaching school; 32 are members or probationers in Annual Conferences, 6 of whom have served as presiding elders; about 40 others are local preachers, several of whom are serving under presiding elders as supplies.

Students have attended from Maryland, Virginia, Delaware, Pennsylvania, West Virginia, New Jersey, and Massachusetts, and the institute has been indorsed by the Baltimore, Washington, Delaware, Central Pennsylvania, and Newark Conferences.

The institute has no property except its building, a small amount of school furniture, and a small library of textbooks. The present officers of the board of trustees are: Rev. L. F. Morgan, D.D., President; Rev. J. N. Brown, D.D., Vice-President; Francis A. Crook, Secretary; and W. J.

Hooper, Treasurer. Rev. J. Emory Round, D.D., is president of the institution, and is assisted by other teachers. It has done and is doing an excellent work for the colored population.

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0506 -- CENTENARY COLLEGE of Louisiana is located in Jackson, La. It was established by the state in 1825, under the title of the College of Louisiana. After having been in operation for twenty years it was taken under the patronage of the M. E. Church South in 1845, and its name was changed to Centenary College of Louisiana. Its first president under the new arrangement was D. O. Shattuck. His successors in office have been A. B. Longstreet, R. H. Rivers, B. F. Drake, J. C. Miller, W. H. Watkins, and C. G. Andrews, who was an alumnus of the college, and is now the president.

Under the patronage of the Methodist Church the growth of the college was rapid, and its usefulness was constantly increasing. Before the war it had entered on its rolls as high its 260 students. It shared, however, the fate common to Southern colleges during the war; sometimes it was used as a hospital for sick Confederate soldiers, and sometimes appropriated by Federal troops as temporary barracks; and hence sustained serious loss and damage. Since that time its history has been one of persistent effort to repair the injuries occasioned by that event, and of constant struggle in the midst of political disturbances and financial pressure to regain its former prosperity and usefulness.

Though the number of students has been greater than at present, the moral and intellectual tone was never higher. From the ranks of its alumni have come not only its own president but professors of colleges, men of eminence in the church and state.

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0507 -- CENTENARY COLLEGIATE INSTITUTE, THE, is located at Hackettstown, N. J. It was projected by the Newark Conference at its session in 1866. A number of places competed for the honor of its location, but finally, in 1868, Hackettstown was selected; the citizens contributed cash with ten acres of eligible land. The cornerstone was laid Sept. 9, 1869, when addresses were delivered by Bishop Simpson, Chancellor Runyon, David Campbell, C. Walsh, and Rev. L. R. Dunn. During the centenary year contributions were made. In 1869 Rev. George H. Whitney was elected president. The edifice was five years in process of erection, the trustees having wisely adopted the motto, "pay as you go."

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0508 -- CENTENARY FUND. -- It is impossible to omit this very important matter in any account of British Methodism, because it marks an era in its history and an item in its financial progress. Mr. Wesley commenced his public ministry Sept. 19, 1739. One hundred years later this event was commemorated with a holy enthusiasm and a munificent liberality that, with the exception of the jubilee year of Wesleyan missions, has had no comparison in Methodism. The total amount received was £216,184.9.8. This was disbursed as follows:

Theological Institutions. -- The erection of premises at Richmond, £24,000; to the Didsbury Institution, £400; to the endowment fund, £26,090.

Wesleyan Missionary Society. -- Centenary Hall and Mission House, £29,433.13.7.; towards the missionary ship Triton, £6009; to the fund for the support of worn-out missionaries and widows, £10,090; grant for mission chapels, £5009; mission Schools and school-houses in Ireland, £6000; general purposes of missionary committee, £2000; liquidation of mission debt, £11,000.

Centenary Chapel Relief Fund. -- Grant for relief of distressed chapels, £38,000; worn-out ministers' and widows' relief fund, £16,200.

Chapels in Ireland. -- Irish Chapel Fund, £2000; Dublin Centenary Chapel, £5090.

Education Fund. -- British and Foreign Bible Society, £1000 various expenses, £3186.10.9.

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0509 -- CENTENARY OF METHODISM. -- The British Methodists fix Sept. 19, 1739, as the epochal period of Methodism, because John Wesley began his public ministry at this time. Hence they determined to celebrate the centenary of Methodism in 1839. This they did with great enthusiasm and munificence. Arrangements were made by the Conference to hold especial meetings throughout the connection. Everywhere the enthusiasm was intense. They first designed to raise for various church purposes about £400,000. But the estimate was far below the liberality of the people. The aggregate result was about \$1,080,000. This was applied as above described. (See CENTENARY FUND)

The Methodists in America also joined in the general celebration, although their centenary proper did not come until about twenty-seven years afterwards. They raised however, about \$600,000. The British Methodists in reviewing the spiritual results of the century, counting Canada, a large portion of which had but recently come under their supervision, found that the Wesleyan Conference embraced in its jurisdiction 1635 traveling preachers and 420,198 members, being an average annual increase during the previous fourteen years of nearly 10,000 members. The statistics of Methodism throughout the world were 5200 traveling preachers and 1,171,000 members.

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0510 -- CENTENNIAL OF AMERICAN INDEPENDENCE. -- The General Conference of the M. E. Church in 1872 appointed a committee on the subject of the national centennial. In the report of that committee was presented the fact that the Methodist Church was the first religious body, "through a deputation of our chief ministers, to give a pledge of support to the government in the days of Washington, and has ever maintained unswerving loyalty, and was second to none in the struggle for the perpetuation of that government in the days of Lincoln." It was further stated that such an occasion would be "worthy especially of the observance of the church," by

appropriate religious services, to declare their faith in and cognizance of the overruling providence of Almighty God, and especially that "under his guidance our fathers, by their heroism and sacrifices, maintained the Declaration of Independence, and by their wisdom and devotion established our republican institutions; that under his favor our country has enjoyed during the century long intervals of peace and an unprecedented prosperity; that under his blessings those arts and sciences and forms of industry which develop the resources of a land and elevate the character of a people have been fostered; that under his providence the means of intelligence have been multiplied, the cause of education promoted, and our free School system, the fruit of American Protestantism, and the bulwark of American freedom, firmly established; that under his control the nation has been led to abolish slavery and re-invest the emancipated with every civil and political right that under his restraints during the prosperous periods of peace and the terrible seasons of war our people, by respect to authority and obedience to law, have proven to the world that governments may be permanent where man is free; and that under his special care our church has been protected in her religious liberty, and our people have shared in the common happiness and prosperity."

The General Conference directed that these services should begin on the first Sabbath of June in 1876, and close on the 4th of July of the same year. It declared their primary object to be the "religious improvement of the church, especially by reviewing what God hath wrought for our nation."

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0511 -- CENTENNIAL OF AMERICAN METHODISM. -- At the General Conference of 1861, a committee was appointed on the centenary of American Methodism ... The General Conference of 1864 appointed an additional committee on the centenary. This committee reported that the celebration should commence on the first Tuesday in October 1866 and continue throughout the month, at such times and places as best suited the convenience of the churches.

They who declared the primary object to be the spiritual improvement of the church by reviewing the great things God had done for the church during the past century. In the second place, to solicit the offerings of the church to be applied to those institutions and agencies to which the church has been most indebted for its efficiency.

Abel Stevens was appointed to prepare a centenary volume setting forth such facts as would properly come within the scope of such a work, and Dr. McClintock was also requested to add a chapter embodying the action of the centenary committee.

A very general observance of the centennial took place, especially by the Methodist Episcopal Church in the United states. Memorial sermons were delivered in all the Annual Conferences. The centenary volume prepared by Abel Stevens was issued and extensively circulated. The editors of the church papers not only encouraged it by editorials, but gave large space to contributors upon the subject.

The first Sabbath of January, 1866, was observed as a day of religious service for invoking God's blessing upon the church in the centenary year.

As a financial result the liberal thank-offerings of the people for the various objects named, as reported to the General Conference of 1868, amounted to \$8,709,498.39. The magnificent gift of Daniel Drew, to establish a theological seminary at Madison, N. J., is specially worthy of mention. (See DREW THEOLOGICAL SEMINARY) Also the establishment of Heck Hall by the trustees of Garrett Biblical Institute. (See GARRETT BIBLICAL INSTITUTE) The General Education Fund received \$15,727.78 the Children's Fund, \$83,785.66. Besides the centenary contributions during this year, the church raised for benevolent objects \$930,419.

It was found in reviewing the history during that year that its statistics in one hundred years had so increased as to exceed the highest hopes of all its members. There were in 1866, as the product of a century's toil, 9 bishops, 64 Annual Conferences, 7576 itinerant and 8602 local preachers; total members, 1,032,184; church edifices, 10,462; parsonages, 3314; Sunday Schools, 14,045; scholars, 980,622; total foreign missionaries, 222; members in foreign lands, 7478; domestic missionaries, 303; having a membership of 26,075 ... 2 Book Concerns in New York and Cincinnati, with 7 depositories in as many different cities...

In reviewing, it was found that there were 8 other Methodist bodies in the United states, and at the close of 1865...

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0512 -- CENTRAL ALABAMA CONFERENCE, M. E. CHURCH, was organized by the General Conference of 1876 so as to " include the Dadesville, Marion, and Huntsville districts," formerly belonging to the Alabama Conference. It held its first session in Huntsville, Ala., Oct. 18, 1876, Bishop Scott presiding. It formed a new district called Springfield and reported the following statistics: preachers, 43; Sunday Schools, 60; scholars, 3037; members, 5932; churches, 41.

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0513 -- CENTRAL CHRISTIAN ADVOCATE, located at St. Louis, Mo., is one of the periodicals established by the M. E. Church. It was taken under the control of the church by the General Conference of 1856, and Joseph Brooks was elected editor. It had, however, for some time previous been published as a private enterprise. Charles Elliott was elected editor in 1860, B. F. Crary in 1864, re-elected in 1868 Benjamin St. James Fry in 1872, re-elected in 1876 and 1880. Circulation 9000.

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0514 -- CENTRAL GERMAN CONFERENCE, M. E. CHURCH. Until 1864 the various German congregations and districts connected with the Methodist Episcopal Church were embraced in the several Annual Conferences. At that time the General Conference determined "that the Germans should be organized into three Annual Conferences, each containing about seventy-five members." Also, that the German work at present connected with the Cincinnati, North Ohio, and Southeastern Indiana Conferences be organized into a Conference to be called the

Central German Conference." In 1868 the General Conference fixed the boundaries of the Central German Conference so as to comprise the German work within the bounds of the Cincinnati, North Ohio and Southeastern Indiana Conferences, and also to include Danville, Golconda, and Metropolis, in Illinois. In 1872 its boundaries were so changed as to embrace the German work within the states of Ohio, West Virginia, Michigan, and Indiana, except those appointments belonging to the Chicago German Conference. It also included the German work in the states of Kentucky, Tennessee, and Western Pennsylvania, and also Golconda and Metropolis, in Illinois. Its boundaries remained unchanged at the General Conference of 1876. This Conference held its first session in Cincinnati, August 24, 1864, Bishop Morris presiding, William Nast, secretary. It reported 8860 members, 72 traveling preachers and 92 local preachers, 132 churches, 48 parsonages, 150 Sunday Schools, and 7208 scholars. In 1876 it reported 119 traveling preachers and 97 local preachers, 12,122 members, 175 Sunday Schools, and 10,710 scholars, 177 churches, and 71 parsonages.

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0515 -- CENTRALIA, ILL. (pop. 3623), laid out in 1853, is situated in Marion County, and is a beautiful and prosperous place. Methodist services were held in this town for the first time in May, 1854, and shortly after the first M. E. church was erected, which stood until 1864, when in that and the next year a new and larger one was erected. It is in the Southern Illinois Conference, and reports: members, 203; and Sunday School scholars, 180. The African Methodists have a small society here, but it has (1877) no house of worship.

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0516 -- CENTRAL ILLINOIS CONFERENCE, M. E. CHURCH, was organized in 1856 under the name of the Peoria Conference. It embraced "all that part of the state of Illinois north of the north line of the Illinois Conference, and south of the following line: beginning on the Mississippi River at Rock Island; thence with the Rock Island and Chicago Railroad to La Salle; then with the Illinois River to the mouth of Kankakee River; thence with the Kankakee River to the Indiana state line so as to embrace Rock Island City, Moline, and Port Byron circuits, and La Salle station." In 1860 the name was changed to Central Illinois Conference. The boundary lines were changed so as to read: "Beginning on the Mississippi River at Meredosia; down said Meredosia to its mouth; thence easterly to Center School-house so as to embrace Center society in this Conference; thence to the mouth of Mud Creek, on Green River; up said river to the mouth of Coal Creek; thence up said creek to the Rock Island and Chicago Railroad; thence with said railroad to La Salle; thence with Illinois River to the mouth of Kankakee River; thence with said river to the Indiana state line, so as to embrace La Salle station." In 1868 some changes were made in its boundaries, such as leaving Ottawa in the Rock River Conference, and including Aroma and Bureau Junction in the Central Illinois Conference.

Its boundaries as defined by the General Conference of 1876 are as follows: "Embracing that part of the state of Illinois north of the Illinois Conference and south of the following line, namely: beginning on the Mississippi River at the Meredosia; thence down the Meredosia to its mouth thence easterly to Center School-house, so as to include Center society; thence to the mouth of Mud Creek; thence up Green River to Coal Creek; thence up said creek to the Chicago and Rock

Island Railroad; thence along said railroad to Bureau Junction; thence to the Illinois River; thence up said river and the Kankakee to the Indiana state line, leaving the city of Ottawa in the Rock River Conference, and Aroina and Bureau Junction in the Central Illinois Conference."

This Conference under the name of Peoria, held its first session at Peoria, Sept. 10, 1856, Bishop Janes presiding, and reported 11,102 members, with 90 traveling preachers. After the change of its name in 1860, and some changes being made in its boundaries, a session was held at Macomb, Ill., Sept. 12, 1860, Bishop Baker presiding. There were reported in 1861: 19,208 members, 173 churches, 73 parsonages, 348 Sunday Schools, and 15,621 scholars. There were reported from this Conference in 1876: 228 traveling and 253 local preachers, 413 Sunday Schools, and 28,480 scholars, 25,973 members, 335 churches, valued at \$1,027,940 and 137 parsonages.

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0517 -- CENTRAL NEW YORK CONFERENCE is "bounded on the west by the Genesee Conference, on the south by the New York state line and the Wyoming Conference, and on the east and north by Wyoming and the Northern New York Conferences." It was organized in its present form in 1872. The territory embraced within its limits is a part of the old Genesee Conference, and remained within its boundaries until 1832, when the Oneida Conference was organized, occupying the principal part of the present territory. In 1872 the Conferences in Central and Western New York were remodeled, and the Central New York was constituted, embracing also a part of what had been the East Genesee Conference in New York, and the Troy district in Pennsylvania. In 1876 the Pennsylvania part of the work, and a large part of what had pertained to the former East Genesee Conference, was separated from it, and its boundaries became as now constituted. It embraces 186 traveling preachers, 126 local preachers, 22,632 members, and 18,697 Sunday School scholars. It has 214 churches, and 107 parsonages.

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0518 -- CENTRAL OHIO CONFERENCE, M. E. CHURCH, was organized under the name of Delaware in 1856, and was bounded by a line "commencing at the northwestern corner of the state of Ohio; thence east by the north line of the state to a point north of the mouth of Sandusky River thence south to the mouth of Sandusky River, excluding Port Clinton circuit thence up said Sandusky River to Upper Sandusky, excluding Tiffin City, and including Fremont and Upper Sandusky; thence along the Ohio and Indinun (now the Pittsburgh, Fort Wayne and Chicago Railroad) to Crestline, including Bucyrus station and Crestline; thence along the Cleveland, Columbus and Cincinnati Railroad to the north line of the Ohio Conference, including Cardington, Waldo, Westfield, and Galena circuit; thence west along the north line of the Ohio and Cincinnati Conference to the west line of the state; thence north along the west line of the state to the place of beginning."

The name of this Conference was changed to Central Ohio in 1860. No material changes were made, however, in its boundaries. The boundaries as fixed by the General Conference of 1876 are as follows:

"Bounded on the north by the north line of the state of Ohio on the east by the north Ohio Conference on the south by the Springfield branch of the Cleveland, Columbus and Cincinnati Railroad to the west line of the Ohio Conference, yet so as to exclude St. Paul's charge in Delaware and Milford, and to include Marysville; thence to the west line of the state of Ohio by the north line of the Cincinnati Conference; and on the west by the west line of the state of Ohio."

This Conference held its first session under the name of Delaware at Linia, Ohio, Sept. 25, 1856, Bishop Waugh presiding. It then reported 14,632 members, 98 traveling and 136 local preachers. The statistics for 1876 are: 152 traveling and 168 local preachers, 342 Sunday Schools and 27,813 scholars, 24,361 members, 308 churches, and 78 parsonages.

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0519 -- CENTRAL PENNSYLVANIA CONFERENCE, M. E. CHURCH, was organized by the General Conference of 1868, and with the exception of exchanging a few small appointments in 1872, and having gained Harrisburg from the Philadelphia Conference, its boundaries remained the same in 1876, and are as follow:

"On the south by the state line from the Susquehanna River to the west boundary of Bedford county, excepting so much of the state of Pennsylvania as is included in the Baltimore Conference; on the west by the west line of Bedford, Blair, and Clearfield Counties, except so much of Clearfield County as is embraced in the Erie Conference; thence to St. Mary's; on the north by a line extending from St. Mary's eastward to Emporium; thence by the southern boundary of Potter and Tioga Counties, including Wharton and Liberty Valley circuit; thence through Sullivan County north of Laporte to the west line of Wyoming County; on the east by Wyoming Conference; thence on the northern line of Carbon, Schuylkill, and Dauphin Counties to the Susquehanna River, including Hickory Run, Weatherby, Beaver Meadow, and Ashland; and thence by the Susquehanna River to the place of beginning, including Harrisburg."

It held its first session at Danville, March 10, 1869 Bishop Scott presiding. It reported 183 traveling and 113 local preachers, 398 Sunday Schools and 32,472 scholars, 28,240 members, 324 churches, 65 parsonages. It reported in 1876, 224 traveling and 153 local preachers, 461 Sunday Schools and 41058 scholars, 40,939 members, 406 churches, and 99 parsonages.

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0520 -- CENTRAL TENNESSEE COLLEGE is located at Nashville, Tennessee. At the close of the late war the freedmen congregated, for various reasons, in the large cities of the South. Nashville having been the headquarters of a large Union army during most of the war, multitudes of the freedmen went to it seeking food, labor, homes and safety. Their poverty and ignorance roused the sympathy of Christians and the fears of patriots. Efforts were made by various organizations to educate them as well as to afford temporal relief. Before the roar of the cannon or the clash of arms had ceased teachers were in the camps of the freedmen with the primer and spelling-book. The Methodist Episcopal Church was an early and liberal contributor to this work.

In the fall of 1865, Bishop Clark indorsed the organization of a mission School in the basement of Clark chapel. Rev. O. O. Knight was employed as teacher and as the pastor of the church. Rev. John Seys was associated with him in the work. As the school rapidly increased other teachers were employed. The next summer, the place being too small, a large brick building known as "abandoned property," was fitted up, and permission to use it for school purposes was given by General C. B. Fisk, then in command at Nashville. In the fall of 1866, Rev. M. B. Crichlow was appointed principal, with a large corps of assistants. That year about 800 scholars were enrolled. The Missionary Society had hitherto aided in the support of the school, but it was now transferred to the Freedmen's Aid Society.

In July, 1866 the school was chartered by the Tennessee legislature. In September, 1867, the city of Nashville opened free public schools for colored children. This relieved the church, and the college became a school for training teachers and preachers for the freedmen. A tuition fee of \$1 a month was charged, and has been continued. Rev. J. Braden, D.D., was elected president in 1867, and resigned at the end of the year: and Rev. G. H. Hartupee was placed in charge of the school. In 1868 Dr. Braden was re-elected, and entered at once upon his labors.

The studies were at first entirely primary, the primer and spelling-book being the only textbooks that were absolutely necessary. Other studies were soon demanded, and gradually the entire college course was introduced and regular classes were organized. The normal, academic, and theological courses of study were early introduced as the necessity for competent teachers and intelligent preachers demanded.

In 1876, through the aid furnished by the brothers Samuel and Hugh Meharry, of Shawnee Mound, Ind., the Meharry Medical Department was opened, and in 1877 the first graduate received the degree of M. D.

Over 3090 students have been enrolled since the school was organized. Hundreds of these have become teachers, and tens of thousands have been blessed by their labors ... The religious spirit that has pervaded the school has resulted, under the divine blessing, in the conversion of many souls.

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0521 -- CEREMONIES OR ECCLESIASTICAL RITES are not to be considered as any part of divine worship, though they are connected with it. Their use is to perform decently and in order what God has commanded should be done, but the mode of which he has not divinely appointed. Thus, while baptism is a Christian duty, its mode of administration, the lessons, the cup and bowl, or the use of any signs, are simple ceremonies. The religious act is an essential duty; the manner in which the act is performed is non-essential, and is ceremony ... The 22d article of the Methodist Episcopal Church, and which is embraced by all the Methodist churches of America, reads,

"It is not necessary that rites and ceremonies should in all places be the same, or exactly alike, for they have been always different, and may be changed according to diversity of countries, times, and men's manners, so that [so long as] nothing be ordained against God's word..."

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0522 -- CERTIFICATES OF REMOVAL. -- The Discipline of the M. E. Church requires the preacher in charge to see that all persons removing from the bounds of his church shall take with them a certificate of removal. This certificate is a protection to the society or church wherever such an individual may go, and it is also a letter of introduction, showing his moral and religious character. In the early history of Methodism in the United States, societies in different places were imposed upon by persons claiming to be members of the church hence a question was asked in the Annual Conference in 1782,

"How shall we more effectually guard against impostors?" And the answer was, "Let no person remove from North to South without a certificate from the assistant preacher, and let no one be received into society without [such a certificate]."

Previous to this, however, in England, among the Wesleyans, it was the duty of the preacher "to warn all from time to time that none were to remove from one society to another without a certificate from the assistant in the words (else he will not be received into their society): A. B., the bearer, is a member of our society in C. I believe he has sufficient cause for removing."

Wesley added to this his own personal statement, "I beg every assistant to remember this." This provision was adopted by the M. E. Church at the General Conference of 1784, the only change being made in the phraseology to make it suit the changed form of the church.

Some persons have improperly availed themselves of the provision by obtaining a certificate of removal without designing to change their residence, but simply to avoid church discipline. The pastor is not obliged to give such a certificate except in cases of actual removal, though it has become a custom in cities and large towns to extend that courtesy to those who desire to become members of some other Methodist church in the city.

A difficulty also arose where parties, against whom there were unfavorable rumors, applied for certificates, and the pastor felt unwilling to certify to their good standing. To meet this case, the General Conference, in 1848, enacted "that when a member wishes to remove his residence out of any particular charge, and there are in the judgment of the preacher in charge sufficient reasons for withholding a certificate, and the member is willing to be tried, he shall be held guilty of maladministration unless he proceed in the trial of such persons."

The Discipline requires the preacher in charge "to warn all from time to time that none are to remove from one circuit to another without a regular certificate, and that if they do so, they will not be received into the church in other places."

In 1864, the preacher was directed when he gave a certificate to notify the pastor of the church to which the member was about to remove, so that he might be prepared to exercise a pastoral care over him. For lack of proper care on the part of members who remove, and sometimes from the inattention of pastors, many are annually lost to the church. There is no definite

time prescribed within which the certificate must be presented. Much is left to the discretion of the minister and church, but wherever presented, the member is responsible from the date of the certificate.

The General Conference of 1848 decided that "when a member receives a certificate of membership from the preacher having charge of a circuit or station, he is responsible for his moral conduct (from the date of his certificate until he joins) to the society receiving him upon that certificate."

In addition to certificates of removal, the pastor may give a note of recommendation to any member who wishes to unite with any other evangelical denomination. This is a matter of courtesy, and is left to the judgment of the administrator.

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0523 -- CEYLON: LANGUAGES AND MISSIONARY LITERATURE. -- The most important languages spoken in Ceylon are the Tamil and the Singhalese, both of which are related to the languages of India. The Tamil is one of the Dravidian languages of Southern India (see INDIA: LANGUAGES AND MISSIONARY LITERATURE), and is spoken in the northern part of Ceylon, as well as in the Carnatic of India. The Singhalese, the language of the southern part of the island, is partly aboriginal and partly derived from the Sanskrit, and has an admixture of Malay. The Portuguese has also considerable currency, and a number of works have been published in it from the mission presses. The missions of the American Board, and of the Church Missionary Society and the Wesleyan Missions, all have extensive publishing establishments, and have severally issued many thousand copies of books and tracts in these three languages as well as in English.

The most important literary labors of the Wesleyan missionaries in the languages of India have been performed in connection with the mission in Ceylon. The printing press was set up at Colombo at an early period in the history of the mission, and was busily employed in the printing of spelling books, hymn-books, religious books and tracts in the Tamil, Singhalese, and Portuguese languages.

Two of the missionaries, Rev. Daniel J. Gogerly and Rev. Robert Spence Hardy, acquired a world-wide fame in the department of literature relating to Buddhism in which they are acknowledged to stand at the head. Mr. Gogerly, born 1792, died 1863, went to Ceylon in 1818 to take charge of the press, and entered the regular service of the mission in 1822. He was one of the first of the missionaries who was able to preach extemporaneously in Singhalese but devoted himself especially to the study of the Pali language, and is said to have been the first European who have any critical or scientific study to this ancient tongue, in which is embodied the most important literature of the Buddhist religion. (See INDIA: LANGUAGES AND MISSIONARY LITERATURE)

He [Daniel J. Gogerly] prepared a dictionary of that language, and had copies made of all the sacred books with their glosses. He was one of the translators of the Singhalese version of the Bible of the British and Foreign Bible Society, and edited and corrected all the editions of that

version. One of his most important works was the "Christian Pragnyapati: The Evidences and Doctrines of the Christian Religion," a polemic against Buddhism, published in Singhalese, at Colombo, in 1862, the effect of which upon the public mind was such that the Buddhists were constrained to form a society to oppose the progress of Christianity.

Mr. Gogerly also made a number of valued contributions to the Journal of the Royal Missionary Society and other periodicals in illustration of Pali literature and Buddhism. He was for some time superintendent of the mission in Ceylon, and was appointed by the government [to be] one of the school commissioners for the central district of the island.

Robert Spence Hardy, born 1803, died 1868, spent at intervals twenty-three years in Ceylon, viz., from 1825 to 1833, from 1835 to 1847, and from 1862 to 1865, and during the latter period was Superintendent of the South Ceylon mission. His acquaintance with the Sanskrit and Pali languages was extensive and accurate, and he was also well versed in the Singhalese, Portuguese, and several other languages. He was a member of the Royal Asiatic Society, and published in three languages upwards of four thousand pages, principally on subjects relating to Buddhism. His principal works in English were: "Eastern Monachism: an Account of the Origin, Laws, Discipline, Sacred Writings etc., of the Order Mendicants founded by Gautama Buddha," London 1850 8vo; "A Manual of Buddhism in its Modern Development," translated from a Singhalese manuscript, London, 1853, 8vo; "The Legends and Theories of the Buddhists compared with Christianity and Science" (a work upon which he was engaged when he was seized with mortal illness), London 1867, crown 8vo.

Other works composed by the Wesleyan missionaries in Ceylon are a Dictionary of Singhalese and several sermons and tracts By Rev. John Calloway; Singhalese and English and English and Singhalese Lexicons by the late Rev. Benjamin Clough; a Pali Grammar and Vocabulary by the late Rev. Benjamin Clough; a Singhalese and Portuguese Dictionary and Grammar by Rev. W. B. Fox; translations of the New Testament and Hymn-Book into Portuguese by Rev. Robert Newstead; and a translation of the "Pilgrim's Progress" into Singhalese by Rev. Alexander Homes.

Among the works relating to Ceylon and the Wesleyan missions may be mentioned: "A Voyage to Ceylon; with Notices of the Wesleyan Mission," by a Surgeon; "Mission to Ceylon and India," by the late Rev. W. M. Harvard; "Jubilee Memorials of South Ceylon," by the late Rev. R. S. Hardy; all of which are published by the Wesleyan Missionary Society, London.

The Jaffna Religious Tract Society, organized in 1823, has published a large number of tracts and a number of religious books. Among its publications is a collection of Tamil Hymns, adapted for public, private, and social worship, the selection of which is made largely from the Wesleyan Hymn Book.

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0524 -- CEYLON, MISSIONS IN -- Ceylon is closely connected with India, and is associated with it in Wesleyan missionary work. It is an island south of India, of an area of 25,704 square miles, and a population of 2,405,287. The Singhalese who form the majority of the

population, are allied to the races of Southern India. The population of the northern part of the island consists largely of Hindoos, who speak the Tamil language. The other inhabitants consist chiefly of the Veddahs (a wild aboriginal tribe), Mohammedans, and English. Christianity was introduced into Ceylon in the sixth century, but soon died out. The Portuguese occupied a part of the island early in the sixteenth century, and reintroduced it [Christianity] under the form of Roman Catholicism. St. Francis Xavier began his missionary labors in 1544, and in a few years the Portuguese government induced the entire population of the districts under its sway to profess Christianity.

The Dutch dispossessed the Portuguese in the seventeenth century, and received the conversion of the entire Roman Catholic population to the Reformed faith, so that at the close of their rule the number of nominal Christians was said to be 425,000. Yet nearly all traces of the Dutch church have died out. The island passed into the possession of the English about the close of the last century. Missions were established in Ceylon by the London Missionary Society in 1804, the English Baptist Society in 1812, and the American Board in 1812. The mission of the Wesleyan Missionary Society was undertaken in 1813, at the suggestion of Sir Alexander Johnson, chief justice of the island. On the 30th of December of that year, Dr. Thomas Coke sailed for Ceylon, with six missionaries, who took with them a printing press. They arrived at Point de Galle in June, 1814, and received a warm welcome from the officers of the British government and the English clergy. Four stations were established at Jaffna and Batticaloa, in the Tamil district, and at Galle and Matura, in the Singhalese district.

Circumstances favored the rapid growth of the mission. The English and the natives were well inclined towards it. An influential high-priest was converted at the close of 1814, and another priest of extensive patronage a few months afterwards. A church for the English service was built at Colombo, and opened for worship at the end of 1816. The custom of holding annual Conferences of the missionaries was adopted about this time. Education in the vernacular was begun in 1817, in the hope of superseding the Buddhist priests in this department.

The number of vernacular schools rose to 1000 in the first year, 4000 in the second year, and 21,000 in thirty years. In 1819 schools had been opened in the principal villages along the western coast, from Negombo to Galle, and the work of general education in the maritime provinces was carried on by the missionaries until it was taken up by the government in 1834.

Kandy, the capital of the interior of the island, was occupied as a mission station in 1840 following which came an investigation of the subject of government support of idolatry, which led to the abolition of the system. In 1842 a mission was established among the wild and savage tribe of devil worshipers in the jungles. In 1854 the mission, divided according to the linguistic affinities of the population into the Tamil and Singhalese districts, reported a total of 27 chapels and other preaching places 26 missionaries, 1749 members, 449 on trial, 80 schools, and 3753 scholars.

In 1872 thirty-eight missionaries were employed, of whom only eight were Europeans. The number of members had increased to 2187, and of scholars to 6100. Several of the churches had begun to be self-supporting, and educational institutions had been brought into successful operation in both districts.

In 1876 the missions reported 35 stations in the Singhalese in South Ceylon district, and 27 stations in the Tamil or North Ceylon district, and in all 201 chapels and other preaching places, 53 missionaries and assistant missionaries, 2492 members 518 on trial, 39 catechists, 90 local preachers, 131 Sunday Schools, with 289 teachers and 5993 scholars in the same, 174 day schools, with 246 teachers and 9356 scholars in the same, and a net total of 10,035 scholars in the Day Schools and Sunday Schools.

Wesley College, at Colombo, furnishes to its students a collegiate education sufficient to qualify them for admission to the Calcutta University. It was attended in 1876 by 198 students. The training institution at Colombo returned 12 students. Another college or high school is being established in Galle. Seven missionary and auxiliary missionary societies laboring in Ceylon and representing the Church of England, and the Baptist, Wesleyan, and Congregational Churches, reported in 1873, 89 principal stations and 163 subordinate stations, 38 English and American ministers, and 80 native ministers, 591 lay agents, and 4807 members. At the Indian Missionary Conference held at Allahabad, India, in 1871, the total number of church members in Ceylon was given at 5164, and the number of professed Christians at 31,376.

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0525 -- CHADWICK, Joseph H., was born in Boston Mass., Feb. 27, 1827. He was educated in the common schools of the city. In 1845 he entered the counting-room of the Boston Lead Company as a clerk, and in 1852 became a member of the firm. In 1860 he became agent and treasurer of the company, which position he now holds. He early removed to Roxbury, now a part of Boston, and was repeatedly elected to positions in the city government. In 1865 he became a director in the Rockland Bank, Roxbury. In 1872 he was elected by the legislature of Massachusetts one of the State directors of the Boston and Albany Railroad.

Mr. Chadwick is a trustee or director in a dozen or more charitable or benevolent institutions. At seventeen years of age he was converted, and joined the church in Roxbury. When the Winthrop Street church was built, in 1868, he was the financial supervisor of the undertaking, and carried it successfully through. He has always been greatly interested in the educational institutions of the church. In 1872 he became a trustee of Boston University, and soon after, with a few others, purchased Lasell Seminary, at Auburndale, and established a school for young ladies under the patronage of the New England Conference. His residence is Boston Highlands, Mass.

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0526 -- CHADWICK, J. S., D.D., was born in New York, April 12, 1841; united with the church in 1853. After working for a one at the printing business, he commenced in 1858 studying for the ministry, and graduated in 1861 at the Garrett Biblical Institute. He has since preached in the Rock River, Newark, Kentucky, New Jersey, and New York East Conferences. He was a delegate to the General Conference of 1876.

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0527 -- CHAFFEE, James F., was born in Middlebury, N. Y., Nov. 5, 1827; joined the Rock River Conference in 1848, and, after filling a number of important appointments, removed to Minnesota in 1857. He has assisted in building a number of churches, and has been presiding elder of the Minneapolis and St. Paul districts; and was a member of the General Conference of 1868. He has labored in behalf of Hamline University with both time and means.

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0528 -- CHAIRMAN OF DISTRICTS (English Wesleyan) is similar in many respects to the "presiding elder of the Methodist Episcopal Church." Originally the chairman was simply a minister chosen at a special meeting of the district. That special meeting "being summoned by a superintendent in the district to consider some case of difficulty concerning himself, but when these special meetings became annual district meetings, a chairman became a necessity. The Conference of 1792 seeing this, ordained that at the final settlement of the stations for the ensuing year the ministers of each district should choose their own chairman from among themselves. This is so far modified that now the chairman is chosen by ballot at the Conference, by all the ministers who are in Conference at the time...

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0529 -- CHAMBERLAIN, Benjamin, was born in Mount Vernon, Me., July 31, 1791, and died in Ellicottville, Feb. 10, 1868. He was endowed by nature with a vigorous understanding, but had obtained only a very limited education. He became a member of the M. E. Church, and was devoted to its interests. He was engaged for many years in the business of a lumberman and lumber merchant; and having accumulated a large fortune he resolved to devote it chiefly to education. He gave to the Randolph Academy, now the Chamberlain Institute, for buildings and expenses, and to Allegheny College, during his life nearly \$100,000; in his will he bequeathed to them jointly \$400,000 more. His wife was in full sympathy with his plans, and gladly surrendered her own claim that nothing might interfere with his noble designs. The law of New York, however, prohibits a man bequeathing more than one-half his property to any benevolent object, and also prohibits an academy from holding property the net annual income of which shall exceed \$4000. Judge Chamberlain, for he had been elevated to office by his fellow-citizens, thought that as he had no children and his friends were well provided for, there would be no contest over his will. But after his death suit was brought by his brother, and a large proportion of the property was taken from these institutions. This fact, in connection with many others, should be an admonition to men who design to found literary institutions to so arrange their property prior to their death that no legal contests may arise. While, however, his grand designs were frustrated both the institute and the college received a portion of his estate, and thus "being dead he yet speaketh."

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0530 -- CHAMBERLAIN INSTITUTE AND FEMALE COLLEGE is located at Randolph, N. Y. In 1850 the Randolph Academy and Female Seminary was opened for students, though a charter was not obtained until the following January. The grounds embraced about seven acres, and with the buildings were owned by an association of stockholders. In 1851 it was selected by the regents of the university as one of the institutions where teachers' classes should be instructed.

In 1863 an additional building was erected to accommodate the students who were receiving instruction. In 1868, Benjamin Chamberlain, a lumber merchant who had been a friend of the academy, and a liberal donor, bequeathed to it in his will about \$200,000. But under the laws of New York, a contest having been made by his brother, a large part of the property was lost. Thirty-eight acres of ground had been added by the citizens to the original plat, and a building had been erected by Judge Chamberlain at a cost of \$50,000. The amount received by his will was \$45,000 for endowment, and in recognition of his liberality the name was changed to Chamberlain Institute.

The charter was also so changed that the trustees are elected by the Annual Conference of the M. E. Church, and the institution has remained under its control and patronage since that time. Five years afterwards the boarding hall was burned, with the institute library, cabinet, furniture, and a library belonging to the principal. The building was 40 by 100 feet, three and four stories high. In less than a year, however, by the great liberality of the people, a new building was erected, which in comfort and arrangements surpassed the former, which was paid for without using any of the funds of the institution. During the last six years 300 students have been annually in attendance...

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0531 -- CHAMBERLAIN, Schuyler, a minister of the Methodist Episcopal Church, was born in Woodstock, Conn., Sept. 4, 1800; and died at his residence in Craftsbury, Vt., May 5, 1862. He was converted under the labors of Wilbur Fisk, in 1818, and joined the first class formed in Craftsbury. He was received into the New England Conference in 1828, and during his itinerant life filled a number of important appointments. He was three times elected a delegate to the General Conference. He also represented the town of Craftsbury in the legislature three times. He possessed superior abilities as a preacher, and held with great tenacity to the doctrines and usages of the Methodist Episcopal Church.

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0532 -- CHAMBERLAYNE, Israel, D.D., an eminent minister in the Methodist Episcopal Church, was born in Otsego Co., N. Y., Sept. 6, 1795 and died in Lyndonville, Orleans Co., N. Y., March 20, 1875. He was converted when fifteen years of age, and in 1813, when only eighteen years of age, was received on trial in the Genesee Conference. He filled a number of prominent appointments and was eight years presiding elder. He was five times elected a delegate to the General Conference, viz., 1824, 1828, 1832, 1852, and 1856. Because of extreme nervousness, he was compelled to retire from the itinerancy, yet not from effective duties. His sermons, essays, reviews, and public volumes were numerous. His last published work was entitled "Saving Faith." "He was distinguished for intellectual strength, for a dignified and courteous bearing in his intercourse with his brethren, by the strictest observance of the rules of propriety and order in church law and Conference duties. He was a master in logic, an original expounder in metaphysics and theology, exact as a linguist, sharp as a controversialist, and a good rhetorician; as a preacher he was instructive and original, and often his utterances were attended with power and unction overwhelming."

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0533 -- CHAMBERS, E. Everet, D.D., was born in Ogden, N. Y., Jan. 27, 1820; was educated in Lima, and joined the Genesee Conference in 1843. He has been presiding elder for thirteen years; was delegate to the General Conference in 1872; has been a trustee of Genesee Seminary for more then twenty years, and was school commissioner of the city of Buffalo for one year.

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0534 -- CHAMBERSBURG, PA. (pop. 6713), the capital of Franklin County, was laid out in 1764, but did not increase much until the peace of 1783. It suffered considerably during the late Civil War. Methodism was introduced into this place in 1793, by Daniel Madeira and his wife Ellen. The first church was erected in 1799, and situated on East Queen Street. In 1794 and 1795, Charles Burgoon, stationed on Frederick circuit, visited Chambersburg, and is supposed to have been the first M. E. minister to do so. In June, 1802, a class of seven persons was formed. In 1811 a brick church, situated on the corner of Second and Queen Streets, took the place of the first one, which was of logs. In 1847 this church was replaced by the present one. In 1869 about thirty parsons went out of this society and formed the King Street society, building a church on South Second Street. In 1875 the society erected their present church, on the corner of Second and King Streets. An African M. E. church was erected here near the year 1812, was deeded to the society in 1840, and rebuilt in 1872. The society was organized prior to 1831. The services of the African M. E. Zion Church were introduced in 1831; the first church was built in 1838, and rebuilt in 1872. The United Brethren in Christ have a society of 340 members. It is in the Central Pennsylvania Conference.

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0535 -- CHAMPAIGN, ILL. (pop. 5106), in Champaign County, on the Illinois Central and Indianapolis, Bloomington and Western Railway. The first M. E. society here was established not long previous to 1856, in which year the first M. E. church was built. It was rebuilt in 1863. A second society was formed and a second church built in 1869. An African M. E. church was built in 1865, and a German M. E. church in 1875.

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0536 -- CHANDLER, John, was born in Enfield, Conn., Oct. 16, 1797, and died at his home in Peoria, Ill., Aug. 14, 1873. He was converted when twenty-four years of age, and although trained under Calvinistic influences, yet, by reading Fletcher's "Checks," he was led to adopt Arminian doctrines, and united with the M. E. Church April 26, 1821, in Rochester, N. Y. He was received on trial in the Pittsburgh Conference in 1824. For twelve years he worked efficiently in that Conference. Among those converted through his ministry was Calvin Kingsley, afterwards bishop. He was subsequently employed on Ravenna and Erie districts. In 1844 he was transferred to the Rock River Conference, and stationed at Peoria; after which he served a number of districts in the Conference. In 1864 he was appointed centenary agent. Mr. Chandler "was deeply pious, a

man of power in prayer and preaching, a prudent officer in the church, and a princely leader in Israel.

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0537 -- CHAPEL OR CHURCH. -- In the days of Wesley the Church of England erected in certain localities plain church edifices for the accommodation of those parishioners who might reside a great distance from the parish church. These were denominated chapels. They also erected what were termed parochial chapels, which were considered more or less dependent upon the mother church. In harmony with Wesley's views of his relation to the Church of England, when he found it necessary to erect a house of worship for his societies he called it a chapel. This, with other words of like import, such as "preaching-house" and "meeting-house," were terms which he preferred to the more stately name of church. The Methodists and Dissenters in England still speak of their houses of worship chiefly as chapels.

At the introduction of Methodism in the United States the houses of worship were also named in the same modest way as chapels, meeting-houses, etc. But when the church was organized into an independent body, free alike from the church and authority of England it began to introduce use the of the word church in the place of the former terms, and it has so far supplanted the word chapel that in the Discipline and history of the church the word chapel is seldom used.

In some localities, however, especially where there are persons who were trained in the Wesleyan Methodist Church, they prefer yet to call their churches chapels. In the phraseology of the Board of Church Extension, and in the general church proceedings, the word chapel is nearly obsolete.

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0538 -- CHAPEL AFFAIRS. During the lifetime of Mr. Wesley, the larger number of the chapels built for the Methodists were erected with his sanction, and the debts left upon them were, comparatively, and with few exceptions, not very formidable.

Some of the early minutes of Conference on chapel affairs are curious and instructive, and contain the genus of several leading principles on which such affairs are yet conducted. Thus, in 1749 the question proposed was, "What do we advise with regard to public buildings?" Ans. "Let none be undertaken without the consent of the assistant" (i.e., the superintendent). Then follows a draft of a trust deed, with directions for its use, and for filling up vacancies everywhere with new trustees. "We know not what danger may ensue from delay."

In 1770, Q. "What is the whole debt remaining?" Ans. "The old debt ú5671, and the new debt ú1287. We gain no ground the debt is larger now than it was last year.* How can we prevent its further increase? By putting an absolute stop to all building for the ensuing year." [*How 1287 British pounds was greater than ú5671 I know not, but those are the figures in the printed text. -- DVM]

In 1775, Q. "Do we permit any to build new preaching-houses?" Ans. "Yes, if it be proposed first at the Conference."

In 1790, "No collections shall be made in future for the building or repairing of preaching-houses except in the circuits where they are respectively built or repaired." At this Conference a small building committee was for the first time appointed but this appointment was only temporary.

After the death of Mr. Wesley, and the creation of district meetings, the Conference in 1793 resolved as follows: (1) "All matters relating to the building of preaching-houses and dwelling-houses shall be determined in future in the district meetings."

From this time until 1818 many chapels were built at a cost far beyond the means of the Methodists of that day. During a great part of that period war prices both diminished the resources of the people and increased the cost of erecting chapels, but the necessity was urgent, and the confidence of the people in the elasticity and extension of the Methodist system was strong. Yet often the results did not justify the expectations which had been cherished. Debts too heavy to begin with were increased by many unfavorable circumstances, until in scores of cases, they became burdensome almost beyond endurance. Many expedients were resorted to for relief. Among others the Conference, year after year, gave permission to certain ministers and trustees to beg for particular chapels, either generally or through such districts and circuits as were selected for the purpose, and named in the yearly minutes. This plan, though perhaps the only one then practicable, was open to many objections. It detached a considerable number of ministers from their regular circuit duties. It hindered to that extent the spirituality and progress of the circuits. It occasioned considerable traveling expenses; and it became a just cause of complaint among the most liberal of the people, on whom calls for assistance were frequently made; and it was but partially successful.

At length, in 1818, with a view to diminish the evils of the previous plan, to prevent future unauthorized applications, and to distribute relief to distressed cases more equally, the Conference consented to establish a General Chapel Fund, which should be replenished annually by private subscriptions, public collections, and contributions from chapel trusts. The money thus raised was distributed by a committee which met before each Conference, considered applications presented through the May district meetings, and made grants towards meeting such annual deficiencies as it was believed could not otherwise be provided for. From the first it was proposed to make grants also towards reducing the debts but this was not found practicable until after the lapse of several years.

Eventually it became apparent that the practice of making grants towards annual deficiencies, though it gave temporary relief, had a tendency to pauperize the feelings of trustees and to encourage applications for this kind of connectional help. For those grants were made without requiring the trustees to raise any proportionate sum to meet them, -- though no doubt some did so, -- and being made year after year, many trustees began to depend upon them, and others, influenced by the example thus set, became applicants.

Thus matters went on until not less than from £3000 to £4000 per annum were distributed in annual grants, while the debts which rendered such aid necessary were not diminished, but by various untoward circumstances were often increased. Thus it became clear that unless some vigorous effort could be made to reduce the principal of the debts the connection was all but spending its strength in vain.

In the mean time, feeling that this state of things would not only continue but increase as the connection increased unless some plan could be devised to prevent injudicious and unwarrantable expenditure on future constructions, the Conference resolved in 1817 that a chapel building committee should be appointed.

This, in effect, grew out of the experience of the chapel relief committee the hope being that, if the future could be regulated, the past might, little by little, be remedied.

It would be tedious and not very profitable to describe the working of these two committees. Their separate organizations and action were continued until 1854 and it cannot be doubted that they conferred great benefits on the connection, and that the generous and self-denying men who conducted their operations (some being ministers and some laymen) deserve to be held in most grateful remembrance. The names of Marsden, Wood, Marriott, West, Burton, Jobson, and others, are here worthy of honorable record. Yet there were defects in the constitution and operations of those committees, and there was a standing hindrance in the prevalent opinions of the connection respecting trust debts, which though much evil had been occasioned by them, were not regarded with so much dislike as they might to have been. Indeed, some strangely thought them a blessing!

Constituted separately and meeting separately, these committees had no regular official means of becoming acquainted with each other's proceedings except as the presence of a few men on both committees gave them information. Hence it frequently happened that the amount of debt, to relieve which help was sought from one committee, was far greater than the other committee had ever sanctioned. Thus, though great efforts were made by the connection, and some trusts were effectually relieved, the aggregate of connectional chapel debts continued to increase as additional chapels were erected, and more than the proper proportion of outlay was left as debt upon them. Even after the special and most valuable aid given first by well-considered movements in 1827, 1829, and 1832, by which large sums, amounting in the aggregate to about £50,000, were borrowed, to be distributed in grants, and their repayment made a charge on the income of the General Chapel Fund within a term of years and next by the Centenary Relief Fund, of which not less than £39,080 was appropriated for the reduction of trustees' liabilities and after all the efforts made by the excellent men above named, with Messrs. Heald, Fernley, and others, who labored with steady zeal for many years in the service, it seemed as though the period of connectional security in reference to chapel debts was indefinitely postponed.

At last it became evident that an amalgamation of the two committees in one body, to which should be referred all building and relief cases, with all other matters relating to chapel and other trust affairs, and the setting apart of a competent minister as secretary, had become indispensable. An additional reason was, that by a great connectional effort a large sum had been raised in 1853, partly for the discharge of heavy deficiencies, which had accumulated in several departments of

Methodism during its season of connectional strife and loss, and partly to be employed as a permanent loan fund, to aid trustees in their efforts to relieve debts on their respective trusts, and reduce the amount of annual deficiencies, by lending them money, to be repaid in installments without interest, and to be met by not less than an equal amount actually given by themselves and their friends, so that, in effect, at least double the sum thus actually given should be paid off. The practicability of this admirable plan had been fully proved by Rev. W. Kelk, then the secretary of the chapel building committee and this, with other known qualifications, marked him out as a fit man to be appointed to the new office of general chapel secretary.

Accordingly, in 1854, the Conference sanctioned a new system of regulations, which had been carefully prepared for the future administration of chapel affairs; consolidated the functions of the two previous committees into one large body, of 30 ministers and 30 laymen, to be called "The Wesleyan Chapel Committee," and set apart Mr. Kelk as its first secretary, by whom the details of the new system were carefully worked out. To him succeeded, in 1860, Rev. John Bedford, who, during the preceding year, had officiated as interim secretary, in consequence of Mr. Kelk's illness, and who continued to act as the head of the department until 1872, when failing health obliged him to retire. In the mean time, the work had so grown as to render necessary the appointment of a second secretary, and Rev. William Edwards was so appointed in 1865. On Mr. Bedford's retirement Rev. E. H. Tindall became the colleague of Mr. Edwards, who, in May, 1876, sunk under the pressure of the work, and entered into rest.

At the Conference of that year Rev. Henry J. Pope was appointed to act with Mr. Tindall, and the work of the department has expanded to such dimensions that, besides the two secretaries, three clerks are now constantly employed, and the offices at Oldham Street, Manchester, have become inadequate for the convenient dispatch of the work to be done.

The secretaries have acted under the direction of an influential general committee, to whose devotion to the affairs of the department the connection is deeply indebted.

In 1860 an attempt was made to extend the usefulness of the department by the creation of a branch of the fund for the purpose of affording help, by grant and loan, towards the erection of chapels. This attempt was for a time but partially successful, no such general response being made to the appeal of the committee as would warrant the hope of any considerable benefit resulting from the plan. Nevertheless amidst great discouragements, the attempt was continued, until its value began to be apparent to all observers. It was really the germ of the great efforts which have since been made, and of the more remarkable proposals recently sanctioned, for the enlargement of Methodist agencies by the erection of suitable chapels. The resources of this branch of the committee's operations have been replenished for loan purposes by the noble bequest of £20,000, duty free, by the late John Fernley, who for many years rendered eminent service as the senior treasurer of the Chapel Fund; but they are yet far below what the necessities of the connection call for, and it may be hoped that a movement begun by the munificence of Sir Francis Lycett and Mr. Mewburn will expand them, so as to enable the connection to render more efficient help to many urgent cases.

In 1866 the Conference sanctioned, and inserted in its printed minutes, a compendium of regulations, according to which chapel and other trust affairs have since been administered.

The free grants from the General Chapel Fund, from 1818 to the Conference of 1876 (including those from the Centenary Relief Fund), and a considerable sum specially raised for chapels in Scotland many years ago), for relief of debts alone, have amounted to £299,886. This does not include the help afforded by means of loans to trustees, repayable without interest, nor the aid given of late years towards the cost of new buildings.

Twenty-two years having now elapsed since the reconstituted system was commenced. The following summaries will give some idea of the work done in that period and of the progress made:

In the building department, including new chapels, chapel enlargements, school premises, ministers' houses, sites, and organs, the details of the cases completed show a total expenditure of £3,850,985. Of this sum there has been actually raised £3,101,182, leaving as temporary debt £749,503, of which a considerable portion has been paid off.

In the relief department, the debts provided for during the twenty-two years have been the following: with the aid of grants, £299,886; with the aid of loans, £456,268; exclusively by local efforts and surplus trust income, £359,033; total, £1,115,187.

It would scarcely be possible to make out exactly what has been realized from sales of old premises, after discharging the debts upon them, and from other sources, not being gifts; but, taking the building and relief departments together, it will be safe to say that upwards of £3,300,000 have been realized in gifts alone during the twenty two years.

Unto Him be the praise, whose are "the silver and the gold, and the cattle upon a thousand hills." ...

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0539 -- CHAPEL FUND FOR WATERING-PLACES. [Just what these "watering-places" were, I know not. -- DVM] -- In 1862, in response to the report of a committee presented to the Conference respecting the need of better accommodation in watering-places, Rev. W. M. Punshon offered to raise by his personal efforts the sum of £10,000 for the above purpose. The offer was accepted, -- the committee of advice and distribution appointed. The funds raised exceeded the original offer, and cases were met, the outlay on which was at least £60,000, and the number of sittings thus provided about 15,000. (For other chapel information, see METROPOLITAN CHAPEL BUILDING FUND)

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0540 -- CHAPLAIN, a person originally so termed because he performed divine service in a chapel, or in places smaller than or apart from the regular churches. At an early period chaplains were appointed to conduct religious services in the castles of noblemen and in hospitals and monasteries. The term is now chiefly applied to those who officiate in the army, navy, or charitable institutions. In the Methodist Episcopal Church, bishops are authorized to appoint

chaplains "to reformatory, sanitary, and charitable institutions, and for prisons, and in the army and navy, and they may remain for a longer period than three years."

A chaplain also may be, if elected by an Annual Conference, with the approbation of a bishop, ordained by him before his probation ends. In the United States army and navy, until very recently, the chief chaplaincies were filled by ministers of the Protestant Episcopal Church, and though at present they have more than their numerical proportion, yet chaplains from other denominations are now frequently appointed, and this religious partiality on the part of the government has greatly diminished.

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0541 -- CHAPLAIN, John Francis, D.D., born in Trappe, Talbot Co., Md., Oct. 16, 1824 converted in the same place, Aug. 5, 1845; graduated at Dickinson College 1843 admitted into Philadelphia Conference 1852 member of General Conference parts of sessions in 1860 and 1868, as reserve delegate; delegate in 1876 presiding elder of Lehigh district 1877. He died August 26, 1880.

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0542 -- CHAPPELL, George R., of Manchester, Eng., died in 1860, in the eighty-third year of his age. He was a useful man in Methodism and has left behind him a name still lovingly remembered. He was a pious man; no claims of business kept him from the worship of God; he gave large sums to the cause while living, and at his death left £500 to the Auxiliary Fund and £1000 to the Wesleyan Missionary Society.

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0543 -- CHAPPELL HILL FEMALE COLLEGE is located at Chappell Hill, Texas, a village founded about 1849. It is the site of Soule University also, and both institutions were prosperous before the Civil War. During that period but little attention could be given to literary institutions, and the college was greatly depressed. About five years since the building was destroyed by fire. It has, however, been rebuilt, and the edifice is beautiful though plain. It is neatly finished and comfortably furnished. The school is in an excellent condition, and is doing a fine work. It is under the presidency of Rev. E. D. Pitts, who is assisted by able teachers.

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0544 -- CHARITABLE TRUSTS (Wesleyan). Before 1861 there was no legal provision for remedying defects in deeds, by which property is held in trust for charitable and religious uses. In that year an act of Parliament passed the legislature; and from the report of the committee of review (fully indorsed by the Conference) we are enabled to understand some of the necessities of the case, with some idea of relief afforded. A report of the same committee states that the deeds of 1334 trust estates, which were void on various grounds, were made good by the immediate operation of these acts. Including all classes of cases, 1777 trust deeds have been made good.

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0545 -- CHARLESTON, S. C. (pop. 49,999), the capital of Charleston County, and the metropolis of the state. This city was settled by an English colony under William Sayle, who became the first governor. In 1679 he located his colony on the west side of Ashley River, but after his death the colonists passed over and planted themselves on the west bank of the Cooper River, and Oyster Point became Charleston. This City is one of the most important places in the Southern states. It was the chief point of attack during the Revolutionary War. Here also Castle Pinckney, Fort Ripley, Fort Moultrie, and Fort Sumter were built for the protection of the vast harbor. During the late Civil War it was one of the chief centers of interest, being the place where the war commenced by the firing upon Fort Sumter.

The religious history of Charleston has not been less interesting. Aside from the preaching of the Wesleys in 1736, Pilmoor, one of the first American missionaries, visited the city in 1773, and encountered the violence of persecutors. He could obtain no place for preaching but the theater, where, while fervently delivering a sermon, suddenly the table used by him for a pulpit with the chair he occupied, disappeared, descending through a trap-door into the cellar, some persons having contrived the trick as a practical joke. Nothing discouraged, however, the preacher sprang upon the stage, with the table in his hands, invited the audience to the adjoining yard, adding, "Come on, my friends, we will, by the grace of God, defy the devil this time, and not be driven by him from our work." There he quietly finished his discourse.

In 1785, Asbury, Jesse Lee, and Henry Willis visited Charleston. They were hospitably entertained about two weeks, and they preached every day. Before they departed their host was converted, and Willis was left to maintain the Methodist standard. Jesse Lee delivered the first sermon in an unoccupied Baptist church. He had about twenty hearers. Willis occupied the pulpit in the afternoon. At night Lee preached again. On the next Wednesday, Asbury took the pulpit and occupied it daily for a week. Willis, being left in charge, entered upon his duties under many discouragements, but he succeeded in forming a small society, and in two years a commodious house of worship was built. This was erected on Cumberland Street.

In 1787 the first Annual Conference in this state was held in this city, presided over by Coke and Asbury. Dr. Coke dedicated the new church, which would accommodate 1500 hearers, and which cost \$1000. He says, "This was a surprise to the people, as there were not more than forty white members in the society."

In 1791, William Hammett, one of Coke's missionaries to the West Indies, came to the United States, and took charge of the Methodist society in Charleston, but, becoming dissatisfied with the discipline and government of the church, formed an independent church in 1791. His commanding influence enabled him to lead away many members and erect a new church, which he called Trinity. His people adopted the name of "Primitive Methodists." After the death of Mr. Hammett the congregation was supplied by Mr. Brazier. After serving it for a time, he sold the building to the Episcopalians. It was, however, claimed by the Methodist Episcopal Church, and, after an appeal to the courts, a decision was rendered in their favor, and the organization abandoning its former principles, it became the second Methodist Episcopal Church. Mr. Hammett had built a second church in the suburbs of the city. Several local preachers had joined him, and he

at one time contemplated a general organization. His party also erected churches in Georgetown, Savannah, and Wilmington, but in about eleven years the organization became extinct. The slavery agitation also affected the church and prevented its rapid progress; but in 1811, when Rev. Capers was sent to Charleston, there were 145 white members. It was chiefly through his energy that Methodism took a strong hold of the colored population in South Carolina. He made a profound impression in Charleston and because of his superior culture and talents commanded almost universal respect.

In 1845, Charleston was embraced in the M. E. Church South, and so continued until after the Civil War. At its close a part of the colored population united with the M. E. Church, and a large church was bought from another denomination. The African M. E. Church also organized, and has a numerous membership.

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0546 -- CHARLESTON, W. Va. (pop. 4192), the capital of Kanawba County, is situated on the Kanawba River, some sixty miles from its mouth. The town is pleasantly located, and commands a fair amount of trade. Methodist worship was established here in the first quarter of the present century, the minutes for 1824 reporting John F. Power as its pastor. It was then in the Ohio Conference. In 1826 when Henry S. Fernando was appointed to it, the charge reported 202 members, and in 1827, when John F. Power was returned, it reported 229 members. When the West Virginia Conference was organized it fell within the bounds of that Conference. The statistics are: M. E. Church members, 242; Sunday School scholars, 240. M. E. Church South: members, 130. Colored M. E. Church: members, 211; Sunday School scholars, 217.

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0547 -- CHARLESTOWN, MASS. -- See BOSTON.

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0548 -- CHARLOTTE, N. C. (pop. 7094), the capital of Mecklenburg County, and is famous for "the Mecklenburg Declaration of Independence" in 1775. A United States mint has been established [there] for a number of years. Methodism was early introduced, and has a fair proportion of the population. North Carolina Conference having adhered to the M. E. Church South, the M. E. Church had no membership until after the war.

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0549 -- CHARTERED FUND, THE. -- At the organization of the M. E. Church in 1784 "The Preachers' Fund" was originated. The design of this fund was to "provide for superannuated preachers, and the widows and orphans of preachers." To secure this object they directed, 1. that "every traveling preacher should contribute \$2 yearly at the Conference. 2. Let every one when first admitted as a traveling preacher pay \$2.67." This money was to be placed in the hands of three treasurers, three clerks, and three inspectors. These nine were to form a committee for the management of the fund. By this plan every worn-out preacher was to receive \$64 a year, every

widow \$53.33, and every child of a preacher \$53.33, and none should be entitled to anything from this fund unless the preacher had paid \$6.67. Any person neglecting to pay his subscription for three years, unless he was absent from the United States by the direction of the church, should not be entitled to any of this fund. This brought comfort and relief to a great number of the preachers and their families, and most of the preachers were subscribers to it. Several changes were made in these regulations, until, in 1796, the "Chartered Fund" was established.

It will be seen by the provisions of this plan, no assistance was given to an effective traveling preacher. It was soon discovered that some help must be tendered to the itinerants, as many of them were locating because of the inadequate support the church was able to give them. In the General Conference of 1792 some conversation was held respecting the establishment of a plan for the relief of such preachers. Thomas Ware says,

"As to the Conference, I was pleased with the spirit in which the business was transacted, but not with all that was done; or, in other words, that something was not done which I had hoped would be done. I had hoped that some measures would be entered into by that body to retain the preachers in the itinerant ranks. During the four years between the two General Conferences we had lost by location 106 preachers. This appeared to me a great fault, and one that might to be remedied."

At the organization of the Chartered Fund in 1796, it will be seen that its plans were much more comprehensive than those of the Preachers' Fund. Its design was "for the relief and support of the itinerant, superannuated, and worn-out ministers and preachers of the Methodist Episcopal Church in the United states of America, their wives and children, widows, and orphans." All the stock of the Preachers' Fund was thrown into the Charter Fund, which was incorporated in Philadelphia in 1797. After that time there were some alterations made in the application of the money annually given. The annual subscriptions of the traveling preachers to the Preachers' Fund were to be reserved for extraordinary cases which the Chartered Fund might not reach. Some time afterwards these subscriptions ceased. Annual collections have been taken up in the churches for necessitous cases. The Chartered Fund has remained a permanent fund until the present day. Dr. Bangs says, "It may be questioned whether by inducing a false dependence in the public mind this fund has not defeated the objects of its institution, and disappointed the expectations of its benevolent founders and patrons."

The fund is carefully invested by a board of trustees, and the accruing interest is distributed to the Annual Conferences. It has not been very highly estimated by the church, and is comparatively small.

According to the report to the General Conference of 1876 the amount of invested funds Jan. 1, 1876, was \$42,935.07, being an increase in four years of \$2,748.41. The highest dividend paid during each of the four years was in 1873, which was \$40. In 1875 the dividend to each Conference was \$30. C. Heiskell is president, J. Whiteman treasurer, and A. M. Burton secretary of the trustees.

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0550 -- CHARTER-HOUSE, THE, is an institution in London at which Mr. Wesley when a boy was educated. It lies in the very heart of the city, but by its iron gates is shut in from the busy world. It was anciently a burial-place, purchased in 1349 when the great plague raged in London, and it is said that more than 50,000 victims of it were interred in this place. About twenty years afterwards Sir Walter De Manny founded on it a convent of Carthusian monks. That order originated at Chartreuse, from which the term Charter-House is derived. It was suppressed as a monastery by Henry VIII. After passing through various hands, it was bought in 1611 by Thomas Sutton, a rich merchant, who founded the present institution, which was chartered by James I. In this school Addison, Steele, Blackstone, Isaac Barrow and other eminent men were educated. Mr. Wesley's father had strictly enjoined him to run around the Charter-House garden three times every morning, a command which he faithfully obeyed. By this means it is supposed his health was improved and his constitution established. In the school 44 boys between the ages of ten and fifteen are gratuitously clothed, fed, and instructed. It has connected with it many historical reminiscences.

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0551 -- CHARTERS are acts of incorporation by which various bodies are constituted capable of holding property, and performing other specified acts. Church charters are secured to constitute the various congregations, bodies corporate. Whether obtained specifically from the legislature or under a general act of incorporation, the Discipline of the Methodist Church requires that in all cases it should be distinctly specified that the property is to be held and used in trust according to the Discipline and usages of the M. E. Church. A neglect to attend carefully to this direction has sometimes endangered the title to church property, and has formed the occasion for expensive and painful litigation. In all cases those interested in the purchase and improvements of church property should be careful to secure both deeds and charters containing the specifications required by the Discipline.

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0552 -- CHASE, Alden Fitzroy, a professor in the Maine Wesleyan Seminary, was born in Woodstock, Me., Oct. 26, 1842, was graduated from the Wesleyan University in 1869, and in the same year became teacher of mathematics in the Wesleyan Academy, Wilbraham, Mass. He was appointed teacher of Mathematics and English Literature in the Maine Wesleyan Seminary and Female College, Kent's Hill, Me., in 1872, and joined the Maine Conference of the Methodist Episcopal Church in the same year.

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0553 -- CHATTANOOGA, TENN. (pop. 12,892), on the Tennessee River, in Hamilton County, an important shipping point for Eastern and a part of Middle Tennessee. In the vicinity of the town is Lookout Mountain, famous as the scene of the battle fought above the clouds, Nov. 23, 1863. Chattanooga was first mentioned in the minutes of the church under the year 1843, when T. K. Munsey was appointed to it. He was succeeded in 1844 by G. N. E. Cunningham. It is in the Holston Conference.

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0554 -- CHAUTAUQUA ASSEMBLY is a Sunday School association held at Fairpoint, on Lake Chautauqua. The ground was originally selected for Camp-meeting purposes, and meetings of various kinds have been held upon it. It consists of a beautiful grove on a projecting point, easy of access from both Jamestown and Mayville. In 1874 it was selected for the meeting of a Sunday School assembly, and has been so occupied each succeeding year. Distinguished ministers and lecturers give addresses on appropriate subjects, and teachers are stimulated to the closer study of the Holy Scriptures, and are inspired with fresh zeal in their work. The grounds embrace about fifty acres. A large number of comfortable cottages have been erected, and during the assemblies a number of tents are also pitched upon the ground. A miniature view of Palestine was constructed on the lake-shore, and was a novel feature of the assembly. The Sunday School arrangements have been chiefly planned by Dr. J. H. Vincent.

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0555 -- CHEETHAM, Charles, an influential layman of the United Methodist Free Churches, England. He resides at Heywood, Lancashire. He has been a member of the Foreign Missionary Committee for sixteen years, and from 1861 to 1870 he held the important office of missionary treasurer. It was through his suggestion that the mission to Eastern Africa was founded.

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0556 -- CHEROKEES, THE, belong to the Appalachian group of American Indians, who for centuries inhabited Carolina, Georgia, and Alabama. Their original territory comprised over thirty-five millions of acres, and they formed a nation by themselves, having about fifty villages in the valley of the Tennessee River. In 1826 a syllabic alphabet was invented by one of their number, by which the Cherokee language is written and read with facility. They were engaged for a number of years in war with the United States, which ultimately resulted in the cession of a large part of their territory.

Finally, in 1835, the government succeeded in inducing them to give up the whole of their original territory in exchange for a plat west of the state of Arkansas. In 1838, contrary to the protest of their chiefs and of the authority of their nation, they were removed by General Scott under a military force into the north and eastern part of the Indian Territory. There they have organized a government, have a legislature or general council, a system of courts, and live mostly in villages, have comfortable houses, and are somewhat skilled in agriculture and the mechanical arts. They annually raise a large amount of stock. They have a printing press, issue a paper, and publish pamphlets and books. Prior to their removal West, Methodist ministers had visited them and established societies among them, and after their removal societies and churches were organized, and schools were established, which have had much influence in their civilization and education. They have a permanent investment in state stocks, guaranteed by the United States, of \$759,899, on which they receive an annual interest of five per cent from the United States treasury. From 1841 to 1844, Bishop Ames, then missionary secretary, took a deep interest in their nation and in the establishment of schools among them. In the division of the church they fell into the Southern department, and their territory is now within the bounds of the Indian Mission Conference

of the M. E. Church South. They constitute a district which reports 75 white 1296 Indian, and 8 colored members, and an orphan asylum.

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0557 -- CHESTER, PA. (pop. 14,996), is on the west side of the Delaware River. It is the oldest town in the state, having been settled by the Swedes in 1643, before the grant to William Penn, and for a time was called Upland. In 1682, William Penn held a provisional assembly here. It was chartered in 1701 and was the capital of Chester County until 1789 when Delaware County was organized. Methodist services were held as early as 1772, Bishop Asbury recording in his journal that the people were pleased with its services. He was at the place several times during the year, and again in July, 1773. In 1774, Chester, embracing several appointments, reported 36 members, and Daniel Ruff and Joseph Yearbury were appointed to the charge, who at the end of six months exchanged with William Watters and Philip Ebert. In 1775 the charge reported 74 members, and had Richard Webster as pastor. The year following it reported 104 members, and in 1780, 100 members. In late years the church has grown rapidly with the place. It is in the Philadelphia Conference.

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0558 -- CHESTER HEIGHTS CAMP-GROUND is situated on the Baltimore Central Railroad, 21 miles from Philadelphia. A farm of 148 acres was purchased by an association in 1872, and 66 acres were set apart especially for camp-meeting and excursion purposes. This ground was enclosed with a board and picket-fence 7 feet high; a large pavilion was erected 60 by 101 feet in size, and from 16 to 24 feet in height, with a basement for storage purposes. The front of the building, designed for offices, preaching-stand, and ministers' lodging, etc., being 70 feet long, 20 feet deep, and 32 feet high. Several wells have been dug on the ground, and a steam engine and pump furnish an ample supply of water. Seats to accommodate some 3000 people have been prepared, and an additional plot of ground of 31 acres has been purchased for tenting purposes, and for the accommodation of horses, etc. A camp-meeting has been held each year since the opening of the ground. Many excursions of Sunday Schools, students, and others have assembled on the grounds. It is in a very healthy section of country, and, from its elevated location and pleasant slope, can easily be kept dry. The association expect to recompense themselves by the sale of a sufficient number of lots.

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0559 -- CHESTNUT, John A., a native of Kentucky, born in 1816, and converted in his thirtieth year, has been for years a resident of Illinois, and has large banking interests in Carlinville and Springfield. Though possessed of large means, he is devoted to the interests of the church, and its ministers have no truer friend than he. His financial ability is sought and used in the interests of Conference societies. These eminent services, with high character and superior ability, led to his choice as lay delegate by the Illinois Electoral Conference, to represent that body in the General Conference of 1876. He is a great Sunday School worker.

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0560 -- CHEW, Richard, a minister of the United Methodist Free Churches, England, entered the itinerancy in 1847; was president in 1867. Mr. Chew is the author of "Life of Rev. James Everett, " an octavo volume of 540 pages.

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0561 -- CHICAGO, ILL. (pop 503,301), is the largest City to the state and the capital of Cook County. The name is of Indian origin, and is mentioned by the French Jesuit Marquette, who first visited it in 1670. It was also visited by Perrot in 1670. In the winter of 1674 and 1675 Marquette camped near the present site of the city. The first fort, Dearborn, was built by the United States government on a point of the river near its mouth, in 1804. In the war with great Britain, in 1802, it was abandoned. The town was laid out in 1830, and was organized in 1833. It was chartered in 1837. Chicago is the largest grain and lumber market in the United States, and is the metropolis of the Northwest. In 1871 it was visited by the most disastrous conflagration known in the history of the country. Twenty-five thousand buildings were destroyed, including nearly the whole business portion of the city, and covering an area of three thousand acres. But it rapidly arose from its ashes, and is almost completely rebuilt.

The Methodists were the pioneers among the religious bodies in Chicago. Jesse Walker was appointed at the Illinois Conference in 1830 to the Chicago mission, embracing all the settlements north of Peoria. In 1831 he was appointed superintendent of a missionary district embracing that region, and Stephen H. Beggs was sent to Chicago. He succeeded in organizing a society of ten members, and the first quarterly meeting, with a sacramental service, was held in Jan., 1832. The following year the society was scattered because of the approach of the cholera and of fears of an Indian attack. In 1834 a membership of 25 was reported, and J. T. Mitchell was appointed to Chicago mission, and in a short time the first church was built.

Methodism has shared in the rapid growth of the city, though a large part being foreigners, it has not as great a percentage of membership as in cities more strictly American. On the site of the old Clark Street church, in the center of the city, it large business block has been built, with an audience-room in the third story. The income, after debt and expenses are paid, is to be devoted to church extension in the city. Methodist services were established among the Germans in 1846. In a population of 100,000, they have now 7 churches and 5 parsonages, with 737 members. The Swedes and Norwegians have also churches, and a weekly paper, called the Sandebudet, is issued at the Book Room. To facilitate the spread of religious literature, a branch of the Western Book Concern was established in Chicago, and in 1852 the Northwestern Christian Advocate was commenced. The Northwestern University and the Garrett Biblical institute are in its immediate vicinity.

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0562 -- CHICAGO GERMAN CONFERENCE was separated from the Northwest German Conference in 1872, and includes "all the state of Wisconsin except those appointments along the Mississippi River, and that part of the state of Illinois north of the east and west line, passing along the north line of the city of Bloomington (also excepting the territory now in the Southwest German

Conference), and east of a north and south line passing through the city of Freeport, and that part of the state of Indiana west of the line between the counties of St. Joseph and Elkhart, and north of the line between Stark and Pulaski Counties." It also includes Danville, Ill. It embraces 59 traveling preachers 5683 members, 5304 scholars, 98 churches, and 48 parsonages.

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0563 -- CHILDREN'S DAY is designated in the Discipline of the M. E. Church as the second Sabbath in June. During the Methodist centennial year of 1866 a considerable amount of money was contributed by the Sunday Schools of the church, and called the "Children's Fund."

The General Conference of 1868 appointed a "Board of Education of the Methodist Episcopal Church." It was made a part of the duty of this board "to receive, separately invest, and to augment the Sunday School Children's Fund, appropriating the interest only to assist meritorious Sunday School scholars in obtaining a more advanced education." Each Annual Conference is to share in the annual proceeds of this fund proportionately to the number of Sunday School children under its care, providing that annual collections in behalf of this fund are taken within its bounds. The beneficiaries of this fund shall be selected as the annual Conference directs.

The General Conference of 1868 recommended that the above-named time be so called, and that wherever practicable a collection be taken in the Sunday School in aid of that fund. The contributions to this fund during the centennial year of 1866 amounted to \$59,523.49. It has been considerably increased since. The Board of Education reported to the General Conference of 1876 "an increasing observance of the Children's Day, and if it could become universal would insure most desirable results."

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0564 -- CHILDREN'S FUND (English Wesleyan). -- By the minutes of 1770 all circuits were bound to support the children of their respective ministers, hence ministers were very frequently objected to on account of their large families. This state of things greatly needed change, and ministers and friends sought the most efficient means to effect it. In 1818 it was decided that the subject should be discussed in the May district meeting, when the circuit stewards were present.

At the Conference, 1819, resolutions were adopted rearranging and adjusting the whole affair. Every district must be responsible for providing from its own resources the usual quarterly allowance for such a number of children as shall be found, on annual examination and calculation, to be fairly chargeable on circuits in that district according to the number of members in society.

When ascertained, a yearly division of allowances among the several circuits must take place. For this apportioned sum each circuit is held responsible, and it is expected to furnish the sum in quarterly installments, either from regular income or extra local effort.

Though the number of members in each district be the sole guide to the apportionment of allowances, and the number of members in each circuit be the leading rule on which to base the

division yet, in particular cases, the district meeting is permitted to modify the general principle of numbers so that the more burdened circuits may, as much as possible, be relieved by others in the same district, and the whole quota for each be raised within itself.

This arrangement Constitutes "The Children's Fund," and does away with all allowances for children from the "Contingent Fund."

When the apportionment to each district is made, it rests with the financial district meeting to make definite allowances to each circuit, and, if needful, to legislate as to the best means for raising the quota, so that all being remitted to the district treasurer, be, after paying all district claims, may remit any surplus to the general treasurer prior to the ensuing Conference.

The number of members responsible for one child's allowance has varied in different years, but an arrangement was made in 1868, which has not since then disturbed, that 100 members should provide £6.10 for one child.

The circuit stewards are required to pay the regular allowances to such ministers as are entitled to receive the same. If the apportionment be less than the needed sum, the district treasurer makes up the deficiency; if more, the balance is remitted to the treasurer.

When preachers' sons are sent to Kingswood or Woodhouse Grove Schools, the parents forego their claim on this fund. There are sundry minor details unnecessary to notice. The connectional yearly grant is £6.6, and continues till the age of twenty years.

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0565 -- CHILDREN'S HOME, THE (English Wesleyan). This establishment -- its headquarters located in Bonner Road, Victoria Park, E., and now happily a permanent institution of Methodism -- originated in a very humble but divinely-inspired desire to provide for the orphans and destitute children which it might be able to shelter and provide for in the City of London, especially in its eastern portion. The idea and the fruition of it owes its present position to the piety and zeal of Rev. T. B. Stephenson. For some years the whole system, like Methodism itself was the outcome and development of providential guidance. The prominent feature from the first was not to herd these outcasts together in masses, but to carry out the "home" idea, and in detached buildings to place a small number together, under the fostering care of a matron, termed a mother.

Workshops provide for industrial training, under proper supervision; and a printing-office has been established, at which most satisfactory work has been done for the connection, by hands formerly prone to other and evil deeds.

It has spread into different branches at home and in the colonies, and, after pursuing a steady, unassuming, and officially unrecognized course for several years, was formally noticed by the Conference in 1872, when a report was presented and received, acknowledging the generous gift by Mr. Barlow, of Bolton, of a farm of about one hundred acres, for the purpose of forming a

branch in Lancashire, with great facilities for instruction in farming, and a commodious residence, all under proper supervision and instruction.

In 1873 Rev. T. B. Stephenson was appointed principal, and in 1874 its position is found under the stations of Conference. In 1875 it was reported that there were 300 children in residence in four branches of the parent institution, termed respectively the London branch (headquarters), the Lancashire branch, the home at Hamilton, in Canada, and a new establishment at Gravesend called the Milton branch. The latter is certified by the house secretary for the reception of boys. Excellent premises, with twenty acres of ground adjacent, will provide accommodation for upwards of 100 boys.

The project of a training-ship in the Thames has been started, but not yet perfected.

The report at the last Conference (1876), referring to the successful working of the several branches of "the Home," states that the total income from donations (chiefly small ones) amounted to the sum of £10,158.19.7, towards which the Sunday Schools contributed £2229.4.7.

Heavy liabilities still surround the plan for the full establishment of the home, but large sums have been promised, and the friends of this enterprise are prayerfully and hopefully sanguine as to its ultimate success.

An influential committee of ministers and laymen are annually appointed, and in its organization the Conference recognizes a proportion of gentlemen belonging to other evangelical bodies of Christian workers.

Altogether, to this date, 850 children have been received into the "Home," of whom 400 have been placed in situations; and of these, numbers have become members of the church of Christ.

One interesting feature of its development is that it affords proper training to young men to prepare them to enter other spheres of Christian usefulness. In connection with this part of its operations, several young men have entered the ranks of the Christian ministry; and a number of excellent women, some of them of superior social position, have devoted themselves to the Christian care of orphan and outcast children. Upward of £50,000 have been contributed towards the establishment and working of "The Children's Home" during the last eight years.

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0566 -- CHILDS, Niels T., a lay delegate from the Wyoming Conference to the General Conference of the Methodist Episcopal Church in 1872, was born in Orange Co., N. Y., in 1830 was for several years engaged in the business of tanning at Ellenville, N. Y., at which place he became a member of the Methodist Episcopal Church and afterwards removed to Binghamton, N. Y.

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0567 -- CHILI SEMINARY is an institution of learning under the control of the Free Methodist Church. It is located at North Chili, Monroe Co., N. Y., ten miles west of Rochester, on the Buffalo division of the New York Central Railroad. It is in the midst of a beautiful and healthy country. The buildings have recently been enlarged and improved. Rev. B. T. Roberts is President; and B. H. Roberts, Principal; Lucy M. Sellew, Preceptress; Della Carpenter, Teacher of English Branches; and J. R. Chesbrough, Teacher of Penmanship.

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0568 -- CHILLICOTHE, MO. (pop. 4078), the capital of Livingston County, on the Hannibal and St. Joseph and the St. Louis and Kansas City Railways. It is mentioned first in the records of the church in the year 1839, when Reuben Aldridge was appointed pastor. At the Conference of 1840 he reported 253 members, and was succeeded by Henry Blandell. The next year the charge contained 318 members, and received as pastor Constantine F. Dryden. It is in the Missouri Conference. The statistics are: M. E. Church: members, 136 and Sunday School scholars, 200. M. E. Church South: members, 225. African M. E. Church: members, 126; Sunday School scholars, 72.

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0569 -- CHILLICOTHE, O. (pop. 10,938), the capital of Ross County, on the Scioto River, about midway between Columbus and Portsmouth. It was founded in 1796 by pioneers from Manchester, O., who settled on Station Prairie, a little below the present town. The first legislature of Ohio met here under a sycamore-tree, on the bank of the Scioto, and its first business was the passage of a law against drunkenness. Chillicothe was for a number of years connected with Scioto circuit. In 1806, James Quinn called together the board of trustees of the Chillicothe society, of which Governor Tiffin and Judge Scott were members, and they proceeded to take measures for the erection of a church, -- the first in all that valley. In September, 1807, Asbury preached in that new church to about five hundred persons. It was frequently visited by Asbury, and a number of Conferences were held here. This church was burned about the year 1820, but soon replaced by another and better one. It was first named in the minutes in 1820, when Abdel Coleman was appointed to the charge. In 1821 he reported 348 members on the circuit, and was succeeded by James Quinn, who was returned in 1822, and who, in 1823, reported 233 members. In 1840 the society was divided and a second church built. In 1855 there were five Methodist churches in the place, which then had a population of 7200. It is in the Ohio Conference.

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0570 -- CHINA, MISSIONS IN. -- China proper occupies a region seven times the size of France, or nearly half as large as all Europe. Its present population is estimated at about 400,000,000 souls who all use one written language, but have many spoken dialects. The Chinese nation is the oldest now existing. Its traditions date back nearly five thousand years, and its history is claimed to have begun about 2200 B.C. Twenty-three dynasties of kings reigned till A.D. 1279, when the country was conquered by the Mongol Tartars. The Mongols were expelled in 1368. The Mantchoo Tartars invaded China its 1522, and finally established themselves in power, which they hold to the present day.

From 1644 the intercourse of Europeans with China was very restricted and attended with difficulties until about the middle of the present century. The Portuguese were the first to visit the country, and to establish factories at points along the coast in the sixteenth century. The Dutch followed about a hundred years afterwards, and the English towards the close of the sixteenth century. The Russians had an overland trade with China as early as the sixteenth century.

In 1841 occurred the so-called first opium war with England, which resulted in the opening of five great ports to English trade, and subsequently (in 1844) to the conclusion of treaties with France and the United States. Another war broke out in 1857, with Great Britain and France, at the end of which more liberal treaties were concluded. Since that time the policy of the Chinese government has grown more friendly towards foreigners, more ports have been opened, and greater freedom of access to the country has been afforded. The disposition of the people continues jealous and intolerant, so as to neutralize largely the privileges accorded by the government.

The Chinese manifest indifference in religious matters. Three systems of religion are taught and professed in the empire, Taoism, Confucianism, and Buddhism. Confucianism was founded by Confucius in the sixth Century B.C. It is an elaborate system of moral precepts, of merit as a system of morals and for the guidance of practical life, but has hardly any features which would entitle it to be called a religion. Taoism, or the system of the supreme reason, was founded by Lao Tse, who lived about half a century before Confucius. It teaches that the Tao or reason is the source of all things, of all divinities, beings, and material forms; that all good beings emanate from reason and return into its bosom, to exist eternally therein but that the miseries of successive births, and their accompanying sorrows, await them if they are not good. It recommends contemplation as the most effectual means of purifying the spiritual nature. The higher classes of the Chinese are for the most part Confucianists or Taoists. Buddhism is the religion of the classes who form the mass of the population, but are ignorant and low in social position and civilization. The worship of ancestors prevails generally among the adherents of all these religions. The Mohammedans number several millions in China.

Christianity was introduced into China by the Nestorians as early as the seventh Century. This church had a rapid growth, so that by 1330 it counted 30,000 adherents. It disappeared after the expulsion of the Mongols. Roman Catholic missions were begun by the Franciscans about the commencement of the thirteenth century, were suspended when the Mongols were driven out, and were renewed by the Portuguese Jesuits in the middle of the sixteenth century. The missionaries secured favors from the government, and prospered till 1722, when a repressive policy was adopted towards them. Under the operation of the recent treaties they have pursued their efforts with more freedom, and now claim 158 European and 169 Chinese priests, 325,000 members, and 5 seminaries. A mission of the Greek Church was established by Peter the Great of Russia, but it has only a few hundred converts.

Protestant missionary effort was begun in 1807, when Dr. Robert Morrison, of the London Missionary Society, went to Canton, and, living there in seclusion, engaged in the translation of the Bible into Chinese and the preparation of a dictionary. He was joined by Rev. W. Milne in 1803. The Acts of the Apostles were printed in 1800, the dictionary in 1814, and the entire Bible in 1818. Several other books were published by Mr. Morrison, which were of great value to the

missionaries who followed him. A number of Protestant missions and schools were started early in this Century among the Chinese of the Malay Peninsula and the East Indian Archipelago. Among them were the Anglo-Chinese College, established by Dr. Morrison and Mr. Milne at Malacca in 1812, and the missions of the American Board, which were removed to China in 1844. Previous to 1840 more than fifty missionaries had been employed in these stations, while only five had succeeded in gaining a residence at Canton, and about the same number had remained temporarily at Hong Kong. After the conclusion of the second series of treaties, missions were established in the country by numerous European and American societies. They have been conducted since with steady growth.

The mission of the Methodist Episcopal Church in China was begun in 1847, Moses C. White and J. D. Collins and their wives arriving at Foo-Chow on the 1st of September of that year. They were reinforced the next year by Henry Hickock and R. S. Maclay and their wives. Three day schools for boys were started in 1850. and a girls' school in 1851. Blocks were prepared for printing works in Chinese, and several editions of books of Scripture were printed during the earlier years of the mission. The first convert was not baptized till 1857. A female foundling asylum was established in 1860, which received 18 inmates in the first year. In 1863 a printing office, furnished with fonts of English and Chinese type, went into successful operation, and the mission reported 4 city and 4 country stations, 14 American and 11 Chinese agents, 87 members of the church, a boys' school with 14 scholars, a girls' school with 15 scholars, and 3 Sunday Schools with 60 scholars. A new station, Kiukiang, was occupied in December, 1867, by Virgil C. Hart and E. S. Todd, and was organized as a mission in 1868. The mission at Peking was established in 1869, under the supervision of L. N. Wheeler.

Arrangements were made in 1873 to open a mission at Canton. In that year the designations of the mission fields were changed, and they were known thereafter as the East China mission, headquarters at Foo-Chow; Central China mission, headquarters at Kiukiang North China mission, headquarters at Peking; and South China mission, headquarters at Canton. The missionary force had increased to 7 missionaries and assistants and 63 native preachers in East China; 10 missionaries, assistants and woman missionaries, and 9 native helpers in Central China; and 15 missionaries and woman assistants in North China. The churches reported 1921 members, probationers, and baptized children, 615 Sunday School scholars, and 12 theological students in East China, and 39 members, probationers, and baptized children in Central China. The General Conference of 1876 ordered the Fokien province, or East China mission, to be organized into an Annual Conference.

The statistical reports for 1876 showed that there were connected with the East China mission, or Foo-Chow Conference, 4 presiding elders' districts, with 32 stations and circuits, 88 classes, 5 missionaries, 5 assistant missionaries, 3 missionaries of the Woman's Foreign Missionary Society, 78 native preachers, 1255 members, 537 probationers, 491 baptized children, 11 students in the Biblical school, a boys' high school, a girls' boarding-school, and 18 girls' day schools with in all 335 pupils, and 744 Sunday School scholars. The number of baptisms during the year was 192 adults, 98 children.

The statistics of the Central China mission for 1876 were: number of stations and circuits, 6 missionaries, 4; assistant missionary, 1; missionaries of the Woman's Foreign Missionary

Society, 2; native helpers, 3; other assistants, 8; members, 23; probationers, 37; baptized children, 4; pupils in three day schools and the girls' boarding school, 63; and pupils in Sunday Schools, 76

The statistics of the North China mission for 1876 were: number of stations and circuits, 9; missionaries, 5; assistant missionaries, 5; missionaries of the Woman's Foreign Missionary Society, 3; preachers on trial and exhorters, 9; members, 39; probationers, 41; children baptized, 5; adults baptized, 25; pupils in two day schools and the girls' boarding School, 43; and Sunday School scholars.

These statistics show a total for the three missions of 128 foreign and native agents, 2432 members, probationers, and baptized children, 920 scholars in Sunday Schools and 761 in other schools.

The China mission of the Methodist Episcopal Church South was begun in 1848, when Charles Taylor, M.D., and Rev. Benjamin Jenkins, established themselves at Shanghai. They were reinforced in 1852 by Rev. G. W. E. Cunningham. A congregation was gathered at Shanghai, and a school was opened, which soon had 34 members on the roll. A church was built and a printing press was set up. Another reinforcement of missionaries was sent out in 1854. Since that time the work has prospered and grown. In 1872 the mission reported stations at Shanghai and Soochow, 68 members, 15 probationers, and four schools with 49 scholars. In 1876 the mission employed 3 missionaries and 10 native helpers, and returned a total of 101 members and 67 Sunday School scholars. In December of this year, Bishop Marvin visited the mission officially for the purpose of ordaining six native preachers. The report of Rev. Lambeth, superintendent, made at this time showed that the mission had 11 churches and preaching-places, and 7 schools.

The China mission of the Wesleyan Missionary Society was begun in 1852. The Rev. George Piercy, a Wesleyan, had gone to China, in 1850, on his own account to engage in missionary work, and had stationed himself at Canton. The society adopted him as its missionary, and sent out two men to help him in 1852. The force was doubled in 1855, and in 1858 as many converts had been gained as there were missionaries. In 1862, 21 members were recorded, and 155 pupils had been gathered into the schools.

In 1867 a book-room was opened at Canton, and in 1868 a hospital was established at Hankow, under the care of a medical missionary. In 1869 the mission had -- at Canton in the south and Wuchang in the center -- 12 missionaries, with 85 members and 312 scholars. In 1876 its work embraced two districts, -- the Canton district, with the stations Canton East, Canton West, and Fatshaw; and the Wuchang district, with the stations Wuchang, Hangchow, Kwangchi, and Wusuch, -- with 12 missionaries and assistants, 18 subordinate paid agents, 5 local preachers in the Wuchang district, 260 members, 49 on trial, 16 day schools with 460 pupils, 1 Sunday School in the Wuchang district, with 3 teachers and 50 scholars in the same, and 440 attendants on public worship.

The society of the United Methodist Free Churches has at Ningpo 1 principal station, 4 out-stations, 2 organized churches, 2 chapels, 2 missionaries, 7 native preachers, and 112 members.

The society of the Methodist New Connection had, in 1872, at Tientsin and Laoling, in Northern China, 2 principal and 6 subordinate stations, 2 missionaries, 11 lay agents, and 242 members.

In 1874 there were laboring in China, including the Methodist missions and 4 independent missionaries, 265 missionaries, under the direction of 13 American, 1 Canadian, 11 English, and 2 Europeans Continental societies. The total number of converts under the care of the societies is estimated at about 10,000.

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0571 -- CHINESE LANGUAGE AND LITERATURE. -- The Chinese language presents great difficulties to the missionary and the scholar. It is totally unlike any other language in its roots and structure. It is the oldest language now spoken, and, except the Hebrew, is the oldest language used in its written form. The written language is ideographic, and bears no relation to the spoken tongue or to any of the dialects. The labor of acquiring it is one of the great bars to the progress of the empire, for it is a task requiring more time than is given in the countries of the West to the acquisition of a liberal education. A separate character is used for every word and idea, so that some authors speak of as many as 50,000 characters. About 33,000 characters may be in actual use, of which an accomplished graduate is expected to know some 10,000 or 12,000, while one may attain a respectable standing in literary circles if he is familiar with 2000 or 3000.

The colloquial dialects are numerous. The most important and most widely extended of them is the Mandarin, which is the general and polite language of the country, the language of official circles, and is commonly used in several of the northern and western provinces. Nearly every province has also its own colloquial dialect, so that, with a few exceptions, the inhabitants of one part of the country cannot understand those of another, better than if they were people of widely separated nations. In the colloquial dialects, the intonation is quite as important as the word or the connection, and the same word has several distinct meanings, according to the tone in which it is pronounced. The task of learning the use and meaning of these modulations is a delicate and difficult one; ignorance, or disregard of them, exposes the stranger to ridicule, as well as to perversion of his meaning. The missionary in China expects to spend fully three years in learning the language before he can be qualified to begin his regular work.

The Chinese literature is said to be one of the most extensive in the world. Several departments of knowledge are embraced in the books of the country, with considerable fullness, but unequal degrees of merit. The works in highest esteem are the nine classics, which include the writings of the four sages:-- Confucius, Tseng Sin, Kung Kich, and Mencius. They consist of works of history, morals, philosophy, and books of rites and odes, the oldest of which was rewritten by Confucius about 500 B.C., from a work which was written about 1150 B.C. The others were written between about 500 B.C. and 300 B.C. These works have molded the thought of the Chinese for more than two thousand years, and form to the present time the foundation, and nearly all that is essential in their literary culture.

The mission press has been an important and effective agent in furthering the objects of missionary work in China. Mr. Morrison, the founder of the Protestant missions, began his

translation of the Bible with the beginning of his work. Now the Bible is published in several versions, and is accessible, either entire or in parts, in large editions and various dialects, to the people in different parts of the empire. The British and Foreign Bible Society has published three versions of the entire Scriptures, the New Testament in the Pekin Mandarin colloquial, and in the Nankin and Ningpo colloquials. It also published parts of the New Testament in the Canton colloquial, in the Hakko colloquial (in Roman characters); for Tartary it publishes the New Testament in Mantchoo, and the entire Bible in Buriat, or Eastern Mongolian, and the Gospel of Matthew in the Southern Mongolian colloquial. The American Bible Society has published the New Testament in the Foo-Chow colloquial.

The establishment of the Methodist Episcopal mission press at Foo-Chow was suggested almost at the beginning of the mission at that point. In 1848 Rev. Hickock concluded that much could be done with the colloquial dialect. Since that time an extensive Methodist literature has been published in this dialect (the Foo-Chow), and many works have been printed in the classical language. In 1855 several parts of the New Testament were prepared for publication, and editions of the Gospel of Matthew in the colloquial and classical, and of the Sermon on the Mount, and the hymns of the church in the colloquial dialect, were printed and distributed.

In 1857 two tracts were added, and in 1858, selections from the Catechism, with proof texts, an Illustrated Geography, by Dr. Wentworth, a translation of the "Pilgrim's Progress," "Jesus, the only Saviour," by Dr. Boardman, "Essays, Prose and Poetical, on Christianity," by Mr. Ling, a literary graduate of the first degree, St. Mark's Gospel, with colloquial renderings in parallel columns, the Ten Commandments, with proof texts, and an edition of the "Three-Character Classic." The amount of the publications in this year was 20,840 copies, or 1,038,640 pages octavo. The annual quantity of publications has since rarely fallen below those figures, has more often been twice as great, and has risen to as many as 179,024 copies in 1867, and 9,937,000 pages in 1866. The present list of publications includes, besides the works already mentioned, editions of other parts of the Bible adapted to a variety of wants, works of ritual, many special works, as calendars and reports, tracts on "Buddhism," "The Nature and Worship of God," "Doctrine and Miracles," "Forever with God," "Trust in Faith," "Ten Essential Doctrines," "God the Universal Lord," "Daily Food," "Ancestral Worship," "Christian Customs," "The Soul," "Christianity and Confucianism Compared," "Justification," a Centenary Tract by N. Sites, "Rejecting the False," "Bible Evidence," "Bible Summary," "Natural Depravity," "Against Idolatry," "Church Creed and Church Covenant," "Filial Piety," "Peep of Day," "Prayer for the Emperor," and other subjects; maps of the world and of the Holy Land; works on Astronomy, the Sun's Eclipse, Arithmetic; a large Geography by Mrs. Baldwin; a "Life of Jesus" by S. F. Woodin, of the mission of the American Board; and a "Life of Bishop Kingsley," by Mrs. Sites, with other works.

The Missionary Recorder, a valuable periodical, was issued from this office for several years, and the Fokien Church Gazette, the Good News, and the Berean Lessons, are now published here. Printing is also done for the American Board and English missions at Foo-Chow, and for missions at Amoy, Swatow, Formosa, and Bangkok, Siam. Probably the most important work yet undertaken in Chinese literature by foreigners is the "Anglo-Chinese Dictionary, or Manual of the Foo-Chow Dialect," which was begun by the Methodist Episcopal missionaries in 1867.

Other important works in which the Methodist Episcopal missionaries have taken part are the New Testament in the Foo-Chow colloquial dialect, prepared by a joint committee of the American Board and the Methodist Episcopal mission, O. Gibson, H. S. Maclay, and S. L. Baldwin representing the latter and a Hymn-Book its the same dialect, prepared by a committee of several missions, in which Dr. Wentworth, S. L. Baldwin, and R. S. Maclay represented that of the Methodist Episcopal Church.

Other hymn-books have been published in the local dialects for the Methodist Episcopal missions at Kiukiang (prepared by V. C. Hart) and at Pekin (prepared by L. N. Wheeler and H. H. Lowry).

Young J. Allen, of the mission of the Methodist Episcopal Church South at Shanghai, who is employed by the Chinese government as a teacher of history and a translator had prepared for the government press in 1872 a large work on Chronology, 700 pages octavo, double columns, a "History of India from its First Discovery down to the Conquest by England," in two volumes, and a "History of France," from the " Encyclopedia Britannica." At the close of 1876 the mission of the Methodist Episcopal Church South had published a Hymn and Tune-Book, editions of the Discipline, and Catechisms 1, 2, 3, and a "Catechism with Scripture References," had a "Child's Pictorial Bible History" in press, and had ready, or nearly ready, the "Books of Daniel and Esther in the Shanghai Colloquial," tracts called "The Blind Woman," "The Prodigal Son," and "Words of Comfort," a book of Scripture Emblems, a work called "Streaks of Light," a Geography and a Mental Arithmetic, and had in course of preparation an edition of Dr. Ralston's "Elements of Divinity." These works were to be issued from the Presbyterian press.

The American Presbyterian mission press was established in 1836 at Macao, and was removed in 1845 to Ningpo, and in 1860 to Shanghai, where it is still in successful operation. It has sent forth a large supply of publications, including Bibles, Christian tracts, and other works adapted to the wants of Chinese objects of missionary labor, of which the issues in 1872 amounted to 18,119,312 pages. The Presbyterian missionaries have participated with delegations from other missions in the preparation of translations of the Bible, and parts of the Bible, particularly into the Shanghai, Wen Li, Canton, Ningpo colloquial, and Mandarin dialects. The American Board has a press in the north of China, from which 1,019,190 pages were printed in 1875. The missionaries of several other societies have made important contributions to the Christian literature of the country.

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0572 -- CHINN, Scott, a minister of the M. E. Church in Louisiana, was born in 1800, in Lexington, Ky., and was a slave until the Civil War. He began preaching while a young man, having received a limited license from Bishop Andrews. He was ordained in 1865, in New Orleans, and has since been an efficient minister among his people. He is a man of remarkable eloquence.

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0573 -- CHOCTAWS, THE, are part of the Appalachian group of Indians who dwelt between the Mississippi and Tombigbee Rivers in parts of Mississippi and Alabama. By the

English and French traders they were early called Flatheads, because of a compression exercised upon the infants soon after birth. The government desiring to obtain possession of their lands in 1837, they yielded the whole of their territory in exchange for lands west of Arkansas, and removed in 1838 to the West. Like the Cherokees, they have a national council, an organized judiciary, trial by jury, and a Supreme Court; and have made considerable progress in the common arts of civilization. They have good schools and academies. In their vested funds held by the United States they have means sufficient for the education of all their children. The English language is taught in their schools, and is spoken by many of their families. Various religious denominations have labored among them, and the M. E. Church South has 9 ministers and 743 members. The Chickasaw Indians, originally a different tribe, have become in a great measure incorporated with the Choctaws, comprising now but one people.

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0574 -- CHOIRS. -- in early Methodism there were no choirs in their churches. Mr. Wesley was exceedingly partial to congregational singing, and directed the ministers to select suitable persons to start the tunes, and to exhort the whole congregation to unite in singing. Gradually, however, those who understood and cultivated the science of music preferred sitting together, and thus in many churches choirs were established. There is no uniform practice in Methodist churches, -- in some there is congregational singing, in others general choirs, and in a few quartet choirs.

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0575 -- CHRISTIAN ADVOCATE, THE, was the first paper published weekly under the authority of the General Conference. It was commenced in New York, Sept. 9, 1826, and has been issued regularly since that date. It had been preceded by Zion's Herald, published in Boston, and by The Missionary Journal, published in Charleston; these were merged into The Advocate, which took the name of The Christian Advocate and Journal and Zion's Herald. The people of New England feeling that they needed a separate paper to meet their necessities Zion's Herald was re-established, and that part of the title of The Christian Advocate was dropped. For many years it was called The Christian Advocate and Journal, but for the sake of convenience the latter part of the title was subsequently omitted.

From 1828 to 1832, Dr. Bangs was the editor. In 1832, Dr. J. P. Durbin, who had been Professor of Languages in Augusta College, was elected to the editorial chair, with Timothy Merritt, of New England, as his assistant. In 1836, Dr. Durbin having in the interim of General Conference accepted the presidency in Dickinson College, and having left New York, Samuel Luckey and John A. Collins were elected editors. In 1840, Dr. Thomas E. Bond, a local preacher and a practicing physician, and George Coles were elected editors. Dr. Bond was re-elected in 1844. At the General Conference of 1848, Abel Stevens, who was editor of Zion's Herald, was elected but declined the office, and George Peck was elected in his place. In 1852, Dr. Bond was re-elected, and was succeeded in 1856 by Abel Stevens. In 1860, Edward Thomas, then president of the Ohio Wesleyan University, was chosen for that responsible place, and in 1864, Dr. Thomson, having been elected bishop, was succeeded by Daniel Curry. He was re-elected in 1868, and in 1872. In 1876, Charles H. Fowler was placed in the editorial chair. As it was the

first official paper of the church, and as it is published at the great commercial center of the Union it has ever been regarded as the leading official organ, and it has rendered immense service to the church in its varied interests. From 1828 to 1836, the period of the reform agitation and secession, and also the period of severe and combined attacks from the Calvinistic churches, it was of great value in defending both the doctrines and economy of the church, and its circulation increased so rapidly that at that early time it circulated about 30,000 copies. The great wants, especially of the West, demanded the establishment of other papers, and its circulation for a time was diminished; but for a number of years past it has been increasing, and at present issues 62,000 copies weekly.

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0576 -- CHRISTIANIA (pop. 64,935) is the capital and the largest city in Norway, and is a place of considerable commercial importance. It is finely located at the head of a beautiful bay or fiord. Methodist services were introduced into Christiania some years after they had been established in Frederickstad, and other parts of Norway. Notwithstanding the Lutheran Church is established as the state religion, and for a time great difficulties were thrown in the way of missionaries, yet the growth of the church within the last few years has been quite satisfactory. It has received a number of episcopal visitations, and under the authority of the last General Conference an Annual Conference was organized, and held its first session in Christiania, Aug. 17, 1876. A neat and commodious church edifice has been erected by the contributions of the people. Ground has been secured and a new chapel is in process of erection. Two ministers are now stationed in the city, who report 508 members and 425 Sunday School scholars. Attached to the church a room has been built, which is occupied as a book depository, and for the publication of a church and Sunday School paper.

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0577 -- CHRISTIAN INDEX, THE, is the title of a church paper issued monthly by the Colored M. E. Church of America. It is published in Louisville, Ky., and has a fair circulation.

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0578 -- CHRISTIAN LIBRARY. -- In 1749, Mr. Wesley, though constantly pressed with other duties, commenced the compilation and publication of the "Christian Library." This was ultimately completed in fifty volumes duodecimo. He published it under the following title: "A Christian Library, consisting of Extracts from, and Abridgments of, the Choice Pieces of Practical Divinity which have been published in the English Tongue." This work was of great service to the Wesleyan preachers, and to such of the people as were enabled to procure it, but its expense was too great for the masses, and hence it was not generally known. In 1752, Mr. Wesley remarks concerning it, "It cost me ú200; perhaps the next generation may know its worth." It has since been printed in an octave edition of thirty volumes.

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0579 -- CHRISTIAN RECORDER is the title of a periodical published in Philadelphia as the organ of the African Methodist Episcopal Church. It is now in its fifteenth volume, having been established in 1863. It is issued from their Book Room, and is edited with ability.

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0580 -- CHRISTMAS is so called because of special "mass" or religious services referring to the birth of Christ, which are held on that day. The observance of Christmas is not of divine appointment, nor is it alluded to in the New Testament. The day of Christ's birth cannot be fixed from any historical data, but for a number of centuries the churches have adopted this day in commemoration of that glorious event. It was carefully observed by the ancient churches since the fourth century, and the Church of England had religious services suited to the occasion. Mr. Wesley strictly observed these, and directed his ministers to preach on all the great festivals of the church. He prepared a number of hymns suitable to the occasion, and published them for the use of his societies. For many years a Christmas morning prayer-meeting was extensively held, in which Christmas hymns were sung, suitable addresses delivered, and prayers offered. In Puritan communities but little attention is paid to the day, and the Methodist congregations share in the general feeling, but usually there is some religious service held during the day.

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0581 -- CHUBBUCK, H. S., M.D., of Elmira, N.Y., was born in Tolland Co., Conn., March 13, 1809, and united with the M. E. Church in 1823. He studied medicine, and was graduated at New Haven in 1830. He practiced for eight years in Bradford Co., Pa., and removed in 1838 to Elmira, where he has since resided. He has held various official positions in the church; has been deeply devoted to its interests, and was a leading contributor in the erection of the first church in that city.

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0582 -- CHURCH. -- The derivation of this word is involved in obscurity. Some of the best critics suppose it is derived from the Greek kuriakon, the Lord's house; others suppose it is of the same form as the Latin circus, signifying the assemblage of a large number of people, which usually partakes of a circular form. Ecclesiastically the phrase is used to signify,

1. The membership composing any particular congregation.
2. The edifice in which that congregation worships.
3. A particular denomination, as the Baptist Church or the Methodist Church.
4. The aggregate of Christians in any particular locality, as the church in Rome, the church in Jerusalem.
5. A denomination established by law in any particular country is called the church of that country, as the Church of Scotland, or the Church of England.

6. It sometimes involves the aggregate of all Christian denominations in a country, as, the church in America.

7. In a still wider signification it is employed to denote the whole body of believers, whether on earth, as the church militant, or in heaven, as the church triumphant.

In its evangelical sense, the church denotes "that one mystical body of which Christ is the sole head, and in the unity of which all saints, whether in heaven or on earth, or elsewhere, are necessarily included as constituent parts. In this sense the church is invisible. The visible church in its aggregate is composed of all true believers now existent on earth, but as those neither have, nor can have, any organized form, the phrase is usually applied to bodies of Christians united by similar formularies of faith, and by similar usages in worship, and who are jointly interested in rules and regulations made for the general good.

The Methodist Churches have adopted the definition made by the Church of England, to wit: The visible church is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered according to Christ's ordinance in all those things that are of necessity requisite to the same."

The Romanists require as the test of a true church that it should be under the government of lawful pastors, and especially of the one vicar of Christ upon earth, the Roman Pontiff." Among them the government of the church belongs to the priesthood, who receive it from the Pope, who is the visible head of the church.

Among Protestants, the theory is that the government of the church pertains to the whole body of the church, as all Christians compose a spiritual priesthood. This is the Methodist theory, and hence laymen are admitted to participation in the church government. Though the relative powers of the ministry and laity, in their relative participation, vary among the different branches of Protestants, and also among different branches of the Methodist family, yet in all of them, at present, the right of the laity to a voice in church government is freely admitted.

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0583 -- CHURCH CONFERENCE is an ecclesiastical association in the M. E. Church South, and consists of all the members of the church and resident members of the Annual Conference belonging to any station or circuit. It convenes once a month in stations and once in three months on circuits, and the preacher in charge presides. The secretary is expected to report to the Quarterly Conference all the statistics to be reported to the Annual Conference. Its order of business is to hear reports from the preacher, the class-leaders, from the Sunday Schools, and the stewards of the church. It also looks after the poor, the collections ordered by the Annual Conference, and other matters of church enterprise; the literature of the church, prayer-meetings, and all matters of a local church interest.

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0584 -- CHURCHES AND CHURCH PROPERTY. -- Down to 1856 the M. E. Church had given no direction about reporting the number of churches and parsonages. (This item is a report on the material and financial wealth of the Methodist Church and is omitted. -- DVM)

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0585 -- CHURCH EXTENSION, BOARD OF. -- For many years the M. E. Church had felt the need of some systematic method by which feeble congregations could be assisted in the erection of churches. The English Wesleyans had established a chapel building fund which was of great service to them and similar associations were organized in other churches. This want in the church led the General Conference, in 1864, to authorize the establishment of the Church Extension Society. It was incorporated by the legislature of Pennsylvania, March 13, 1865, with its central office in Philadelphia. Dr. Samuel Y. Monroe was its first secretary...

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0586 -- CHURCH GOVERNMENT. -- The Methodist Episcopal Church holds, as do most other Methodist bodies, that there is no prescribed form of church government given in the word of God. General principles and facts are therein given for the guidance of the church in all ages. John Wesley, who once entertained the doctrine that jure divino episcopacy was the only authorized form of government given by inspiration, very early in his public life abandoned that theory. After having read Stillingfleet, he believed the author had unanswerably proved that neither Christ nor his apostles prescribed any particular form of church government. As to the reason for this he answered, "Without doubt, because the wisdom of God had regard to this necessary variety. Was there any thought of uniformity in the government of the churches until the time of Constantine? It is certain there was not, and would not have been then had men consulted the word of God only." He did, however, believe that the episcopal form of government is most in harmony with the teaching of the New Testament and the practice of the early Christian church.

In accordance with this view he recommended to the Methodists in America to adopt the episcopal form of government. In this respect he acted in perfect harmony with the general views entertained by the Reformers. Watson, in reference to this subject, says that all "agree in admitting there was no model prescribed in the New Testament for a Christian church as there had been in the Mosaic economy for the Jewish Church, and that it was a branch of the liberty of the disciples of Christ or one of their privileges to choose the polity which seemed to them best adapted for extending the power and influence of religion." In perfect harmony with this view, also, is the twenty-second article of religion in the Methodist Episcopal Church. (Sec ARTICLES OF RELIGION)

While these views are liberal, they are at the same time evangelical. It must not be inferred that the M. E. Church looks upon church government as being of little importance. It regards it as of great value, as being necessary to the harmony and unity of the church. It is true, however, that it has always regarded deep spirituality as of more value, and has insisted from the beginning with more earnestness for true piety than for special ceremonies or forms of church government. While holding firmly to its own church order, it is ready to fellowship and unite in holy enterprises with evangelical Christians of every name and of every form of church government.

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0587 -- CHURCH MANUAL. -- The General Conference of the M. E. Church of 1876 directed that the Boards of Management of the Educational, Missionary, Church Extension, Freedman's Aid, and Book Concerns, together with the Sunday School and Tract Societies, should unite in publishing a church manual to be sent free to all the ministers of the church. It was to be a monthly publication, and was designed to give in a condensed form the latest facts and news relating to all the above interests. Each one of the above societies or boards was to bear a proper proportion of the actual cost of the publication.

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0588 -- CHURCH RECORDS. -- It is made the duty of the preacher in charge in the M. E. Churches to keep correct records of all persons received on probation, or who may remove, by letter, or have withdrawn from the church, or who have died. He must also record marriages and baptisms, and keep a record of all matters relating to the membership of his charge. Hence one of the questions asked in the Quarterly Conference is, "Are the church records properly kept?" It is made the duty of the pastor to examine the records of the classes, and the steward's accounts and to see that these are kept according to the usages and directions of the church. There are other records, besides those kept by the minister, which are considered of great importance by the church, such as the deeds, mortgages, insurance papers, and other legal documents. In order to see that all of these are properly kept, it is made the duty of the last Quarterly Conference of each year to appoint a committee on church records.

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0589 -- CHURCH TRIALS. -- It is a part of the fundamental law of the M. E. Church that the General Conference shall not take away the privilege of the ministers or members of a trial by a committee and an appeal. In the interim of the General Conference, if any bishop is accused of immorality he may be brought before a committee of elders, which committee, if in this preliminary examination finds him guilty, may suspend him, subject to a trial before the Judicial Conference. The bishop, however has the right of appeal to the ensuing General Conference.

The trial of a minister is very similar. When complaint of immorality is made against him a preliminary examination is held, and if he is believed to be guilty he may be suspended from his official functions, and cited to trial before the Annual Conference. He has the right of appeal to a Judicial Conference. In the trial of a local preacher, he is brought before a committee of his peers, and if found guilty he is to be expelled, retaining, however, the right of appeal to the ensuing Quarterly or District Conference, which court is final in his case.

Respecting the trial of church members, the first form of action is that of complaint, which must be made to the preacher in charge or pastor having supervision. If the complaint appears to be well founded the pastor must summon a committee which may be selected from any church within the district, or the defendant may be brought before the society to which he belongs. The early Methodists gave to the preachers the right to receive and to exclude members until the year 1789.

From that day to 1800 the pastor and the society before whom the accused was to be brought were considered co-ordinate in the responsibility of the verdict. After 1800, however, this plan was changed, and the sole responsibility of the verdict was left with the committee or with the society. The discipline of the church now directs that an accused member shall be brought to trial before a committee of not less than five, who shall not be members of the Quarterly Conference, and if the preacher shall judge it necessary, in order to obtain an unprejudiced verdict, he may select the committee from any part of the district. The preacher in charge is to cause an exact record to be made of all the proceedings in the case. The parties concerned have the right of challenge for cause, and if the accused is found guilty, by the decision of a majority of the committee, and the crime be such as is expressly forbidden in the word of God, the preacher in charge is to expel him. And if the accused person evades a trial by absenting himself, after sufficient notice has been given, he may be tried in his absence, and, if found guilty, expelled.

In all cases of the trial of members or ministers, witnesses who are not members of the church may be called, and the testimony of an absent witness may be taken before the preacher in charge or the preacher appointed by the presiding elder of the district within which such witness resides, provided sufficient notice has been given to the opposite party of the time and place of taking such testimony. Any accused person has the right to call to his assistance, as counsel, any member in good and regular standing in the M. E. Church.

In any of the above mentioned cases of the trial of members, if the preacher in charge shall differ in judgment from the majority of the committee concerning the guilt or innocence of the accused, he may refer the trial to the ensuing Quarterly Conference, which may order a new trial. The preacher in charge shall proceed to try the case, unless the charges are withdrawn.

After such forms of trial and expulsion, such persons have no privileges of the society or of the sacraments in the church, unless they have given evidence of contrition, confession, and satisfactory reformation.

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0590 -- CINCINNATI, O. (pop. 255,708), was settled in 1788, and in 1800 had a population of 400. This city now ranks first in population in Ohio, and eighth in the United States. It is called the Queen City. It was laid out after the model of Philadelphia. The Presbyterians were among the first settlers of this city, and in laying out the town one-half of one of the most valuable squares was appropriated to their denominational use.

The Baptists were perhaps next in order of time. In 1798, Rev. John Kobler was sent by Bishop Asbury to form a circuit if possible in the Northwest Territory. He visited Cincinnati, and said that the site on which the city now stands was nearly a dense and uncultivated forest. No improvement was to be seen but Fort Washington, around which were built a few cabins of the first settlers. Kobler found but little opportunity for preaching, as the troops cared little about the gospel, and the inhabitants who were religious were unfriendly to Methodism.

Probably Rev. Henry Smith and others, the successors of Kobler, visited the place. In 1804, John Collins, a farmer and local preacher, delivered the first Methodist sermon in Cincinnati.

of which record is made. He preached in an upper room in the house of a Methodist merchant, Carter by name, and his congregation numbered twelve. The next sermon was by Rev. John Sale, the regular preacher on the Miami circuit, in a friend's house, on Main Street, between First and Second. His audience numbered between thirty and forty, and after sermon a society of eight persons was organized. This became the nucleus of Methodism in Cincinnati.

Religious services were subsequently held in an old log school-house, below the hill, not far from the fort. The first love-feast was held in the courthouse, in 1805, during a quarterly meeting, when Rev. William Burke was presiding elder of the Ohio district. It was then included in the Miami circuit. The first report of the Miami circuit was made to the Conference of 1799, of 99 members.

In 1805 the first church lot was purchased, situated on Fifth Street, between Sycamore and Broadway. The "Old Stone Church," as it was subsequently called, 20 by 40 feet, was built on this lot, and dedicated in 1806. In September, 1808, Bishop Asbury, accompanied by Rev. Henry Boehm, paid his first visit to this town, and it then contained less than 2000 inhabitants. The stone chapel was crowded to overflowing to hear him. On Sabbath morning he preached a sermon of great power from these words, "The love of Christ constraineth us." Immediately afterwards, as was their custom where there was a German population, Boehm preached in the German language from this text, "He came to his own and his own received him not," and this is believed to have been the first German discourse delivered in Cincinnati.

The stone church was twice enlarged, and at last rebuilt, and, under the name of Wesley chapel, occupies the same site. The General Conference of 1820 authorized the establishment of the "Western Book Concern" in this city, and Rev. Martin Ruter was appointed book agent. In 1834 the Western Christian Advocate was authorized by the General Conference, and Rev. T. A. Morris was appointed or elected editor. The Ladies' Repository and Gatherings of the West was instituted in 1840 with Rev. L. L. Hamline as editor. By the wise suggestions of Rev. Charles Elliott, the Wesleyan Female College was established in 1842. To facilitate the mission, to which he felt himself specially called, Rev. William Nast began in 1837 to publish a German paper entitled the Christian Apologist, which was the forerunner of the numerous German publications issued from the Book Concern.

Cincinnati Methodism suffered considerably from what was known as the "Radical Controversy." In 1828 a number of active members united in forming Union societies, and their course being considered injurious to the church, some of them were summoned to trial and were expelled. This led to a large secession and to the building of an edifice on Sixth Street by the Methodist Protestants, and subsequently to another on George Street. Rev. William Burke, becoming dissatisfied, established an independent congregation on Vine Street, to which he preached for a number of years, but which subsequently failed. The African Methodist Episcopal Church early established a congregation in this city, but the colored people were divided, one colored congregation adhering to the parent church, and which now has a beautiful place of worship. The German work, commenced by Dr. Nast in 1836, was for a few years quite successful, and several large German congregations were formed. The removal of members, the influx of a strong Romanistic element, and the greater activity of the Lutheran churches left little

room for a corresponding increase in later years; but these churches are doing an excellent work. The German population is about 115,000, or 34 per cent.

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0591 -- CINCINNATI CONFERENCE, M. E. CHURCH, was set off from the Ohio Conference in 1852. The Kentucky territory, having been previously included in the Ohio Conference, was set off at the same time, and the preachers in the Cincinnati and Kentucky Conference, for the convenience of the work, met together in 1852. The Cincinnati Conference is thus bounded: "Commencing at the southwest corner of Darke County, in the state of Ohio thence easterly to the northwest corner of the Ohio Conference, so as to leave Burlington and Delaware districts in the Central Ohio Conference on the east by the Ohio Conference; on the south by the Ohio River; and on the west by the state of Indiana, except so much in the variation of that line as to attach Elizabeth, Hamilton Co., O., to the Southeastern Indiana Conference." Elizabeth was included in the Cincinnati Conference until 1872.

The first session of the Cincinnati Conference, as held separately from Kentucky, was in 1853, when it reported 32,325 members, 190 traveling and 238 local preachers. In 1876 the minutes show 190 traveling and 200 local preachers, 362 Sunday Schools, and 37,719 scholars, 36056 members, 363 churches, and 81 parsonages.

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0592 -- CINCINNATI WESLEYAN COLLEGE dates its origin from September, 1842, when nineteen students were enrolled in a granite building on the north side of Ninth Street, between Main and Walnut, under the presidency of Rev. Perlee B. Wilber. The incipience of the enterprise was in a large degree owing to the zeal and energy of Dr. Elliott, who was at that time editor of the Western Christian Advocate, and was exceedingly earnest in promoting female education. A board of trustees was organized, and arrangements made by them for procuring a teacher. Under Mr. Wilber the attendance so rapidly increased that enlarged accommodations were found desirable, and a property was purchased on Vine Street, and a seminary building erected. The institution continued to flourish, and property in the center of the city became greatly enhanced in value, the original site was disposed of, and the present college edifice was erected on ground fronting on Wesley Avenue...

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0593 -- CIRCLEVILLE, O. (pop. 5986), the capital of Pickaway County, on the Scioto River, and the Cincinnati and Muskingum Valley Railway. The village was founded in 1810, on the site of two forts, of unknown age, of nearly equal size, and near each other; the one an exact circle, and the other a square; the sides of the latter 55 rods in length. The circular fort was surrounded by two earthen walls, 20 feet high, enclosing a ditch, and the square one by a single wall, 10 feet high. The village covers the whole of the site of the circular fort, from which it gets its name, and the western half of the square. In 1846 these curious forts had been nearly obliterated by the improvements of the village. Methodist services were held in Circleville occasionally during the years from 1812 to 1816, in which latter year a society was organized. The first M. E.

church of the place was built in 1830, burned in 1850, and rebuilt in 1850. Previously to 1834 the circuit was called Pickaway, but in that year it took the name of Circleville. An African M. E. society was established here in 1832, but was without a house of worship until 1851. A Methodist Protestant church was built in Circleville at a recent date, and was occupied for a time by a small society, but the church is now in other hands, and the society disbanded. It is in the Ohio Conference: M. E. Church: members, 345 and Sunday School scholars, 445; African M. E. Church: members 145, Sunday School scholars, 81.

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0594 -- CIRCUITS (AMERICAN) are so named in Methodism because the preacher visits in regular succession a number of appointments in different localities. The term is used in distinction from stations, which have a single appointment and support their own pastor. In old times these circuits were very large, frequently embracing from ten to forty appointments. The official members of these appointments met together once in three months at quarterly meetings, where a Conference was held to care for and supervise the general interests of the work within their bounds. In the United States at one time, as in England, the circuit system was almost universal, and even the largest cities had country territory annexed to them, and as the charges in the cities multiplied they were united together in the same manner as country appointments.

As population, however, increased, and the single congregations were strengthened, circuits were divided and subdivided, until the number of appointments now seldom exceeds more than from two to ten, though in a few of the Western states larger circuits still remain. Sometimes these circuits were under the care of but one minister; generally, however, two ministers, and sometimes three, were appointed to each circuit, one being a man of age and experience, the other young and inexperienced. In this way the feebler societies were benefited by the counsel and experience of the aged, as well as by the activity, zeal, and energy of youth.

This circuit system also served as a means of theological training, for the young ministers were under the watchful eye and counsel of the older, and were directed in their studies and in all their plans. For years past the tendency has been to form separate stations as soon as single congregations gain sufficient strength.

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0595 -- CIRCUITS (ENGLISH WESLEYAN). -- The first appearance in the minutes of Conference of circuits, as such, was in 1746, when they were seven in number. In these circuits, No. 5 was Yorkshire, which included the counties of Lancashire, Cheshire, Derbyshire, Nottinghamshire, Rutlandshire, and Lincolnshire. These were composed of a number of towns villages and hamlets, wherein were societies. In 1770 the circuits had increased to 50 one of which was America!

A great change has taken place since then. Now, generally speaking, each comprises a limit of from eight to ten miles distance from the circuit town. The number of circuits is now 673. The office of superintendent, and the appointment of ministers, will be found on a subsequent page.

The circuit plan, containing a list of the appointments of the traveling and local preachers, must be made by the superintendent or one of his colleagues.

The election of stewards takes place at the Christmas quarterly meeting. They are appointed for two years, but are sometimes re-elected for two or even more years in succession after the termination of the period of office and during the transaction of the financial business they are members of both the May and September district meetings.

(For the business of the circuit quarterly meetings, see QUARTERLY MEETINGS. For the office and work of circuit stewards, see STEWARDS)

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0596 -- CISSELL, George. Prominent among the lay delegates of the Southern work, he represented the Lexington Conference faithfully at the General Conference of 1876.

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0597 -- CITY ROAD CHAPEL was commenced by Mr. Wesley, in April, 1777, and was opened Nov. 1, 1778. He writes, "It is perfectly neat but not fine, and contains far more people than the Foundry; I believe, together with the morning chapel, as many as the Tabernacle." Prior to this date the Methodists in London had worshipped in the building called the Old Foundry (see FOUNDRY CHAPEL), which, as the ground was held only on lease, they were in danger of losing. Mr. Wesley collected subscriptions in various parts of England for this building, which, though plain, is large and commodious, and is "the most sacred and attractive edifice in the Methodistic world." In the rear of this church Mr. Wesley was buried, and several of the leading ministers lie in close proximity. The president of the British Conference is usually in charge of City Road chapel, and it is recognized as the center of the Wesleyan Methodist connection.

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0598 -- CLAFFLIN, William, LL.D., a large manufacturer and merchant of Boston, Mass., was born at Milford, Mass., March 6, 1818. He has been actively engaged in the city, and identified with all its public interests. He has been a member of the State legislature and Representative in Congress, and was governor of the State from 1869 to 1871. He has been an active and prominent member of the Methodist Episcopal Church, has presided in many of its public assemblies, was a member of the General Conference in 1872, and is one of the principal founders of the Boston University.

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0599 -- CLAFLIN, Lee, was a distinguished philanthropist of Boston, Mass., and was born in 1791. By industry and frugality, as well as by unusual business tact, he acquired wealth in the manufacture of shoes. He was a member of the M. E. Church, and ardently devoted to all its interests. He was one of the most liberal patrons of the Wesleyan Academy, at Wilbraham, Mass., the Wesleyan Theological University, at Middletown, Conn., and of what is now the Boston

Theological Seminary. He also contributed largely for purchasing a seminary at Orangeville, S. C., which is now the Claflin University. He died February 23, 1871, leaving behind him a monument in literary institutions more durable than any which could have been erected over his grave.

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0600 -- CLAFLIN UNIVERSITY, SOUTH CAROLINA. -- The Orangeburg Female College existed for many years prior to the late Civil War under the direction of a clergyman of the Presbyterian Church. At the close of the war the property was purchased, through the energetic efforts of T. W. Lewis and A. Webster. A charter was obtained from the legislature conferring full university powers, taking its name from a distinguished citizen of Massachusetts, Lee Claflin, who was the chief contributor in its purchase. Rev. A. Webster was elected president, and the school was opened for youth of both sexes during the fall of 1869.

Baker Theological Institute, first established at Charleston for the education of candidates for the ministry, was removed to Orangeburg and became a part of Claflin University...

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0601 -- CLARK, Alexander, D.D., was born in Jefferson Co., O., March 10, 1834. His father is of Scotch Irish extraction. His mother was born in the Highlands of Scotland. He received an ordinary English education in the common schools of his native State, engaging much of the time in manual labor. His father, a classical scholar, was his best teacher, and home his highest school. At seventeen years of age he became a teacher, and continued in the service for about six years. During this time he conceived the idea of a school day paper, and started the School Visitor, afterwards the Schoolday Magazine, for a time setting his own type and working the editions upon a hand-press. This periodical continued for nearly twenty years, and was finally merged in the St. Nicholas, of New York.

In 1861, Mr. Clark was ordained in the Methodist Protestant Church, and took pastoral charge at New Brighton, Pa. In 1863 he became associate pastor with Rev. Thomas H. Stockton, D.D., of the church of the New Testament, Philadelphia. In 1864 he was called to the pastorate of Union chapel, Independent Methodist Church, Cincinnati, and in 1866 was appointed pastor of the First Methodist Protestant Church, Pittsburgh, which position he held for four years. In 1870 he was elected editor of the official periodicals of the Methodist Church, The Methodist Recorder and Our Morning Guide, which position he held during life. Mr. Clark received the honorary degree of A. M. from Mount Union College, Ohio, in 1864, and the same degree the following year from Otterbein University, Ohio. In 1875 he received the degree of D.D. from the Ohio Wesleyan University.

During Mr. Clark's editorship he made two visits to California, remaining the second time three months, by invitation, supplying the pulpit of the First Presbyterian church, San Francisco. In 1874 he attended the General Conference of the M. E. Church at Louisville, Ky. and was received as fraternal messenger. In 1876 he attended the General Conference of the M. E. Church at Baltimore. In the same capacity and same year he visited, also, in the relation of official deputation, the various British Conferences in England being cordially received by all. He

extended his foreign trip to Holland, Belgium, Germany, Switzerland, France, and, returning, published an account of his journey, entitled "Summer Rambles in Europe." He is the author of various works, the best known of which are "The Old Log School-House," "Schoolday Dialogues," "Workday Christianity," "The Gospel in the Trees," and "Starting Out." The Hymn Book of the denomination, "Voice of Praise," was principally compiled by him. He also published some poems called "Ripples On the River." He was a member of four General Conferences, and of several Conventions of his church. On a visit to the South he was taken ill at the residence of Governor Colquitt of Georgia, where he died July 6, 1879.

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0602 -- CLARK, Burrell, a Methodist Episcopal minister and member of the Mississippi Conference, was born in Uniontown, Ala., 1847, and died in Lauderdale, Miss., May 17, 1875. He united with the church in 1870, became a local preacher, and entered the Mississippi Conference in 1873, and was appointed to Meridian and Lauderdale circuits. He was very successful as a minister, adding large numbers to the churches wherever he was appointed. On Lauderdale circuit 150 united with the church. He was instrumental in erecting two churches.

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0603 -- CLARK, Davis Wasgatt, D.D., one of the bishops of the Methodist Episcopal Church, was born on the island of Mount Desert, off the coast of Maine, Feb. 25, 1812, and died at his residence in Cincinnati, O., of disease of the heart, May 23, 1871. When a boy he embraced religion, and he and his mother were two of the thirteen who constituted the first Methodist society in his native place. Being fond of study and strongly desiring educational advantages, at the age of nineteen he left home to struggle for this purpose. Having secured by his own exertions sufficient means, He attended the Wesleyan University, and graduated in 1843. He was admitted into the New York Conference, and after filling five charges was appointed as editor of The Ladies' Repository. He was elected to the same position by the General Conference of 1856 and re-elected in 1860. His editorial work having given great satisfaction to the church, in 1864 he was elected to the office of bishop. He entered upon this work with great zeal, and traveled extensively, especially through the South, organizing a number of Southern Conferences. His health remained firm until near the close of his Conferences in 1870. The duties of the office and the death of Bishops Thomson and Kingsley had a depressing influence upon him, and his friends advised rest. He continued to suffer during the ensuing winter, but anxious to perform his work he began his visitation to the Conferences in the spring of 1871, and attended Lexington, Ky., and West Virginia Conferences, performing his duties with his usual accuracy. As his strength failed he was assisted by one of his colleagues in the Pittsburgh and New England Conferences. He was advised to return home, but had an earnest wish to meet his brethren of the New York Conference once more, and he opened its session in Peekskill, April 6, 1871, with the Lord's Supper. Having presided a few minutes, he invited Bishop Simpson to the chair and retired to his room, where he was confined with intense suffering during the entire session. It seemed doubtful for a while whether he would survive, but his strength rallied, and he was removed to his home in Cincinnati, where he lingered until the 23d of May. His religious experience was clear and triumphant. His expressions to his family were both consoling and encouraging. He rejoiced in Christian song. When Dr. Muhlenberg's beautiful hymn, "I would not live away," was sung to him, He exclaimed, "Yea,

Lord Jesus, come! come quickly!" And as these words were sung, "Since Jesus hath lain there I dread not its gloom," he repeated them with strong emphasis.

As a minister, Bishop Clark was able and successful. His sermons were carefully prepared and were full of instruction, and he has left both to his family and the church a valuable legacy in the volumes which he published. As a writer, he was clear, exact, and forcible. His skill and strength were shown not only in his sermons and in his editorials, but in his published works, such as his "Mental Discipline," "Elements of Algebra," "Life and Times of Bishop Hedding," and "Man all Immortal." He was a man of decided convictions, was earnest in opposition to slavery when it required great nerve to meet the tide of public opinion. He took a deep interest in education generally. At the time of his death he was president of the board of trustees of the Wesleyan Female College, in Cincinnati. He was also president of the board of trustees of the Ohio Wesleyan University. He was also president of the Freedman's Aid Society, and labored to promote the interests of education, especially in the South.

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0604 -- CLARK, George L., a lay delegate from the Troy Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in Chazy, N. Y., about 1826, studied law at the State and National school, at Ballston Spa, N. Y., was admitted to the bar in 1852, and settled in Plattsburg, N.Y. He was appointed by President Grant United States Assessor of Internal Revenue for the 16th district of New York, and held that position until it was abolished.

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0605 -- CLARK, Homer J., D.D., was born at Mount Holly, Vt., December 23, 1803, and died at Homerville, Medina Co., O., Sept. 24, 1875. His conversion took place in early life. He was received on trial in the Ohio Conference in 1824. He entered the State University at Athens, O., where he spent five years, and graduated with honor. In 1829 he was sent as pastor to Pittsburgh. The Methodist Protestants, or Reformers as they were called, having taken possession of the Smithfield Street Church, permission was granted to use the court-house as a place of worship. Dr. Clark was talented and very popular, and he drew large crowds. In 1830 he was appointed to Uniontown, and the succeeding year he was elected professor of Madison College, Uniontown, Pa., then under the patronage of the Methodist Episcopal Church. In 1832 he was stationed in Steubenville, O., and in 1833 in Meadville, Pa. From that period until 1844 he sustained the position first of vice-president and then of president, and Professor of Moral Science in Allegheny College, Pa. He inaugurated the plan of perpetual scholarships, and spent two years as the principal agent. He then returned to the college as president, and after two years resigned his position. In 1850 he was stationed in South Common, Allegheny City, and in 1851 in Smithfield Street, Pittsburgh. At the General Conference of 1852 he was elected editor of the Pittsburgh Christian Advocate, which position he filled with ability. After this he served as presiding elder of the Pittsburgh and Steubenville districts. He then took a superannuated relation and located in Ohio. One of his sons, Rev. Stephen R. Clark, is now a member of the North Ohio Conference. Mr. Clark's disposition was amiable and gentle. He was loved and esteemed by all who knew him. A few months before his death having a desire to work for the Master, he engaged to supply a pulpit near his home. His last work was an unfinished sermon.

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0606 -- CLARK, Laban, an eminent minister in the M. E. Church, was born July 19, 1778, at Haverhill, N. H., and died at Middletown, Conn., Nov. 28, 1868, in the ninety-first year of his age. His parents were Congregationalists, and his doctrinal instructions were Calvinistic. In 1799 he was converted, and united with the church. In 1800 he was licensed as an exhorter, and immediately employed by the presiding elder. In 1801 he was received on trial in the New York Conference at John Street church, to which he traveled 340 miles on horseback. In 1803 he was sent as a missionary to Lower Canada. After this he filled important appointments in New York, Massachusetts, and Connecticut. He also served a number of terms as presiding elder. In 1832 he was appointed agent for the Wesleyan University. In 1851, having completed a half-century in the ministry, he accepted a superannuated relation. He was one of the principal founders of the Wesleyan University, and also took an active part in the formation of Conference academies. He was one of the founders of the Missionary Society while he was pastor in New York, in 1819. For years he was recognized as a leader in his Conference, and in the General Conference he always took a prominent part. In discourse he was argumentative, but always practical. He was devotedly attached to the doctrines and government of the church of his choice.

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0607 -- CLARK, Lewis, a minister of the Methodist Episcopal Church, was born in East Hampton, Hampshire Co., Mass., July 26, 1813, and died in Glenville, O., March 4, 1876, in the sixty-third year of his age. He was converted in 1830, and having spent several years at the Wilbraham Seminary, he was employed by the presiding elder. In 1838 he moved to Ohio, where, in 1840, he was received on trial in the Erie Conference, and labored faithfully in all his appointments. At different times he was superannuated because of imperfect health. He was well read in Christian theology and Biblical literature, and could ably expound and define the doctrines of the Bible.

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0608 -- CLARK, Samuel, was born in Virginia about the year 1800, and died in Van Buren Co., Iowa, Sept. 9, 1857. He entered the Baltimore Conference in 1821, and his first appointment was to East Wheeling, Va. Subsequently he removed to Ohio, and, after having traveled several years, removed to Iowa. When having been located for several years, he was in 1844 re-admitted. He possessed powers of mind which gave him high rank as a gospel minister. He was jealous for the purity of the church, and an able defender of her doctrines.

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0609 -- CLARK UNIVERSITY, ATLANTA, GA., was projected in 1869, and a grammar school was then opened which has been in successful operation ever since, and is now embraced in the public school system of the city...

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0610 -- CLARK, William Warner, late of the faculty of the Genesee Wesleyan Seminary and Genesee College, was born at Bristol, Vt., Aug. 19, 1826, and died in Rochester, N. Y., Sept. 19, 1869. He was graduated from Wesleyan University in 1848, and in the same year became teacher of Mathematics in the Gouverneur Wesleyan Seminary, New York, and in 1850 principal of that institution. In 1853 he was elected teacher of Mathematics in the Genesee Wesleyan Seminary, Lima, N. Y. In 1860 he accepted an appointment as teacher of Ancient Languages in Baton Rouge Collegiate Institute Louisiana, but resigned the position in a few months on account of ill health, and returned, in 1861, to his former position in the Genesee Seminary. In 1864 he served as acting Professor of Mathematics in Genesee College, but in a short time removed, in feeble health, to Rochester, N. Y.

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0611 -- CLARKE, Adam, LL.D., was born at Moybeg, Londonderry Co., Ireland, in 1760 or 1762. His father, a classical teacher, was a member of the Church of England, but his mother, of Scotch origin, was a Presbyterian. Adam Clarke, when a boy, was remarkable for his physical strength, but appeared dull and stupid until about his eighth year, when the severe criticism of a school-fellow seemed to arouse him from lethargy, and from that time he made rapid progress in learning, especially in the Latin language. In his seventeenth year he was brought under religious impressions through the instructions of two Methodist preachers, and he united with a Methodist society, and soon became a class-leader and home missionary. In 1782 he was sent by Wesley to Kingswood. While digging one day in the garden at Kingswood he found a half guinea, with which he bought a Hebrew Bible, and this laid the foundation of his great knowledge of the sacred writings. The same year he was employed by Wesley as an itinerant preacher, and with little interruption he remained in this work until 1815. He was an earnest, faithful, and diligent preacher, and to the last the chapels where he preached were filled to overflowing. He was thrice elected president of the British Conference. While an itinerant preacher he found sufficient time for a thorough study of Oriental literature. In the preparation of His great commentary, the greatest work of his life, he says, "I have had no assistance, not even a single week's help, from an amanuensis; no person to look for common-places or refer to an ancient author, and find out the place and transcribe a passage of Latin, Greek, or any other language which my memory had generally recalled, or to verify a quotation; the help excepted which I received in the chronological department from my own nephew, Mr. John Edward Clarke. I have labored alone for twenty-five years previously to the work being sent to the press, and fifteen years have been employed in bringing it from the press, so that nearly forty years of life have been so consumed." As a divine and antiquarian, and an Oriental scholar, he perhaps had no superior in his days. He was employed by the British government to edit the old state papers, as a continuation of "Rymer's Foedera." As a theologian Dr. Clarke was an Arminian, and held the Wesleyan theology entire, with the exception of the doctrines of the eternal Sonship of Christ. His error on this point drew out admirable articles from Watson and Treffry. A monument to the memory of Dr. Clarke was erected at Port Rush, Ireland, in 1859, by contributions from both the old and the new world, and also a building at Port Stewart, to be used as a school-house and church.

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0612 -- CLARKE, Cyrus, a native of Beaver Co., Pa., born April 30, 1818. His entire life has been spent in Beaver and Lawrence Counties. He received a fair education, such as sons of farmers obtain. His parents were Presbyterians, but in his thirtieth year he was converted, and joined the M. E. Church, and soon after was appointed a class-leader, and still holds that position. Most of his religious career he has held the office of trustee and steward, and for twenty-seven years has been connected with the Sabbath School at New Castle, Pa. Ira D. Sankey, the associate of the evangelist Dwight L. Moody, was one of his Sunday School pupils, and first began to sing at his school. He is a trustee of Allegheny College, and member of the board of control of that institution, and life trustee of Beaver College. He donated \$5000 to the Kingsley professorship in Allegheny College. He spent from 1840 to 1850 in mercantile business in Beaver County, and then removed to New Castle, and pursued the same occupation, after which he was three years in the office of prothonotary, seven years cashier of the Bank of Lawrence County, then changed to a national bank, which position he still holds. He assisted in founding the First National Bank of New Castle, and is a controlling director. He is also president of the New Castle and Franklin Railroad Company, and largely engaged in coal interests. He is very active and liberal in church and educational projects, and a staunch friend of the church. Was reserve lay delegate from Erie Conference in 1872, and lay delegate from the same Conference to the General Conference of 1876.

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0613 -- CLARKE, George W., D.D., born in Ohio in 1810. United with the M. E. Church in his fifteenth year. Graduated at Allegheny College in his early manhood, and in 1834 was received into the Pittsburgh Conference. When the Erie Conference was organized, in 1836, He became a member of that body. Subsequently he was elected to the chair of Greek Language, and became vice-president of his Alma Mater, a position he honored for seventeen years. For over a quarter of a century he has occupied commanding positions in pastoral and district work, and has been honored with an election to the General Conference seven times. He is the author of a work on the Atonement. He was appointed by the General Conference of 1876 a member of the publishing committee of the Pittsburgh Christian Advocate, to represent the East Ohio Conference. He is now agent of the Endowment Fund of Allegheny College.

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0614 -- CLARKE, H. R., D.D., of Wyoming Conference, was born in Camden, N. Y., Aug. 23, 1813. He was converted when thirteen years of age, and united with the M. E. Church in 1827. He taught in Cazenovia Seminary for eight years and joined the Oneida Conference in 1844. He has filled a number of leading appointments, and has been presiding elder of Wyoming, Owego, Binghamton, and Otsego districts. He was a member of the General Conference in 1856, 1864 and 1868. He has also been a trustee of Genesee College and of Syracuse University, and has been identified with general educational interests.

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0615 -- CLARKE, John Creemer, M.P., born in Abingdon, England, in 1821. A liberal contributor to all the local funds of Methodism. Mayor of his native place in 1870, now a magistrate, and member for the same.

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0616 -- CLARKSVILLE, TENN. (pop. 3860), the capital of Montgomery County, on the Cumberland and Clarksville division of the Louisville and Nashville Railway, and on the right bank of the Cumberland River, about fifty miles northwest of Nashville. Methodism was introduced into Clarksville in 1828, and the name appears on the records of the church in 1829, when it was connected with Montgomery, and E. P. Scraggs was pastor. The first church was built in 1832, and was rebuilt in 1843. In 1845 it adhered to the Church South, and no congregation of the M. E. Church has been organized. The African M. E. Church and the Colored Church of America have erected churches.

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0617 -- CLASSES. -- Very early in the great revival movement Mr. Wesley divided the members of his societies into classes of about twelve, one of whom was styled the leader. Those classes were generally arranged according to residence, that they might meet in private houses in their own localities. Sometimes they were arranged for meeting at different hours, according to the employment and opportunities of the various members. They were usually composed both of men and women, but early in the history of Methodism some classes were formed of women only, and others of men only. In some instances women were made the leaders of women's classes, and sometimes of mixed classes, especially for the young. The original number of twelve was, however, soon enlarged, and sometimes from twenty to fifty or even a larger number meet in a single class. Efficiency and activity, however, are promoted by smaller classes as it is impossible for a leader to keep a careful supervision over a very large number.

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0618 -- CLASS-LEADERS are virtually sub-pastors in the M. E. Church, and as such they are appointed by the preacher in charge, and act chiefly under his counsel and advice. It is their duty, according to the Discipline of the church, to see every member of their classes once a week, either in the class-meeting or to visit the absentees or the sick at their own residences. The object of this visit is to give such religious counsel, advice, or encouragement as circumstances may require. He is further to meet the preacher and the stewards, to pay over any money which is collected, and to report the case of any member requiring aid or attention from the pastor. Qualifications for a class-leader should be deep personal piety, mature experience, and ability to give religious counsel and advice wisely and affectionately, and to influence the younger members to systematic attention to all their Christian duties. He should be well versed in the discipline of the church, and should read the lives of persons eminent for piety, and such books as clearly set forth the different shades of experience and the Christian duties devolving upon members of the church.

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0619 -- CLASS-MEETINGS (ENGLISH). -- Notwithstanding some discussion and difference of opinion, class-meeting still stands prominently and solely the test of membership in Great Britain. While a very few persons through constitutional timidity may be unable to give expression to their experience in a class-meeting, in too many instances the dislike to those services arises from a want of love to God rather than from any mental infirmity. The character of the class-meeting cannot be lowered, or the glorious, soul-refreshing and powerful vitality of the church will cease to exist.

The weekly class-meeting was originated at a time when Mr. Wesley was devising some mode of paying the existing debts. In 1742, the societies having greatly increased, they were divided into classes, each class containing twelve or more persons, who were committed to the charge of one entitled the leader.

The rules of the society bear date May 1, 1743. Mr. Wesley says, "In the latter end of the year 1739 eight or ten persons came to me in London and desired that I would spend some time with them in prayer, and advise them how to flee from the wrath to come. This was the rise of the United Society."

It was at Bristol, Feb. 15, 1742, while discussing the subject of debt, that one arose and proposed that every member of the society should pay one penny a week; another said that some were so poor that they could not afford it, when the first replied, "Put eleven of the poorest with me, and, if they can give nothing, I will give for them as well as for myself, and each of you call upon eleven weekly, receive what they can afford, and make up the deficiency."

From this sprang forth this mighty organization. At first a person was appointed to collect the weekly subscription, and to pay the same to the stewards. The financial and the spiritual were then conjoined. Mr. Wesley met all the leaders, requested them to make inquiries into the spiritual state of the members; disorderly ones were rejected, some reclaimed, and the whole spiritually edified. Mr. Wesley says respecting the class-meeting, "It can hardly be conceived what advantages have been gained from this little prudential regulation. Many now happily experienced that Christian fellowship of which they had not so much as an idea before. They began to bear one another's burdens, and naturally to care for each other." And, "speaking the truth in love, they grew up into Him in all things, who is the Head, even Christ, from whom the whole body, fitly joined together and compacted by that which every joint supplieth according to the effectual working in the measure of every part, increaseth unto the edifying of itself in love."

A more correct and beautiful illustration of the working of this system, even unto the present day, could not be found.

The nomination of each leader is with the superintendent, who must make personal examination as to the qualifications and character and general fitness of each. The approval or rejection of such nominee is with the leaders'-meeting. They must believe in the general doctrines of Christianity, and be apt to teach. (See LEADERS'-MEETING)

The value of this integral and essential part of the Methodist economy was never more appreciated and valued than it is now, with the experience of nearly a century and a half.

Each member pays one penny or more per week as class-money, and sums according to ability or inclination, varying from one shilling to five pounds, are paid as ticket-money at the quarterly visitation of the classes by the minister. There are two other collections made in the classes: in March, in aid of the Home Mission and Contingent Fund; in September, for the Worn-out Ministers' and Ministers' Widows' Fund.

In America these meetings have not been so strictly a test of membership as in England. They are placed among the means of grace, and are highly esteemed, and attendance upon them is specified us a Christian duty. They have been a peculiar feature of Methodism, and have accomplished a vast amount of good; both inciting to a higher personal experience and in accustoming the members to religious conversation and labor. They are agencies to develop earnest and active Christian workers. Whenever regularly attended, the entire membership of the church is brought into fellowship with each other, and the experience and counsel of mature Christians become of great service to the younger and less experienced members. As a bond of union their influence can scarcely be over-estimated. In many churches, however, the attendance is less regular or general than the Discipline of the church requires. The usual order of service in those meetings is, opening with singing and prayer, sometimes with reading of the Holy Scriptures. The leader then gives such general counsel and exhortation as he deems suitable, and speaks to each member of the class touching his or her experience. Each member is expected to take part in the exorcise, either in the relation of experience or making such inquiries or giving such counsel as may suit the occasion.

Sometimes a special topic is selected, on which the members converse: or some duty is discussed in an informal way. By this Christian conversation, and by the variety and experience, many a sorrowful heart is comforted, many a doubt is removed, and a stronger and more vigorous type of Christian piety is cultivated.

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0620 -- CLASS-STEWARDS are persons appointed in each class to receive the collections and attend to all financial matters connected with the class. Generally the class-leader attends to these several duties, but in some of the larger classes it has been found convenient to have a person appointed to attend specifically to the financial matters.

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0621 -- CLAVERACK AND HUDSON RIVER INSTITUTE, is one of the largest boarding institutes for both sexes in this country, and is located in the village of Claverack, N.Y., three miles from the city of Hudson. It commands a fine view of the Catskill Mountains and of the Berkshire Hills. The building, erected in 1854, contains 242 rooms, furnishing ample accommodations for pupils, teachers, recitation rooms, parlors, etc...

The germ of this institution was the Washington Seminary, opened in 1779, which was under the care of A. M. Carshore for twenty-five years. During that period such men as General Van Ness, General Van Rensselaer, Martin Van Buren, Robert Morris, and others received an elementary education. The Claverack Academy was chartered in 1831, under the principalship of Rev. W. Mahon. The institution was chartered under its present title June 14 1854.

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0622 -- CLEVELAND, OHIO (pop. 160,142), is one of the most beautiful cities in the United States, and is the second in size in Ohio. It is delightfully situated on a plain ranging at elevation from 60 to 100 feet above Lake Erie. Cleveland circuit is first mentioned in the minutes of the church as connected with the Pittsburgh Conference, and in the Ohio district with Rev. D. Limerick as presiding elder, and Revs. John Crawford and C. Jones as pastors in 1827. A class was then organized consisting of nine members, with Elijah Petite as leader. In 1834, Cleveland was made a station, and in 1835-36 enjoyed the services of the talented F. A. Dighton, who so early passed away. A schism occurred in 1839, when about half the members seceded and organized a Wesleyan society. The Methodists worshipped its halls, school-buildings, and the old log courthouse until 1841, when the church on the corner of St. Clair and Wood Streets was built, and which was remodeled and improved in 1857.

Cleveland First M. E. church is located at the corner of Euclid Avenue and Erie Street. It succeeds the old St. Clair Street organization. The chapel on Erie Street was built in 1869. The main church was dedicated in December, 1874. The seating capacity is about 1500.

The Newburg church, which was then in a village, but is now part of the city called South Park, was organized in 1832. The first church was built in 1841, and rebuilt in 1874. The East Cleveland church, then in the country, was organized as a class in 1828. The first church was built in 1841, and rebuilt in 1868. Christ church, formerly called Erie Street, was organized in 1850. The first church was built in 1853, and in 1876 the present church was purchased and beautifully refitted. The Scoville Avenue church was organized in 1853, and worshipped in a small chapel until 1869. They then removed to Scoville Avenue, and in 1873 built their present fine brick church. Broadway church was purchased in 1873 by Horace Wilkins and H. A. Massey, and was completed and dedicated in that year. Woodland Avenue originated in a colony from Scoville Avenue in 1871, and was known as Kingsley chapel. In 1874 they removed to their present site. The Cottage mission was organized by Rev. D. Prosser in 1875. The society worships in a small building on the corner of Wilson Avenue and Prospect Street.

On the west side of the river, which is included in the North Ohio Conference. Franklin Avenue church was built on Hanover Street in 1835, and rebuilt on Franklin in 1870. Taylor Street church was built on Bridge Street in 1855, and was rebuilt on Taylor Street in 1869. The first German church was built on Prospect Street in 1847, and rebuilt on Erie in 1860. A second German church was built on the west side, on Lorain Street in 1851. After the secession, which occurred in 1839, the first Wesleyan church was built on Prospect Street in 1840. It was rebuilt on Ohio Street in 1862. The African M. E. Church was organized in 1849. Their first house was built on Boliver Street in 1850, and rebuilt on Ohio Street, 1865.

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0623 -- CLINTON, IOWA (pop. 9052), the capital of Clinton County, situated on the Mississippi River, is a very important railroad center and rapidly growing town. The first class was formed in 1856. The first M. E. church was erected in 1857, under the supervision of Rev. J. B. Taylor. Following the dedication was a revival, which resulted in a class of forty, of which Rev. G. W. Brindell took charge in September, 1858, under appointment from the Upper Iowa Conference. In 1865 the first church, of wood, gave way to one of brick, and in 1869 this latter was enlarged. An African M. E. society was organized in 1865, and in 1870 a society of Albright Methodists was organized. The statistics report (1876): M. E. Church: members, 310; Sunday School scholars, 320; African M. E. Church: members, 54 Sunday school scholars, 55.

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0624 -- CLINTON, Joseph J., bishop of the African M. E. Zion Church, was born in Philadelphia, Pa., Oct. 3, 1823. He acquired a good common school education, and studied at the Allegheny Institute, but did not graduate. At fifteen he experienced religion, and began as a lay preacher at the age of seventeen. In 1843 he was ordained an elder, and in 1856 was elected bishop. During the Civil War he spent nearly all his time in the South. He was chaplain of the 1st United States colored regiment, and in addition performed a large missionary work wherever he visited. Finding a wide door of usefulness, he left his position in the regiment and gave himself up entirely to missionary work. He organized 10 Conferences, licensed and ordained 700 ministers brought 100,000 children into the Sunday Schools, and admitted a larger number of members into his denomination. In 1869 he visited California and organized a Conference in San Francisco. He resides in the city of Philadelphia.

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0625 -- CLINTON, Thomas, a pioneer preacher of the M. E. Church South, was born in Philadelphia, Pa., January, 1793, and died in St. Helena Parish, La., Oct. 28, 1875. In a few months after his birth his parents died from yellow fever, and, two years after, his only sister. He was taken by a kind friend to the South, and while living in Augusta, Ga., he united with the M. E. Church. He was received on trial in the South Carolina Conference in 1820, and was appointed a missionary for the Mississippi Conference, which then included Alabama, Mississippi, and Louisiana. He spent five years in Alabama, one in Louisiana, and the rest in Mississippi. Of the fifty-six years of his ministry, eighteen were spent on circuits, five on Wilkinson colored mission, and four on districts. He was a close and successful student, confining himself mainly to what pertained to his calling as a traveling Methodist preacher, and became one of the best theologians in the Conference."

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0626 -- CLONEITES--See PRIMITIVE METHODISTS OF IRELAND.

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0627 -- COBB, George T., was born in Morristown, N. J., Oct. 13, 1812. During his early life he exhibited a rare judgment and skill in business, and as, in later life, his means increased, he bestowed them freely upon the church of his choice. He was baptized by the late Dr. Dempster, and joined the Vestry Street church, New York. He was several times a member of Congress, and like-wise a member of the State Senate. He was devoted to the interests of his church. The wealth which he possessed was lavished freely upon public buildings. The beautiful and costly M. E. church of Morristown, N. J., was erected largely under his personal supervision and through his abounding liberality. Integrity of the purest type, keen insight into public measures, knowledge of human nature, and philanthropy of princely kind, were among his leading characteristics. At the time of his death he was unquestionably the chief statesman of the State of New Jersey. He was killed suddenly by a terrible railroad accident near White Sulphur Springs, Va., Aug. 6, 1870.

In April, 1876, his widow, his daughter (Mrs. Wm. B. Skidmore), and his niece (Miss Ella Wandell) continued his noble generosity by endowing the chair of New Testament Exegesis, in the Drew Theological Seminary, Madison, N. J., in the gift of property estimated to be worth \$40,000.

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0628 -- COBLEIGH, Nelson Ebenezer, D. D., LL.D., teacher and editor in the Methodist Episcopal Church, was born at Littleton, N. H., Nov. 24, 1814, and died at Atlanta, Ga., Feb. 1, 1874. He was graduated from Wesleyan University in 1843, and in the same year taught in the high school at Middletown, Conn. He joined the New England Conference of the Methodist Episcopal Church in 1844, and continued in the pastoral work of the same till 1853, when he was elected professor of Ancient Languages in McKendree College, Illinois. In 1854 he was elected to the professorship of the same branches in Lawrence University, Wisconsin. In 1858 he was elected president, and Professor of Moral and Intellectual Science in McKendree College, Illinois. He retired from this position in 1863 to become editor of Zion's Herald, Boston, Mass., from which position he was called in 1867 to assume the presidency of the East Tennessee Wesleyan University, at Athens, Tenn. In 1872 he was elected editor of the Methodist Advocate, a journal of the M. E. Church, at Atlanta, Ga.

Dr. Cobleigh achieved an honorable success in every station to which he was called. His early life was spent in poverty, and he gained his education by hard exertion. He was an acceptable pastor, earnest and logical as a preacher, with much magnetic power, a teacher of great and varied abilities, an editor of tact, discrimination, and force. As editor of the Methodist Advocate at Atlanta, Ga., his position was a delicate one. It was his duty to advocate the cause of the Methodist Episcopal Church in the South at a time when political excitement was intense and the estrangement between the Northern and Southern branches of the church was at its highest. He did his work with boldness and vigor, yet with such tact and so evident a spirit of fairness as to win the esteem and favor as well as the respect of those who were opposed to him and to the cause he represented, so that after his death those who had been his most pronounced antagonists, as well as his friends, paid willing honors to his memory.

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0629 -- COBOURG COLLEGIATE INSTITUTE, CANADA, is named from the place of its location, and has been adopted as a preparatory department of the Victoria College or University. It gives a complete and thorough course in classics, mathematics, English and modern languages...

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0630 -- COCAGNE, John Baptist, was born in 1821 in France, and was brought up in the Roman Catholic faith. Shortly after immigrating to America he was converted, and united with the M. E. Church, and was licensed to exhort. He spent four years in the Gouverneur and Fairfield Seminaries, supporting himself by his work. He joined the Conference in 1846, and in 1851 took charge of the French mission in New York. Subsequently he was sent to the Detroit French mission. Partly to benefit his health he sailed for his native land in the steamer Lyonnaise, but the vessel was wrecked and he perished in the deep.

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0631 -- COCHRANE, James W., was the first lay delegate from the Washington Conference (colored) to the General Conference of 1876. He is engaged in teaching.

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0632 -- COCKER, B. F., D.D., professor in the University of Michigan, and author, joined the Detroit Conference of the Methodist Episcopal Church in 1857, and labored as an itinerant preacher in that Conference till 1864, when he was appointed to the professorship which he now holds. He is the author of works on "Christianity and Greek Philosophy" and the "Theistic Conception of the World."

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0633 -- CODINGTON, Wesley Perry, a professor in Syracuse University, was born at Sing Sing, N. Y., Oct. 23, 1840, was graduated from Wesleyan University in 1860, and was appointed in the same year teacher of Mathematics in the Troy Conference Seminary, West Poughkeepsie, N. Y. He was afterwards appointed, in 1862, teacher of Ancient Languages in Amenia Seminary, New York; in 1863, acting principal of that institution in 1864, teacher of Greek in the Oneida Conference Seminary, New York; in 1866, Professor of Latin and Greek in Genesee College; and in 1871, Professor of the Greek Language and Literature in Syracuse University. Prof. Codington joined the New York Conference of the M. E. Church in 1863.

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0634 -- COHOES, N. Y. (pop. 19,417), on the Hudson River, and on the New York and Hudson River Railway. It has grown rapidly, and is chiefly engaged in manufacturing. A society was formed here in 1820, and fully organized in 1839 by Rev. E. Crawford, with a membership of 20. The first church was built in 1841, and replaced by a new one in 1848. A second society was

formed in 1876. It is in the Troy Conference, and reports: First church: members, 450; Sunday School scholars, 300; Second church: members, 60; Sunday School scholars, 125.

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0635 -- COKE, Thomas, LL.D., first bishop of the M. E. Church, was born at Brecon, Wales, Sept. 9, 1747, and died at sea, near India, May 3, 1814. He was educated in Oxford University, and after his graduation had charge of South Petherton parish, Somersetshire. While in the exercise of his ministry he formed the acquaintance of the Methodists, and became so faithful and earnest as to excite much opposition. He sought an interview with Mr. Wesley, an allusion to which, dated Aug. 18, 1776, is found in Mr. Wesley's journal: "I preached at Taunton, and afterward went with Mr. Brown to Kingston; here I found a clergyman, Dr. Coke, late a gentleman commoner of Jesus College Oxford who came twenty miles on purpose to meet me. I had much conversation with him, and a union then began which I trust shall never end." Having been dismissed from his curacy for his earnest ministry, he united with Mr. Wesley and preached to immense congregations on the commons and fields in London. In 1780 he was appointed superintendent of the London circuit, and from that time forward was associated with Mr. Wesley in visiting the churches both in England and Ireland. He assisted Mr. Wesley in securing a proper deed in chancery that the churches might be legally held and the societies might be perpetuated. In 1782, under Mr. Wesley's direction, he held the first Irish Conference in the same manner that the Conference in England had been held. In 1784, Mr. Wesley having been strongly urged by the Methodists of America to provide for them a church organization, selected Dr. Coke as the first superintendent, and suggested to him that receiving ordination from himself he should proceed to America, organize the church, and ordain Mr. Asbury. Dr. Coke requested some time for consideration, and at the end of two months accepted Mr. Wesley's proposition received ordination, and arrived in America in November, 1784.

Having conferred with Mr. Asbury and a number of the preachers, a Conference or general convention of ministers was called at Christmas for the organization of the church. The preachers assembled at Baltimore, and by a unanimous vote resolved to constitute an independent church, to be called the Methodist Episcopal Church, and elected Dr. Coke and Francis Asbury as bishops; whereupon Dr. Coke ordained Mr. Asbury, and also ordained a number of deacons and elders. He was the first Protestant bishop in America, with the exception of some visitors who had been sent by the Moravians. His labors, however, were not confined to the United States. After organizing the church he returned to England, and assisted Mr. Wesley; and though some years afterwards he designed to make America his home, such were the necessities of the English churches after the death of Mr. Wesley, that at the earnest invitation of his brethren the General Conference in America permitted him to reside in England he not performing any episcopal duties while absent from the country. For many years he presided annually in the Irish Conference, frequently over the English Conference, and traveled extensively through England, Scotland, and Wales, besides his visits to the United States. He was deeply imbued with the missionary spirit, and was successful in planting the church in many places. Perceiving the need of missionaries in Nova Scotia, he set sail from England, designing to leave some missionaries in British America, but was driven by stress of weather to the West Indies, and there laid the foundation of those missions which in their future operations largely prepared for the emancipation of the slaves. He was anxious to have missions established among the Indians, and also among the Germans of America, and was continually

planning for the extension of the gospel. In all his labor he bore his own expenses; having inherited some wealth, and having that wealth increased by marriage, he not only supported himself but spent nearly his whole fortune in laboring in behalf of missions. He was himself a missionary society, conducting the entire work, collecting, sending out missionaries, keeping the accounts, and making the reports until his death. He was successful in starting missions among the French, and his heart yearned for the vast population of India. For years he corresponded and prayed upon the subject, and, when nearly seventy years of age, he proposed to the Wesleyan Conference that he would go personally as a missionary to the East Indies. The Conference objected on account of the expense, but he offered to bear the entire expenses himself, to the amount of \$30,000; and selecting some six missionaries he embarked with them. On his voyage he rose early, employed his time in reading and writing, in religious conversation and preaching; and a few days before the company expected to land, having retired to rest feeling a little unwell, he was found in the morning dead in his room. No man in Methodism except Mr. Wesley did more for the extension of the work through the world than did Dr. Coke. Mr. Asbury, in his minute on the death of Dr. Coke, says, "He was a minister of Christ in zeal and labors, and in services, the greatest man of the last century." Besides his extensive travels he took a deep interest in education and shortly after his arrival in the United States we find him planning with Mr. Asbury the erection of a college, which was named by the Conference after both the bishops "Cokesbury." In his various visits he solicited for it money, addressed the students, and in every way endeavored to promote its interests. He was also a voluminous writer, publishing a number of sermons and addresses on various theological and ecclesiastical topics. He assisted Henry Moore in preparing his life of Mr. Wesley, published a history of the West Indies in three octavo volumes, a commentary on the holy Scriptures in six volumes quarto, and also a work on the occurrences of Europe as related to prophecy, and the cottager's Bible, with reflections at the end of each chapter, for family reading. While in America he exercised the functions of a bishop in ordaining ministers; in Europe he exercised none of the prerogatives of that office, as the close connection of the Methodist societies with the English Church rendered it improper so to do.

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0636 -- COKESBURY COLLEGE was the first literary institution under the patronage of the M. E. Church. It was located at Abingdon, eighteen miles north of Baltimore, on the road leading to Philadelphia. It occupied a site commanding a beautiful and extensive view of the bay. Dr. Coke, on one of his visits, writes, "The situation delights me more than ever. There is not, I believe, a point of it from whence the eye has not a view of at least twenty miles, and in some parts the prospect extends even to fifty miles in extent. The water of the port forms one of the most beautiful views in the United States; the Chesapeake Bay in all its grandeur, with a fine navigable river (the Susquehanna), which empties into it, lying exposed to view through a great extent of country."

The first idea of the institution appears to have been conceived by John Dickins and Mr. Asbury, and in 1780, in the midst of the Revolutionary War, a plan was prepared by them for a seminary, and some small subscriptions were secured. In 1784, at Dr. Coke's first visit, Mr. Asbury laid his plans before him, and he advised that the institution should be a college. They commenced soliciting subscriptions, and by the time the Conference at which the church was organized assembled they reported \$1000. The Conference approved the plan and named the

institution Cokesbury College. The cornerstone of the building was laid by Bishop Asbury, June 5, 1785. The edifice was of brick, 108 feet long by 40 feet wide, and three stories high. Before the building was fully finished a few students were admitted and a teacher was provided. The institution was formally opened September 17, 1787. Bishops Coke and Asbury, in an appeal which they issued, stated,

"They had three objects in its erection, -- first, to provide for the education of the sons of ministers; secondly, for the education and support of poor orphans; and lastly, but not least, the establishment of a seminary for the children of our friends, where learning and religion may go hand in hand."

Bishop Asbury personally solicited subscriptions both for its erection and support, and for the time being was nominally its president. The Discipline of 1789 says, "The college will be under the presidency of our church for the time being, and is to be supported by yearly collections throughout our circuits, and in endowments which our friends think proper to give and bequeath."

Mr. Heath was its first principal, having been sent from England by Mr. Wesley. The discipline of the institution was unusually strict. The students were required to rise at five in the morning, and to be in bed at nine in the evening, without fail. They were directed to study seven hours a day, three hours being given for meals and recreation. The recreations were walking, reading, gardening, and bathing without-doors, and carpenter's, joiner's, cabinet-maker's, or turner's business within-doors. Three acres of ground were arranged for a garden, and a gardener was employed to overlook the students when employed in that recreation. All play amusements were prohibited.

At different times both Dr. Coke and Bishop Asbury conducted an examination of the students, and expressed their approval of the qualification of the faculty and of the general management of the institution.

In September, 1789, John Dickins writes, "The college is 108 feet in length from east to west, and 40 feet in breadth from north to south, and stands on the summit and center of six acres of land, with an equal descent and proportion of ground on each side. The whole building is well painted on the outside, and the windows completely glazed. The house is divided into rooms, as follows: at the west end are two rooms on the lower floor, each 25 feet by 20. The second and third stories the same. At the east end are two rooms, each 25 feet by 20. The second and third stories are the same. In the middle of the lower floor is the college-hall, 40 foot square, and over that, on the second floor, two school-rooms, and on the third floor two bed-chambers. At the end of the hall are square spaces for four sets of staircases, two at the north and two at the south end, with proper doors opening on the staircases. The carpenters' work on the first and second floor, with one staircase, is almost completed. The plastering and painting of four rooms at the west are nearly finished. The school-rooms are also chiefly done, and one room at the west end partly plastered."

It then had 30 students, 10 of them partly supported on charity, several of whom were maintained, clothed, and educated gratis. As soon as the building was under roof a preparatory school was opened with 15 scholars in charge of Mr. Truman Marsh (a Quaker), who had the reputation of being a good Latin scholar and an excellent disciplinarian. Mr. Heath was, on Mr.

Wesley's recommendation, elected the first president, and was inaugurated in December, 1787, when Mr. McClaskey and Mr. Marsh were appointed professors, the number of students being 25.

In August of the next year, Bishop Asbury writes, "Two of our teachers have left, one from incompetency and the other to pursue riches and honors; had they cost us nothing the mistake we made in employing them might be the less regretted." It appears that Mr. Heath, who was an excellent clergyman, had been found by the older students during a temporary absence of Professor Marsh to be unable to instruct the higher classes in Latin, and the affair being made public, the president sent in his resignation. He became the rector of a parish church, and was much esteemed. Mr. Wesley left him in his last will as a token of friendship ú60. Mr. McClaskey had purchased a farm on Gunpowder River, near Abingdon, where he settled and soon after died.

The next faculty consisted of Dr. Jacob Hall as president, and Rev. John Hargrove, Rev. Joseph Toy, and a Mr. Tait, from Georgia; a teacher of French was subsequently added. Dr. Hall had a fine reputation as a general scholar. Mr. Hargrove embraced the doctrines of Swedenborg, and, resigning his situation, built the first New Jerusalem church in Baltimore. Mr. Toy was a first cousin to the late Bishop White, of the Protestant Episcopal Church. Mr. Tait resided in the college, continuing until its close, when he returned to Georgia and was elected to the Senate of the United States. For a time Joseph Everett was chaplain. In the first year of Dr. Hall's administration an attempt was made to burn the college by putting fire into one of the closets, but it was discovered by the students and extinguished without doing any harm.

In May, 1789, there was a gracious revival among the students. In 1792 there were 70 students in the halls, and several young gentlemen from the Southern states repaired thither to finish their education. The college was incorporated Jan. 26, 1794, and was authorized to confer degrees and to enjoy other privileges given to colleges.

In 1793 Bishop Asbury says, "I found matters in a poor state in the college. Five hundred pounds in debt and our employees nearly seven hundred pounds in arrears." At the following New York Conference, owing to these embarrassments, it was resolved that nothing but an English free day-school should be kept at Cokesbury College. The number of professors was reduced, but Dr. Hall and Mr. Toy remained.

On the night of December 7, 1795, about 12 o'clock, the citizens were aroused with the cry of the college being on fire. The flames could not be arrested, and in a few hours the building, with its library, philosophical apparatus, and important private papers, was in ruins. To discover if possible the perpetrators of the deed, the governor offered a reward of \$1000, but no sufficient information was obtained, although there were persons to whom suspicion attached as guilty of the act. Two years after, the trustees made application to sell the property for debts for which they were bound.

Notwithstanding it was in operation but a few years, a number of prominent men were among its students. Among these were Samuel White, of Delaware, who was elected to the United States Senate, Asbury Dickins, for a long time Secretary of the Senate; Colonel William Doughty, of Philadelphia, a naval officer, Dr. William Dallum, and Rev. Valentine Cook.

No attempt was made to rebuild the institution on the same site, but some friends in Baltimore purchased a building in that city, and the institution was recommenced. In precisely a year from the previous disaster it caught fire from an adjacent building and was consumed. No further effort was made to resuscitate it.

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0637 -- COKESBURY CONFERENCE SCHOOL was organized by the South Carolina Conference in 1836, and named in honor of Bishops Coke and Asbury. Since that time it has educated the sons of ministers of the Conference free of tuition. It had an endowment fund of \$18,000.11, which contributed largely to paying their board, but it was almost entirely swept away by the disasters of the late Civil War. This institution before it was adopted by the South Carolina Conference was called "Tabernacle Academy," and was taught by Dr. Stephen Olin. Here he began his career as a teacher, was converted during a revival among the students, and soon after entered the itinerant ministry.

Bishop Wightman was president of its board of trustees for a number of years. It has done a good work for the church and for the country. Five of the present presiding elders of the South Carolina Conference, M. E. Church South, received in it their education in part, as did also Bishop McTyeire...

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0638 -- COLBURN, Samuel S., a minister in the M. E. Church South, was born in Green Co., Tenn., May 1, 1807, and died in Missouri, Aug. 26, 1875. He was converted in 1832. In 1835 he served as junior preacher on a large circuit, and in the fall of the same year was admitted on trial in the Missouri Conference. He spent twenty-five years in active service. His health failing in 1868, he was superannuated for six years.

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0639 -- COLD SPRING, N. Y. (pop. 3086), in Putnam County, on the Hudson River, and on the New York Central and Hudson River Railway. This place is first mentioned in the minutes under date of 1843, when Samuel King was sent to it. In 1844 it is reported as a circuit, with 314 members. It is in the New York Conference, and reports: members, 365; Sunday School scholars, 200.

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0640 -- COLD WATER, MICH. (pop. 4681), is the capital of Branch County, and is watered by a stream of the same name. It is first mentioned as early as 1808, in connection with the Western Conference and in the Indiana district. The first report from the circuit in 1809 showed 75 members. It is in the Michigan Conference, and reports: M. E. Church: members 476; Sunday School scholars, 365; Free Methodist Church: members, 40; Sunday School scholars, 50.

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0641 -- COLES, George, was born in England in 1792, and died in New York, May 1, 1858. At the age of twelve he was converted, and in his leisure moments devoted himself to reading and study. At the age of twenty-two he was licensed as a local preacher, and in 1818 immigrated to America. The following year he was received on trial by the New York Conference, and labored effectively for thirty-three years. Twelve years he was assistant editor of The Christian Advocate, and three years he was editor of The Sunday-School Advocate and of Sunday School books. Among his publications were "The Antidote," "Lectures to Children," "Scripture Concordance," "My Youthful Days," "My First Seven Years in America," and "Heroines of Methodism." Though not profound or powerful, he was a clear, practical, persuasive preacher. He had felt for years a great dread of dying, but as the hour of his departure drew near he obtained a complete triumph and release from every fear. About an hour before his death he requested prayer, and at its close he responded with deep feeling; raising his hand, he exclaimed, "Awake!" as if some heavenly voice saluted his ear. He then leaned back and slept in Christ.

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0642 -- COLHOUER, Thomas Henry, A. M., was born in Baltimore Co., Md., June 9, 1829. He received an English education at the Clover Hill Academy, in Maryland. In 1845 he removed to New Jersey and prosecuted the study of the higher English branches, under Rev. John W. Mears, D. D., afterwards a professor in Lafayette College. He subsequently pursued a regular classical course at the Classical Institute, in Camden, N. J.

His earliest religious impressions were formed in a Methodist Protestant Sunday School, in Maryland, in the tenth year of his age. When sixteen he made a public profession of faith in Christ, at first in the Methodist Episcopal Church, as no organization of the other branch then existed in Camden. He was appointed class-leader and licensed to exhort while a member of the M. E. Church; but was among the first to enter the Methodist Protestant Church when an opportunity offered in Camden. He was received into the New Jersey Conference of the M. E. Church in 1855, and filled the office of secretary for eight years. In 1865 he united with the Pittsburgh Conference of the Methodist Protestant Church, and acted as secretary for nine years. In 1875 he was elected president of the Pittsburgh Conference, and re-elected in 1876. In 1868, Mr. Colhouer published his "Republican Methodism." In 1872 the book was enlarged and revised, with a change of title to "Non-Episcopal Methodism" (owing to the political association of the word Republican), and is now a standard authority, and adopted by the denomination and used in the college at Adrian as a textbook. Mr. Colhouer is now (1877) preparing "Sketches of the Founders of the Methodist Protestant Church." In 1872 he received 'pro merito', from Adrian College, the title of Master of Arts. He has been a member of several Conventions and General Conferences filled almost every post of honor in the denomination, and has been successful as a builder, pastor, and counselor.

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0643 -- COLLECT is a short form of prayer found in the liturgies of several churches. Its original meaning is very doubtful. Perhaps the most accurate opinion is that it was designed as a comprehensive prayer, in which, as near as might be, the earnest devotions of all the people should

be concentrated and expressed in as brief a style as possible. These forms of prayer are certainly of very ancient origin, some of them dating as early as the fourth century. They became very greatly multiplied during the later years of the Roman Catholic Church. One feature of the Reformation was to correct the liturgy in this respect, and retain but comparatively few of these collects. The Church of England in forming its liturgy retained a still less number, and these were devoted to the services for Sabbath and holidays and general occasions of consecration or dedication, or the administration of the ordinances and ceremonies of the church. The Methodist Episcopal Church has collects only for the sacrament of the Lord's Supper, burial of the dead, consecration of bishops, and ordination of deacons and elders.

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0644 -- COLLECTIONS (English Wesleyan). -- The following are the regular collections made in all the circuits during the year, at the direction of the Conference: (omitted)

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0645 -- COLLEGES. -- (Omitted -- This was not a listing of Methodist Colleges, but an article in support of their establishment -- an article which, however, took no note of the dangers and evils which can result from Churches getting into the business of higher education. -- DVM)

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0646 -- COLLIER, William, D. D., was born in Hagerstown, Md., May 11, 1803. At that time his parents were members of the Lutheran Church, in which he was baptized; they, however, soon became Methodists. From the age of six till twelve he attended school, when he was put to a trade. He was converted at fourteen, and soon after became deeply impressed that he ought to fit himself for preaching. To this end he began a course of reading, privately prosecuting it as well as his advantages would allow. His first license to preach was received from the M. E. Church.

In 1824 his mind was first called to the subject of lay-delegation, by a circular written by Ezekiel Cooper, of the M. E. Church, approving of its adoption. Upon consideration of the subject he became a strong advocate of the principle. In 1829 he began his labors with the new organization, having withdrawn from the M. E. Church after the expulsion of the "Reformers." He filled some of the most important charges in Maryland, Virginia, Pennsylvania, Ohio, and the District of Columbia during his active pastorate. In 1874 he was granted a superannuated relation in the fiftieth year of his ministry. Six times he has been president of his Conference, three times representative to the General Conference, and three times member of other conventions of the church.

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0647 -- COLLINS, Charles, D. D., of the M. E. Church South, was born in Maine, April 17, 1813, and died in Memphis, Tenn., July 10, 1875. He graduated from Wesleyan University, at Middletown, Conn., taking the first honor in a class of such men as D. Curry, E. E. Wiley, and others, and was elected to the presidency of Emory and Henry College, near Abingdon, Va., before

he was twenty-five years of age. In 1844 he evinced great talent and ability in his controversial papers against Romanism. In 1848 he published also some doctrinal tracts, entitled "Methodism and Calvinism Compared." About this time he was editor of the Southern Repertory and College Review. He was also a frequent contributor to the Ladies' Repository. He received, in 1851, his degree of Doctor of Divinity from three different colleges. In 1852 he was elected president of Dickinson College, Pennsylvania, which position he held for eight years. In August, 1860, he took charge of the State Female College, Memphis, Tenn. In connection with this institution he closed the labors of his life. "His thoughts were weighed in the balances of Christian philosophy and then uttered with transparency and precision. In style he was clear, concise, pointed; in language, pure and elegant; in spirit, calm but earnest and impressive."

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0648 -- COLLINS, John, was born in New Jersey, 1769, and died in Maywille, Ky., 1845. His parents were Friends, but he was converted in 1794 and united with the M. E. Church. After laboring some years in New Jersey as a local preacher, he removed, in 1803, to Claremont Co. O. In 1804 he preached the first Methodist sermon in Cincinnati. In 1807 he was admitted into the Western Conference. Among other eminent citizens whom he led into the church and to the Saviour was John McLean, afterwards judge of the Supreme Court of the United States. His appointments, with two intervals of location, were for thirty years in Ohio. He took a superannuated relation in 1837, and died a blessed death, his last words being, "Happy! happy! happy!"

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0649 -- COLLINS, John A., was born in Delaware in 1801, and died in Baltimore, May 7, 1857. He commenced the study of law in the office of the distinguished William Wirt, but was converted at a camp-meeting in London County, and his thoughts were directed to the Christian ministry. In 1830 he was received into the Baltimore Conference. "From that time to the day of his death, a period of twenty-seven years, he devoted himself with untiring zeal on circuits, in stations, as agent of Dickinson College, and, as a presiding elder, to the work of a Methodist preacher." In 1836 he was elected assistant editor of The Christian Advocate, at New York; but he soon resigned the office: partly on account of climate, but chiefly because he thought he could serve the church more fully in the regular ministry. Few men have equaled him in successfully preaching the doctrines, or in more faithfully defending the Discipline of the church. He was elected to every General Conference from the time he became eligible until the time of his death. As a debater, either its Annual or General Conference, he had few equals; and was especially conspicuous in defending the position of the Baltimore Conference. He was suddenly smitten down while on His way to a quarterly meeting, was taken to the house of a friend, and survived but a few days. His last moments were not only peaceful but triumphant.

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0650 -- COLLINS, Rev. Joseph S., the "old man eloquent," was born in Sussex Co., Del., March 17, 1779, and died at Winchester, Va., Aug. 1, 1874, being in his ninety-sixth year. He was the father of the gifted Rev. John A. Collins of the old Baltimore Conference. He was early converted, and was licensed as a local preacher. Naturally gifted, and by careful training and

study, he became like a walking "Cyclopedia" in theology and literature. In 1805 he removed to Ohio, and remained there until 1812, and for six years was the senior editor of the Scioto Gazette. In 1812 he was appointed a clerk in the United States Land Office, at Washington City, where he remained for twenty-seven years. For many years he was a member of the "Local Preachers' Association" of Baltimore, and was on their plan of appointments until his ninety-fourth year. He was a member of the Preachers' Meeting of that city, and took an active part in the discussions of that body. His wonderful memory enabled him to retain what he had read, and his mind was a magazine of power in debate, conversation, and in preaching. He was remarkably amiable, polite, and refined, and as gentle as a child.

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0651 -- COLLINS, Judson Dwight, was born in Wayne Co., N. Y., Feb. 12, 1822, and died in Washtenaw, Mich., May 13, 1852. At the age of fourteen he made a profession of religion and united with the M. E. Church. On the opening of an academy at Ann Arbor he became a student, and was a member of the first class in the Michigan University, graduating in 1845. He was immediately employed as a teacher of Natural and Moral Science in the Wesleyan Seminary, at Albion. In 1846 he was admitted on trial in the Michigan Annual Conference, and, after laboring zealously a few months, was appointed a missionary to China, and departed for that field of labor on the 3d of March, 1847, being appointed to Foo-Chow. On the 28th of Feb., 1848, he had the pleasure of seeing a school organized consisting of eight boys, and, on the 14th of March, he opened a Sunday School with very promising prospects. He also united with other missionaries in an effort to secure a correct and uniform version of the Holy Scriptures. In May, 1850, he was appointed superintendent of the China mission, but from failing health he was compelled to return to his native country, where he died in the following year.

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0652 -- COLLINS, Rev. Thomas, an eminently holy man, of extensive usefulness, converted at eight years of age, under the ministry of Gideon Ouseley. He entered the ministry in 1832, and died Dec. 27, 1864. A valuable memoir of him was written by Rev. S. Coley.

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0653 -- COLLINS, Wellington H., was born in 1816, in Walcott, Wayne Co., N. Y., and died at Detroit, Mich., 1858. He was converted in 1835, began preaching in 1837, and entered the Michigan Conference in 1838. After twenty years as a pastor and seven years as presiding elder, and having been elected as a delegate to the General Conferences of 1852 and of 1856, he died from paralysis. He was a safe counselor, a masterly preacher, a strong debater, and a true Christian.

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0654 -- COLLORD, Isaac, a minister in the M. E. Church South, was born in the city of New York, June 25, 1794, and died in Cincinnati, O., March 8, 1875. He united with the old John Street church in 1810. Having removed to Cincinnati in 1811 he united with the "Old Stone

church," afterwards called Wesley chapel. He was a captain in the army during the War of 1812. He was licensed to preach in 1818. In 1819 he united with the Ohio Conference, and was appointed to the Limestone circuit, in Kentucky. He continued to serve the church faithfully as a pastor, whether on circuits or in stations or as presiding elder. Having served the church twenty-nine years, he was superannuated in 1848. "He was endowed with a vigorous intellect, which he cultivated by extensive and judicious reading."

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0655 -- COLMAN, Henry, A. M., was born in Bridgeport Vt., May 14, 1834. His father, Rev. Henry R. Colman, was missionary to the Oneida Indians, and he lived among them from 1840 to 1845. He was converted at his father's family altar in 1851, while attending Lawrence University, where he graduated in 1857. After serving as tutor in the university for one year, he was received on trial by the West Wisconsin Conference, and in 1859 was transferred to Wisconsin. From 1863 to 1867 he was principal of Evansville Seminary. Since that time he has been engaged in the pastorate, and has been stationed at Waukesha, Fort Atkinson, and two pastoral terms in Milwaukee. He has been since 1873 secretary of his Conference, and was a member of the General Conference of 1876, where he served on important committees. He has written much for the church papers, besides a series of comments on the Sunday School lessons.

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0656 -- COLMAN, Joseph, an itinerant minister of the United Methodist Free Churches, England. In connection with the Wesleyan Reform movement Mr. Colman labored for nine years preaching and attending public meetings. In 1858 he entered on circuit work, and was elected president of the Annual Assembly in 1864. He became supernumerary in 1876. He resides at Holt, Norfolk.

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0657 -- COLORADO (pop. 194,647) was organized as a Territory in 1861, and embraced an area of 104,500 square miles. It was admitted as a state in the Union in 1876. It is traversed from north to south by the elevated chain of the Rocky Mountains, whose highest peaks attain an altitude of from 11,000 to 14,000 feet, while the mountain valleys are from 5000 to 6000 foot above the level of the sea. It is remarkably rich in gold and silver mines, and its dry atmosphere is said to be beneficial to those having weak but not diseased lungs.

In 1859 the discovery of gold led to a great increase of population, and Rev. W. H. Goode was sent to organize the M. E. Church in the Territory. In the minutes of Kansas and Nebraska Conference of 1860 it was recognized as the Rocky Mountain district, and the following year there were reported in the Territory 391 members, 7 Sunday Schools with 212 scholars, and 3 churches.

The distance being very great from any other Conference, it was organized, in 1864, as an independent Conference, which embraced the entire Territory, and its first session was held in July, 1864. The reports for 1876 show 37 traveling preachers, 32 local preachers, 2065 members, 47 Sunday Schools with 3018 scholars, 32 churches, and 10 parsonages. Probably about 150 of the

membership and 3 of the churches are in the Wyoming Territory, a part of which now belongs to the Colorado Conference. The Southwest German Conference have a church organized in Denver with 47 members.

The M. E. Church South also sent missionaries into this Territory, and have organized the Denver Conference, which embraces also Montana Territory. They reported (1875) 523 members with 432 Sunday School scholars. The African M. E. Church has also organized a few congregations. The southern portion of Colorado, formerly included in New Mexico, has a Spanish population, nearly all of which are identified with the Roman Catholic Church, which gives them a preponderance in the state.

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0658 -- COLORADO CONFERENCE, M. E. CHURCH was organized by the General Conference of 1864, and included "the Territory or state of Colorado." By the action of the General Conference of 1868 it embraced "Colorado Territory, and that part of Dakota Territory lying west of Nebraska, and the Territory of New Mexico, excepting that portion lying west of the Rocky Mountains." In 1872 it was bounded so as "include Colorado Territory and that part of Wyoming Territory lying north of Colorado." The boundaries were not changed by the General Conference of 1876. The latest reports are as follows: preachers, 37; Sunday Schools, 47: scholars, 3018; members, 2065; 98 churches; 48 parsonages.

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0659 -- COLORED CHURCHES. -- The Discipline of the Methodist Episcopal Church recognizes no difference whatever in the rights and privileges of its members on account of distinction of color. At one time the colored and the white membership were reported separately, but that distinction ceased more than twenty years since; yet not only in the M. E. Church, but in nearly all the Methodist Churches, and in those of other denominations, the colored people prefer to meet in distinct congregations. This has arisen partly from the fact that many of the colored population felt that they were not treated as perfect equals, and, secondly, from a desire for more intimate association with each other in all church arrangements.

The first separation of church worship in Methodism on account of color took place in Philadelphia, in 1794, when the colored membership of the St. George's church, under the leadership of Richard Allen, erected for themselves, aided by public contributions, a house of worship. This was followed a few years after by the colored membership in the city of New York; and wherever in the free states the colored membership was sufficiently numerous, separate congregations were organized. This was done by their own act and choice, and these congregations remained a part of the M. E. Church, as perfectly as the white congregations, and were entitled to many of the rights and privileges of the same.

In Baltimore and in the northern slave states separate congregations were also established, but further south the slave-holding population were unwilling that the colored people should meet alone, and hence seats in the gallery, or in some portion of the church, were assigned to them, and they were permitted only to hold services in the presence of some white persons. In 1816 several

of these congregations united, especially in Philadelphia and Baltimore and formed the African M. E. Church (see AFRICAN M. E. CHURCH), and in 1820 the African M. E. Zion Church was organized in New York (which see).

Many of the colored local preachers in Delaware and Maryland who remained in the M. E. Church from time to time desired a Conference to be held, and authority was given to organize such a Conference in Delaware. In 1864 two Conferences to be composed of colored ministers were organized under the authority of the General Conference, called the Delaware and Washington. In 1872 the word "colored" was stricken from the Discipline, and colored and white ministers are equally eligible to admission to any Conference yet in practice the Delaware, Wilmington, Lexington, and a few other Conferences are composed chiefly, if not altogether, of colored ministers. They feel that in this association, all the responsibilities of a Conference devolving on them, they improve more rapidly, and feel more easy in the association than with those whom they know have enjoyed superior advantages in culture.

In addition to the African M. E. Church and the African Zion M. E. Church, which are composed almost exclusively of colored members, the colored M. E. Church of America was organized in 1874 under the special patronage of the M. E. Church South, and at present very few colored members remain in the Southern church.

In Canada, where slavery never existed and where the prejudice on account of color has never prevailed as in the United States, still the colored people have preferred to have separate congregations and a separate Conference, and are organized into the British Methodist Episcopal Church. This has been objected to by some as constituting a color line, and they have desired that all such distinctions should be obliterated. While this is done theoretically, yet practically it is found that congregations and Conferences constituted as they now are in the Methodist Episcopal Church, will exist by the choice of all parties concerned.

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0660 -- COLORED METHODIST EPISCOPAL CHURCH IN AMERICA is the title of an organization formed in 1874. Prior to the Civil War a large number of the colored people were members of the Methodist Episcopal Church South. Their statistics for 1860 report over 200,000. Nearly all of these were in slavery, and in many of the Southern states they were forbidden by law to hold meetings among themselves. At the close of the war, having been emancipated and having acquired rights as citizens, they preferred to organize in separate societies and conduct their own services. Some of them united with the African M. E. Church and others with the Zion Church, while some preferred a union with the M. E. Church, which established schools and services among them. The leading ministers of the Church South thought it was wiser for the colored people who remained with them to constitute separate churches. The General Conference of 1870 authorized the bishops to organize Annual Conferences among the colored ministers, and in 1874 they authorized the bishops, should a General Conference be constituted, to ordain bishops elected by them. Accordingly, in December, 1874, a General Conference of colored ministers, representing the five Annual Conferences, organized under the patronage of the Church South, assembled at Nashville and organized an independent church, assuming the name of the Colored Methodist Episcopal Church in America, and they elected two bishops, Revs. W. H. Miles and R.

H. Vanderhorst. Since that time three additional bishops have been elected, viz., L. L. Halsey, J. B. Beebe, and Isaac Lane. This church harmonizes perfectly with the M. E. Church South, in doctrines and discipline. They have purchased ground for institutions of learning in Louisville and in Mississippi.

They publish a paper in Louisville, called the Christian Index. Their annual minutes have not been published, so that their statistics in detail are not before the public. They report the aggregate of 17 Annual Conferences, 673 traveling preachers, 1123 local preachers, 92,558 members, 30,769 Sunday School scholars, with 827 churches. In constituting them a separate church, the M. E. Church South gave to them their interest in all the churches occupied by the colored people. As some of these churches had attached themselves to other branches, litigation has occurred in several places.

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0661 -- COLSON, Jesse C., a member of the Board of Church Extension, was born in Gwynedd Township, Montgomery Co., Pa., Aug. 14, 1822. He united with the church at Old Bethel in 1847. After some years, he removed to Philadelphia, and was class-leader, steward, and trustee in Sanctuary church. He united with others in the formation of Grace church, where he is now class-leader and trustee. He is a builder by profession.

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0662 -- COLUMBIA FEMALE COLLEGE is under the patronage and control of the M. E. Church South, and located at Columbia, S. C. It was founded about 1856. Its buildings have lately been greatly improved, and the institution is taking vigorous measures to liquidate a debt which has rested upon it. The South Carolina Conference at its recent sessions directed that one-half the amount collected on the educational assessment upon the several charges the ensuing year should be appropriated for this purpose.

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0663 -- COLUMBIA, PA. (pop. 8312), in Lancaster County, at the head of lumber navigation on the Susquehanna River. At the Philadelphia Conference of 1807 the appointment given to William Hunter and Henry Boehm was "Pennsylvania." Mr. Boehm, speaking of this work in his "Reminiscences," says, "We had not, however, the whole Keystone state as our field of labor, but only that part which lies between the Delaware and Susquehanna Rivers." Bishop Asbury records under date of July 25, 1807: "We came through Lancaster to Columbia. On the Sabbath day I preached in a lot near the river; we may have had seven hundred people. My subject was II. Cor. vi 14. The missionaries Boehm and Hunter were present."

As Mr. Boehm says that the object of their appointment was to break up new ground, it is to be presumed that the services conducted by Bishop Asbury, attended by Boehm and Hunter, were among the first Methodist services held in Columbia. The place is not mentioned in the minutes until 1829 when John Goforth and J. Lednum were appointed to it. In 1830, it being a large circuit, it reported 282 members. Afterwards it was called Strasburg and Columbia, until 1835, when the

two places were separated, and F. Hodgson was sent to Columbia. In 1836 it reported 129 members. It is in the Philadelphia Conference, and reports in 1876: M. E. Church: members, 505 Sunday School scholars, 400; African M. E. Church: members, 126, Sunday School scholars, 99.

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0664 -- COLUMBIA RIVER CONFERENCE, THE, was separated from the Oregon Conference at the session of the latter held in Olympia, Washington Territory, in August, 1873, under the name of East Oregon and Washington. Its boundaries then included all of the state of Oregon and Washington Territory east of the Cascade Range of mountains. Two presiding elders districts were constituted, besides an Indian mission district, and about twenty men assigned to labor in the Conference. It then covered an area of over 100,000 square miles.

Its first annual session was held in Walla Walla, Washington Territory, July 31, 1874, Bishop S. M. Merrill presiding, Rev. H. K. Hines, secretary. Its second at Dalles City, Oregon [Apparently the town now known as "The Dalles," on the Columbia River. -- DVM], August, 1875, Bishop Peck, president. At the General Conference of 1876 all of Idaho lying directly north of Nevada was added to the Conference, and its name changed to Columbia River. This increased its area to near 150,000 square miles, and added several important churches. Its first session under the new name was held at La Grande, Oregon, commencing Aug. 9, 1876, presided over by Bishop W. L. Harris, with H. K. Hines still as secretary. At this, the third session, the Conference numbered twenty-nine charges, and reported a membership of 1584.

The country included in the Conference boundaries had been settled only from five to fifteen years, and its work was entirely pioneer, rivaling in romance and incident the history of any of the frontiers of Methodism. The territory is beautifully variegated, valley and mountain, hill and vale, woodland and prairie, presenting an ever-changing variety. It is among the most fertile and healthy regions in the United States. Lying along and on both sides of the great Columbia River, and its greatest tributary, Snake River it appropriately takes its name from that majestic stream. It reported (1876) 24 traveling and 23 local preachers, 22 Sunday Schools and 905 scholars, 1451 members, 13 churches, and 10 parsonages.

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0665 -- COLUMBIA, S. C. (pop. 10,040), the capital of the state, seated on the Congaree River. In 1787, Isaac Smith, then on the Santee circuit, introduced Methodist services, preaching in the old Taylor house. The first stationed preacher was John Harper, who preached in the State House until the first church edifice was erected in 1804, on the site of the present Washington street church of the M. E. Church, South. In 1808 a remarkable revival occurred under the labors of Rev. Lovick Pierce. Bishop Asbury visited the city in 1802, and again in 1810, when he held a Conference in the house of Senator Taylor; he also visited the city in 1815, and preached a few months before his death. The first church, built of wood, was replaced in 1832 by a larger building, erected under the ministry of Rev. J. O. Andrew, subsequently Bishop. In 1848 a second church was built on Marion street, of which J. T. Wightman was the first pastor. In 1860 a third church was commenced; at that time the membership was 451 whites and 678 colored. In 1865,

during the Civil War, most of the church property was burned and the members scattered. A number of churches have been since erected, besides a female college, under the Church South.

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0666 -- COLUMBUS, GA. (pop. 6152), is situated at the head of navigation on the Chattahoochee River, and has many natural advantages. At the separation of the church it became a part of the M. E. Church South, which has had a constant and satisfactory growth. The African M. E. Church has also an organization.

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0667 -- COLUMBUS, IND. (pop. 4813), the capital of Bartholomew County, on the Jeffersonville, Madison and Indianapolis Railway. This place is mentioned in the minutes first under date of 1807 when it belonged to the Illinois Conference, and Constant B. Jones was its pastor. In 1828 it reported 560 members, and Asa Beck was appointed to it. It was then a circuit, but subsequently became a station. It is in the Southeast Indiana Conference, and reports: members, 291; Sunday School scholars, 212.

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0668 -- COLUMBUS, MISS. (pop. 5519), the capital of Lowndes County, is on a branch of the Mobile and Ohio Railroad, and also on the Tombigbee River. A circuit by this name was connected with the South Carolina Conference as early as 1807. In 1809 it reported 71 white and 15 colored members. In 1814 it appears on the Mississippi district of the Western Conference, and then reported 126 white and 14 colored members. In the division of the church, in 1845, its membership was identified with the Southern church, which occupied the ground exclusively until the close of the Civil War. After that time a large portion of the colored membership became connected with the M. E. Church. The statistics of 1877 are: M. E. Church: 910 members, 100 Sunday School scholars; Methodist Church South: 253 members.

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0669 -- COLUMBUS, O. (pop. 51,665), the capital of the state, was selected as the seat of government in 1812. In 1816 it was incorporated as a borough, and in 1834 as a city. In 1820 its population was 1400. Its public buildings are superior, especially the state capitol and penitentiary, and the asylums for the deaf and dumb. A large proportion of the population is of foreign descent. The place now occupied by this city was originally included in the Scioto circuit, to which Rev. Henry Smith was sent in 1800.

The first Methodist class of four members was formed in 1814, by Rev. Samuel West. The first church was built in 1815, enlarged in 1818, and replaced by a new one in 1825. The church now in use was begun in 1853. In 1830 this (Town Street charge) was made a station.

Wesley chapel society was formed in 1846 by 190 members of the Town Street charge, who, in 1848, built a church, which Bishop Janes dedicated. The Third Street society was founded

in 1853. In 1854, Bishop Morris dedicated its first church, on Friend Street; in 1859 it bought the Second Presbyterian church, on Third Street, which was burned in 1869 and rebuilt in 1870. Heath chapel, on Broad Street, was built in 1855. The society was for many years connected with Harrisburg circuit, and in 1866 was made a mission.

Christie chapel was organized in 1800, and its church built on Cleveland Avenue, in 1861. The Third Avenue society originated in 1867, and in the same year built its church, on the corner of Third Avenue and High Street. The Neil society was organized in 1871, and in 1872 its church was built on one of two lots donated for the purpose by Mr. Robert Neil. The Broad Street society, composed mostly of members from Wesley chapel, organized in 1875, and in the same year built a church.

A German M. E. society was organized in 1843: its first church was erected in 1844, on Third Street, and its second in 1871, on the corner of Third and Livingston. The German population is about 8000. St. Paul's African M. E. society was founded in 1823, built its first church on Long Street in 1804; rebuilt in 1844 and again in 1872. A Welsh Calvinist M. E. society was organized here in 1849, and built its church on the corner of Long and Fifth Streets, in 1850. It is in the Ohio Conference.

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0670 -- COMEGYS, Cornelius Parsons, formerly Governor of Delaware, was born in 1781, and was in his youth brought up on a farm. He was a man of great force of character and strong intellect, and was early called to serve his country in various trusts. He was several times a member of the State legislature, and was Speaker of the house when the war with Great Britain broke out, in 1812. He resigned his place and volunteered in the army, and was made a lieutenant-colonel and also adjutant-general of the State. In subsequent life he was cashier of the Farmers' Bank, held the office of State treasurer, and was governor of the State from 1838 to 1842. He was an earnest and devoted member of the M. E. Church. He died in 1851.

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0671 -- COMFORT, George Fisk, a professor in Syracuse University and author, was born in Berkshire, N. Y., Sept. 20, 1833, and was graduated from the Wesleyan University in 1857. He was afterwards engaged, in 1857, as teacher of Natural Science and German in Amenia Seminary, New York; in 1858, as teacher of Natural Science, Drawing, and Painting in Fort Plain Seminary and Collegiate institute, New York; and in 1860, as teacher of Natural Science and Latin in the Van Norman Institute, New York City. From 1860 to 1865 he traveled in Europe and the East, and studied general history, the history of the fine arts, and philosophy, after which he was elected, in 1865, Professor of Modern Languages and Aesthetics in Allegheny College. He retired from this position in 1868, and spent three years in the preparation of text-books in the modern languages. In 1872 he was elected Professor of Modern Languages and Aesthetics in the Syracuse University. Professor Comfort was, in 1866, elected a member of the institute Archeologico at Rome, Paris, and Berlin, and has served for several years as secretary of the American Philological Association. He is the author of a Course of instruction in the German language, consisting of the following works: "German Primer," "First Book in German" "First German Reader," "A German

Course for Schools" "Teacher's Companion for the German Course" "A German Reader," "German Conversations." All of which are published by Harper & Brothers, New York.

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0672 -- COMFORT, Silas, D.D., was born in Deer Park, Dutchess Co., N. Y. May 18, 1808, and died at his residence in Union, Broome Co., N. Y., Jan. 10, 1868. He was converted when nine years of age, and was received into the Genesee Conference when twenty-seven. By earnest application he became a profound scholar. The dead languages, science, general literature, biblical criticisms, and systematic divinity were studied and made tributary to the high purposes of his profession. He wrote several valuable volumes and had another in finished manuscript at his decease. He contributed many choice articles to the periodicals of the church, some of which were republished in Europe. He spent forty-five years in the ministry, serving sixteen years as presiding elder. In 1835 he was transferred to the Missouri Conference, and there served as presiding elder and pastor. After seven years he returned to the Oneida Conference. He was a strong friend of the rights of the colored members of the church.

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0673 -- COMMENTARIES. -- In 1755, Mr. Wesley prepared for the benefit of his societies his "Explanatory Notes on the New Testament," a quarto volume of 762 pages. This was accompanied with his portrait, which was the first instance in which his likeness accompanied any of his works. In the preface of this book he informs the reader that for many years he had contemplated such a work and that the notes were written chiefly for plain and unlettered men who only understood their mother tongue, and yet revered and loved the word of God. In reference to the translation of the text, he remarks that he did not alter the authorized version, except in a very few instances. He relied chiefly on Bengelius' "Gnomon."

A second edition of this work was published in 1757. In 1759 he and his brother carefully compared the translation with the original, and corrected and enlarged the notes for a new edition, which was published in 1760. Adam Clarke said of these notes, "Though short, they are always judicious, accurate, spiritual, terse, and impressive, and possess the happy and rare property of leading the reader immediately to God and his own heart." This volume is still in print, and is recommended to the candidates for the ministry in the course of study in the M. E. Church.

In 1765, Wesley published his "Explanatory Notes upon the Old Testament," which consisted of three quarto volumes, making 2622 pages. The preface bears the date of April 25, 1765. On the last page of the work is added December 24, 1766. Of it Wesley remarks, "About ten years ago I was prevailed upon to publish explanatory notes upon the New Testament. When that work was begun, and indeed when it was finished, I had no design to attempt anything further of the kind. Nay, I had fully determined not to do it, being thoroughly fatigued with the immense labor of writing twice over a quarto book containing seven or eight hundred pages. But this was scarcely published before I was importuned to write explanatory notes upon the Old Testament. This importunity I have withstood for many years."

In the preparation he relied mainly upon Matthew Henry's and Mr. Pool's commentaries, but he added much of his own and of other authors to both of these. Concluding his preface, he says, "My design is not to write sermons, nor to draw inferences from the text or to show what doctrines may be proved thereby, but to give the direct, literal meaning of every verse, of every sentence, and, as far as I am able, of every word in the oracles of God."

Dr. Coke also published a commentary, in the preparation of which he was assisted by Mr. Drew.

From 1810 to 1826, Adam Clarke published his Commentary, consisting of eight volumes. This was the grandest achievement of his life. As early as 1798 he began to collect materials for this work, the first number of which was published in 1810.

During the preparation of this work he was constantly employed as a minister. For many years this commentary was an acknowledged standard both in Europe and America, and in some respects it is doubted by many whether it has been surpassed even in this day.

From 1811 to 1818, Joseph Benson published his Commentary, embracing five volumes. It was less scholarly than Dr. Clarke's, but was more popular, and was regarded by the Wesleyans as being superior in its theological teaching.

Both of these commentaries have been extensively published and widely circulated. Besides other commentaries published in England upon portions of the Scripture, of late years in America there have been a number of able expositions of different books and portions of both the Old and New Testament.

Down to the present time no American commentary embracing the entire Scriptures, published by the Methodist Episcopal Church, has yet appeared. A commentary, however, intended to include both the Old and New Testaments is very far forward in its compilation. This work is under the general editorial charge of Dr. Whedon. The entire New Testament is completed, with the exception of the book of Revelation. A number of volumes have already appeared upon the Old Testament Scriptures, and others are being rapidly prepared. This commentary is designed to be both scholarly and popular, -- adapted both to the critical student and the Sunday School teacher.

There are also expositions of various books both of the Old and New Testaments, among which may be mentioned Nast's "Commentary on Matthew and Mark," Strong's "Harmony and Exposition of the Gospels," Watson's "Exposition of Matthew and Mark," Hibbard on the Psalms, Lonking's "Notes on the New Testament," etc. Popular commentaries upon parts of the Scriptures are being published by the Sunday School department of the church in the form of tracts or leaves or compendiums, and these are distributed among the Sunday School scholars, teachers, and normal classes of the churches.

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0674 -- COMMITTEE OF EXIGENCY (English Wesleyan). -- This is a necessary provision for cases demanding immediate attention, and for correspondence with the government or Parliament on subjects affecting the general interests of the connection.

The committee is annually appointed, and consists of the president and secretary, the ex-president, missionary secretaries, principal of the Westminster Training Institution, secretary of the education committee, senior secretary of the chapel committee, the ministerial treasurer and financial secretary of the Home Mission and Contingent Fund, with eight additional ministers and nine laymen.

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0675 -- COMMITTEE OF PRIVILEGES (English Wesleyan). -- This committee, since its commencement in 1803, has been actively engaged in guarding the privileges of the connection. It must always be consulted before any lawsuit can be entered upon affecting the whole or even a part of the body. Its office is to keep a watchful eye upon all legislative enactments or proceedings, and to take action respecting the same when necessary. It is appointed annually by the Conference, and consists of the president, secretary, and all ex-presidents, the book steward and editor, missionary secretaries, the governor and tutors of the Richmond branch of the Theological Institution, the principals of the two branches of the Normal Training Institution, the secretary of the education committee, the treasurer and secretary of the home Mission and Contingent Fund, the secretary of the Fund for the Extension of Methodism in Great Britain, the principal of the Children's Home, six other ministers with three from the Irish Conference, and twenty-four lay gentlemen.

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0676 -- COMMON SCHOOLS. -- Methodism has always manifested a deep interest in the education of the masses, and has recognized the intimate connection which exists between intelligence and virtue. While seeking to establish colleges and seminaries under its own special patronage, it has ever felt a deep interest in the success of the common school system of education. Only the common schools can reach the children of the entire community. With Protestant citizens of all denominations the various branches of Methodism have rejoiced in the fact that by the munificence of the state a good primary education is placed in the reach of the poorest children. From time to time the Annual Conferences have spoken decidedly in reference to their devotion to this cause, and to their anxiety to have the Bible connected with common school instruction.

In 1872 the bishops, in their address to the General Conference, said, "The combined and persistent efforts made by the bishops and priests of the Romish church to destroy our system of common schools attract much public attention. The general diffusion of virtue and intelligence among the people furnish the only sure basis on which civil and religious liberty can rest. It becomes us, therefore, duly to unite with all intelligent Christians and all true patriots to cherish the free institutions bequeathed to us by our Protestant forefathers, in giving an intelligent, firm, and earnest support to the civil authorities in maintaining, extending, and rendering more perfect and efficient our system of primary education, until all the people throughout the land shall share in its benefits and participate in its blessings."

The report on education, as adopted by the General Conference, says, "Having carefully considered that portion of the bishops' address that relates to the common schools, we report as follows, viz.:

"Whereas, we have always, as a church, accepted the work of education as a duty enjoined by our commission to 'teach all nations' and whereas, the system of common schools is an indispensable safeguard to republican institutions; and whereas, the combined and persistent assaults of the Romanists and others endanger the very existence of our common schools, therefore, Resolved, 1. That we will co-operate in every effort which is fitted to make our common schools more efficient and permanent. Resolved, 2. That it is our firm conviction that to divide the common school funds among religious denominations for educational purposes is wrong in principle, and hostile to our free institutions and the cause of education. Resolved, 3. That we will resist all means which may be employed to exclude from the common schools the Bible, which is the charter of our liberty and the inspiration of our civilization." In the pastoral address of the General Conference of 1876 it is said, "We stand around the public schools in holy and heroic lines for their defense against Romanism and skepticism."

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0677 -- COMMUNION (koinonia, a sharing) ordinarily signifies some joint association or agreement. Ecclesiastically it has various significations:

1. Communion is sometimes employed to signify a specific denomination, because its members are supposed to have intimate church fellowship each with the other, and the phrase "excommunication" simply signifies to be deprived of that fellowship, or to be no longer recognized as a member of that body.

2. It is sometimes used, as in the Apostles' Creed, "the communion of saints," -- to signify that spiritual fellowship and that participation both in spirit and in religious activity which is the joint privilege of all believers.

3. It is more generally applied to the celebration of the Lord's Supper, as an act of fellowship among professing Christians. The phrase, "the holy communion," is one which the Church of England has adopted, and which is also extensively used among other churches.

A question has arisen among some denominations whether this communion of the Lord's Supper should be confined to members of their particular denomination, or to such Christians in agree with them on some ceremonial points, or whether all who are recognized as true Christians should be admitted to participate in these holy services. Those who take the restricted view are said to favor close communion.

The larger part of the Baptists in the United States and some in England admit to their communion only such as have received immersion. These are called among themselves "strict communionists;" while others among whom were Robert Hall, and at present Mr. Spurgeon, in England, and a number of eminent divines in America, believe that the communion should not be so

restricted, and are called "free communionists." In all branches of the Methodist family an invitation is given to all evangelical Christians of whatever name to unite with them in those holly services, believing that it is one of the most suitable expressions of oneness in Christian life and purpose, and of the visible communion of saints.

Among Protestants the communion is invariably received in both kinds -- that is, the bread and wine are administered to each communicant, but in the Roman Church, as the doctrine is taught that the elements are transmuted into the body and blood of Christ, the use of either is a full administration of the Lord's Supper, and hence the wafer alone is usually given to the communicants. Methodists, in common with all Protestants, reject this view.

The communion-table is the term employed to designate the table on which the elements are placed in the administration of the Lord's Supper. The communion-service is the ritual or liturgy which is used by the administrator, though the phrase "communion-service" also designates the set of vessels or dishes employed in the service. The "communion-rail" is the term sometimes applied to the place at which the communicants kneel, and which is frequently in Methodist churches termed the altar.

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0678 -- CONCORD, N. H. (pop. 13,836); the capital of the state, situated on the Merrimack River. It was first settled in 1725, and incorporated by the name of Rumford in 1733, and as Concord in 1765, and as a city in 1853. A Biblical institute, under the control of the M. E. Church, for the training of young men for the ministry, was incorporated in 1847. The building was formerly a Congregational church, but being repaired it was presented to the M. E. Church. The institute has since been removed to Boston. This town was originally included in the Pembroke circuit, which was organized in 1807. Concord circuit is first mentioned in the minutes for 1823. The society was regularly organized in 1825, and in 1830 Concord became a separate station, with Rev. Samuel Kelley as pastor. In 1831 the first church was erected which was enlarged in 1858, and improved in 1874. In 1874 the society was divided, the divisions being known now as the First M. E. Church and the Baker Memorial church. It is in the New Hampshire Conference.

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0679 -- CONCORDANCES are lists of the principal words in any work arranged alphabetically, so that reference may more easily be made. They are especially prepared for finding any passage in the holy Scriptures. Those most generally used are Brown's and Cruden's.

A small Scripture concordance was prepared by Rev. George Coles, a member of the New York Conference, and was published at the Methodist Book Concern.

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0680 -- CONFERENCE CLAIMANTS in the M. E. Churches are such persons as have claims, according to the Discipline, upon the Conference funds. They are superannuated preachers, widows, orphans, and extremely necessitous cases. Their relative claims are decided by the

Annual Conferences according to their supposed necessities, and the amounts appropriated depend on the funds collected.

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0681 -- CONFERENCE COLLECTIONS in the M. E. Church are such collections as the Discipline requires the various preachers in charge to collect from their congregations and report through the Annual Conference. These collections are for the superannuated preachers' mission, church extension, Sunday Schools tracts, Freedman's Aid, and education. The term is sometimes applied specifically to the collection for the superannuated preachers, which was once called the fifth collection.

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0682 -- CONFERENCES. -- The term Conference is appropriately applied to the bringing together of persons for the expression of opinion upon any subject. It is, however, generally employed to denote the assembling of religious bodies. There are notices in the middle ages of meetings termed conferences, in the Roman Catholic Church, which embraced portions of large dioceses. The term was also applied to the meeting of ministers both in Roman Catholic and Protestant countries for the discussion of questions relating to pastoral duties. We have the record of several Conferences held in England to settle religious questions, such as the " Savoy," and the "Hampton Court." This term was given by Mr. Wesley to the first assembly of his preachers, when he met with them to confer on various points of doctrine and discipline and it has since embraced the various bodies composing the Methodist judicatories, such as the "General Conference," the "Annual Conference," and the "District" and "Quarterly Conferences" (which see). This name has been retained by the different bodies of Methodism however organized, and is also the designation of the highest ecclesiastical body in the Free-will Baptist Church.

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0683 -- CONFESSION OF FAITH is a term employed in various religious denominations to designate articles of belief systematically arranged. In the Methodist Discipline their equivalent is found in the Articles of Religion and in the General Rules.

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0684 -- CONGREGATIONAL METHODISTS. -- At different periods in the history of Methodism a few congregations have from time to time become independent, and have assumed the Congregational form, though usually in a few years they either return to the parent church, abandon their organization, or become merged in the regular Congregationalists. There is now a small organization in the South which has assumed the title of the Congregational Methodist Church. Its first organization took place in Monroe Co. Ga., in 1852, by members who seceded from the M. E. Church South. Prior to the commencement of the war they had organized a few congregations in Georgia, Alabama, and Mississippi. The chief point at which they aimed in their secession was to secure a permanent instead of an itinerant ministry. In 1872 a paper was established called The Congregational Methodist, which is published at Opelika, Ala., and a vigorous effort was made to

extend its influence through a number of the Southern states. In 1874 it claimed a membership of from ten to twelve thousand.

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0685 -- CONGREGATIONAL SINGING. -- As was remarked in the article on choirs, Mr. Wesley was very partial to congregational singing, and took great pains in instructing his congregations. It is said by some that in his morning service he would sometimes teach his congregation a new piece of music by singing it first himself, and then by asking them to join with him. If they erred in time or tune, he would point out the error and make them sing the verse again. He had fine musical taste, and published a number of tunes as well as hymn-books. The early Methodists were distinguished for their earnest singing, and many were attracted to their services simply by their music.

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0686 -- CONKLIN, John L., was a prominent member of the Missouri Conference M. E. Church, and was for some time editor of The Central Christian Advocate. He was a clear, logical thinker and a fine writer, of much more than ordinary mind, but of feeble physical powers. While conducting a protracted meeting he sank down in the altar, was conveyed home, and in a few days departed.

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0687 -- CONNECTICUT (pop. 622,683). -- The territory embraced in this state was granted by James I, in 1620, in the patent for New England, and was conveyed as a separate territory by the Plymouth Council in March, 1631. The first permanent settlement was made in 1635, the colonists being from Massachusetts. For some time they acknowledged the authority of that colony, but in 1639 they established a separate government. The early settlers were known as Puritans or independents and they sought to identify their religious organization with the civil institutions of the country. No person was allowed to hold office or to vote unless he was a member of that church. The severity of the Blue Laws of Connecticut is well known in history. Much that is fabulous has been added. The association of the civil and religious systems produced a declension in piety in the churches, and when Whitefield and others contended for a converted ministry and a converted membership they were strongly opposed by a number of clergymen. Methodism was introduced in 1789, and met with much opposition. This was partly owing to the strong Calvinistic tenets then held by the controlling churches and also because the itinerant ministers were regarded as intruders.

Jesse Lee was the first Methodist minister who commenced establishing regular congregations in the southern and eastern part of the state, though ministers from the state of New York had occasionally held services across the boundary lines. Lee preached his first sermon in New England at Norwalk, Conn., and in his journal is found this entry, "I am the first that has been appointed to this state by the Conference. I set out with prayer to God for a blessing on my endeavors, and with an expectation of many oppositions."

Thence he passed to Fairfield, to preach to thirty or forty in the courthouse subsequently visiting New Haven, Reading, Danbury, Redfield, Rockwell, etc. He organized the first society in Stratfield, July 3. The second was formed at Reading. The first Methodist circuit in New England included Newark, Fairfield, Stratfield, Milford, Reading, Danbury, and Canaan. So little was his success, however, that after seven months' incessant work he had formed but two classes, both embracing only five members. In January, 1790, he formed the third class at Mr. Wheeler's, in Limestone, consisting of two men and two women.

In 1790 New England was constituted a district, with Jesse Lee as presiding elder and he associated with him four other ministers. At the end of this year about two hundred members were reported to Conference and two churches had been erected: one at Stratfield, called Lee's church, supposed to be the first Methodist church built in New England, the second in Dantown.

As has already been remarked a few of the preachers from Freeborn Garrettson's district, on the Hudson, had crossed over into Connecticut, and a few societies had been organized in that way. The Congregational ministers were supported by law until after the commencement of the present century, and Methodists and even Methodist ministers were compelled to pay tax for their support. In a few cases their property was sold to collect these ministerial taxes.

The western part of the state of Connecticut was for many years embraced in the New York Conference, and since its division has been occupied by the New York East Conference, while the eastern part of the state is connected with the Providence Conference. This division and union with other states makes it more difficult to give the exact Methodistic population, but in 1876 the approximate report is 24,681 members and 20,651 Sunday School scholars.

The Congregationalists being the earliest churches established, still retain a large superiority, having more than one-third of the church edifices, sittings, and value of church property in the state. In members the Methodists are second, but in the value of church property the Protestant Episcopal Church is in advance of them.

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0688 -- CONNECTIONAL FIRE INSURANCE (English Wesleyan). -- This company was formed in 1872, with the sanction of the Conference, for the purpose of insuring Wesleyan Methodist trust property only. It is placed on a proprietary basis, and possesses a subscribed capital of £25,090. The shareholders are simply guarantors; their interest in the undertaking being a nominal one. The company seeks to obtain the insurance of all the Wesleyan trust property in the United Kingdom. After payment of losses and working expenses and the formation of an adequate reserve fund, the entire profits are to be applied, first to the assistance of the Worn-out Ministers' and Ministers' Widows' Auxiliary Fund, and then for the relief of distressed Chapel Trusts, insuring with the company...

The company has entered upon its fifth year. The current year's income will exceed £3000, while the average annual loss has hitherto fallen short of £600. About two-thirds of the entire Wesleyan insurances are at present effected with the company, and every effort is being made to insure the remainder.

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0689 -- CONSECRATION in the Christian church is the ceremony of dedicating persons or things to the service of God. [This article defines "consecration" in its formalistic usages and fails to define its Biblical and spiritual meaning, and therefore the remainder is omitted. -- DVM]

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0690 -- CONSHOHOCKEN, PA. (pop. 4561), in Montgomery County, on the Philadelphia, Germantown and Norristown Railway. The first Methodist sermon here was preached by Rev. T. C. Murphy, in the summer of 1848. Occasional open-air services were held until 1854, when Union Square and Conshohocken were detached from Radnor, and the Rev. L. C. Pettit appointed to them. In 1857 Conshohocken was made a separate charge, and Rev. R. Owen its pastor. In August of this year the cornerstone of the church was laid, and Jan. 10, 1858 worship was held in the church, which was still unfinished. In 1867 the church was finished and dedicated. The parsonage was built in 1867. It is in the Philadelphia Conference. The statistics are: members, 251; and Sunday School scholars, 255.

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0691 -- CONSTANTINOPLE (pop. 1,075,000) is the capital of the Turkish Empire and is situated upon the Bosphorus, having one of the most beautiful sites in the world. It has an old history full of interest. About one-half of its population is Mohammedan. Methodist services have been introduced only incidentally. The Bulgarian mission having been established in 1857, it was found that its interests could be best advanced by the residence of its superintendent for a time in or near Constantinople. A large Bulgarian population is gathered in that city, and whatever there is of literature in that language has been issued under the superintendency of American missionaries from that place. Rev. Long, for a number of years the superintendent of the Bulgarian mission, became professor in Robert College, which is located in the vicinity, and has given much of his time to the translation and publication of the Bible and of religious literature. In this way, while no church has been formed in Constantinople yet, Methodist services have been held, and it has been a center of influence for the Bulgarian work.

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0692 -- CONSTITUTION is a term frequently employed to designate those principles or enactments which in any form of government are not subject to legislative change, and which can only be altered by a convention or general expression of the popular will. The phrase is applied in Methodistic literature to that part of the discipline of the church which when a delegated General Conference was formed, was placed beyond its direct control by the adoption of what is known as the Restrictive Rules. These prohibit the General Conference from making certain alterations in the doctrines and foundational polity of the church without the concurrence of three-fourths of the Annual Conferences. The object of all such provisions, whether in state or in church, is to prevent hasty legislation or the adoption of such sudden changes as might interfere with the harmonious and permanent working of government. Usually the constitution in a state government is a definite and

precise document, to which reference can always be made. In the Church Discipline the phrase constitution is not employed, and some differences of opinion have existed as to the extent to which the General Conference, without consulting either the preachers or the people, has authority to make changes.

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0693 -- CONTINGENT FUND (American). -- The Missionary Society of the Methodist Episcopal Church in making its annual appropriations for the various missionary fields sets aside the sum of \$25,000 as a contingent fund. Its design is to meet unforeseen emergencies and exigencies which may arise either in the Annual Conferences or in the foreign fields, and for which no provision was made. By the constitution of the Missionary Society it is applicable only to such fields as were established as missions by the previous Annual Conferences and in them only for peculiar cases unknown at the time when the Conference provisions were made. Such cases arise in the destruction of crops by locusts or grasshoppers, the almost entire failure of crops, or the destruction of church property, or sometimes, as in mining districts, by a sudden change of population, or by the occurrence of any circumstances which unexpectedly interfere with the progress of the mission.

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0694 -- CONTINGENT FUND (Wesleyan). -- See HOME MISSION AND CONTINGENT FUND

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0695 -- CONVERSION. -- The literal meaning of the word is the act of turning, from the Latin word conversio. In a spiritual sense it expresses the turning of a sinner from his sins onto God. In a limited sense it expresses the human part of that change called regeneration by which the sinner is brought into the kingdoms of heaven. Matt. xviii. 3: "And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." In a wider sense it denotes the total change wrought by the Holy Ghost upon the human heart through faith in the Lord Jesus Christ. The work of conversion cannot be performed, as the Pelagians teach, in the strength of our own nature, and without any inward grace; nor, as the semi-Pelagians teach, is the conversion of the soul to God the effect of its free choice, without any predisposing grace bestowed. Our nature left to itself cannot realize the ideal of which it is a wreck, nor create by its own act the image it has lost. "No man can come unto me except the Father draw him. -- John vi. 44.

The work of conversion, on the other hand, is not as the Calvinists teach, the act of God's sovereignty. Sovereignty is a matter of power over forces and events which do not come within the sphere of responsibility. No man can be converted apart from the exercise of his own will; the moment that force enters would be the moment of his degradation as a man. If a man could be saved by a volition of the sovereign, then the humiliation and agony of Christ constituted an unnecessary and inexplicable scene in the divine government. "Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from

all your transgressions; so iniquity shall not be your ruin." Ezekiel xviii. 30. "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." -- Acts iii. 19.

Conversion is that act of the sinner whereby, under the continued activity of the Holy Spirit, he, with an earnest will effort, and with his whole heart, turns away from sin and cleaves unto God. The work is the act of the human will as acted upon by the Holy Spirit. It is the effect of human and divine endeavor. Man cannot convert himself, nor can God alone do it. God convicts man. The Holy Spirit works through the faculties of the soul, the mind, the will, the affections, but puts no force upon them. The will compelled is destroyed; it is influenced but not superseded by the divine will. Conversion dependent upon human volition is also dependent upon man's personal cooperation with God. It is conditional upon man's repentance and faith in God through Christ. In Paul's conversion, the Holy Spirit convicted him and illuminated his understanding. His conversion was actualized only when, submitting to God's command, he made a profession of his faith in Christ.

"And the hand of the Lord was with them: and a great number believed, and turned unto the Lord." -- Acts xi. 21. "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." -- Acts xxii. 16.

Means of conversion are (1): the word of God. The law of the Lord is perfect, converting the soul." (2) The preaching of the word. "And many of the children of Israel shall he turn to the Lord their God." -- Luke i. 16. Conversion is not a question of time but of faith. Men are led into God's kingdom when they accede to his conditions. In some cases men are led suddenly out of the darkness into light; in other cases the flowing in of the light and life of God is gradual; but in both cases the same consciousness will be found. Primarily conversion is instantaneous, the work of Christ being finished by which conversion is made possible. The moment the soul appropriates the virtue of that work it is changed." Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." -- Acts ii. 41.

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0696 -- CONVICTION, a term used ecclesiastically to denote the state of being awakened to a consciousness of sin, whereby the soul of man has a clear sight of its sinful condition, of its guilt before God and of the punishment due it. It is antecedent to repentance and conversion, and is the first condition that leads to the recovery of the soul from its apostasy; but preceding conversion it does not produce it, nor does it follow that a sinner convinced of sin is or must be necessarily converted. God arrests men in their evil ways, and illuminates their understanding, -- some following the light are led into the truth; others with the light bestowed continue in evil. Acts ii. 37: "Now when they heard him, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" Acts vii. 54: "When they heard these things, they were cut to the heart, and they gnashed on him with their teeth." Conviction is wrought in the conscience of the sinner, which, although supreme in the tribunal of the soul, is neither independent nor infallible, but, like other faculties of our common nature, reveals the weakness of a dependent and corrupted creature. All men have a sense and knowledge of sin even as all have a sense and knowledge of God; but the revelation is inefficient for the highest purpose, -- the glass is clear, but

the eyes are dim; the law is correct, but man cannot apply it. John i. 9: "That was the true Light, which lighteth every man that cometh into the world." Romans ii. 14, 15: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thought the mean while accusing or else excusing one another." I Cor. xii. 7: "But the manifestation of the Spirit is given to every man to profit withal."

The efficient agent in the work of conviction is the Holy Spirit, which not only reveals unto the soul its true condition before God, but also condemns it by his authority and arouses it to a sense of its danger. The primary office of the Holy Spirit is to convince the world of sin, working in the heart of man a secret conviction of its evil and danger. This office belongs alone unto God. The Holy Spirit strives with men and enlightens and reproves them. His work is universal, not confined to any race nor limited to any age. He is present, going through all minds everywhere, moving them inwardly and drawing them unto him. Before Christ the manifestation of his office was not clear, but since the ascension of Christ the race has been living under the dispensation or law of the Holy Spirit. His work, fragmentary in former ages, is now organized, and is the controlling agency in the regeneration of humanity. John xvi. 8, 9, 10, 11: "And when He is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more of judgment, because the prince of this world is judged."

The principal means by which the work of conviction is carried on through the Holy Spirit is the preaching of the word of God, and especially of the law. The word enters the intellect of the sinner, while the Spirit interprets it and urges upon the soul its acceptance. The Scriptures give many instances of its arresting men in moments of evil-doing, or when they were satisfied with their own condition. Not only does the Spirit work conviction through the word preached and read, but also through afflictions, dangers, sickness, and disappointments. God makes these instrumental in arousing the sinner to a consciousness of his condition. Acts viii. 29, 35: "The the Spirit said unto Philip, Go near, and join thyself to this chariot. Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." I Cor. xiv. 24: "But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all."

The work of the Spirit in conviction is to lead men unto God, but the effect rests with man. conviction of sin may or may not lead to conversion. The conscience may be awakened and the judgment convinced, and yet the will and affections remain unchanged, as in the case of Agrippa, who was almost persuaded to become a Christian. A man may be convinced that there is no other way of recovery but by the love of God, manifested in the gift of Christ his Son, through his sufferings and death, may be fully persuaded of the riches of God's grace and the desirableness of happiness, of the comforts of salvation here, and of the joys immortal hereafter, and yet with these remain an unconverted man.

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0697 -- COOK, Charles, D.D., a distinguished French Methodist, was born in London, May 31, 1787, and died Feb. 21, 1858. He was converted at the age of twenty-one, and after having served as tutor in a seminary, he entered, in 1817, the Wesleyan Methodist ministry. The

following year he was sent to France, and exercised his ministry in Normandy. Acquiring a good French style, he became very popular and useful as a preacher. He traveled extensively throughout France and Switzerland, and in many instances revivals followed his labors. He had more than ordinary administrative talent, and in addition to organizing Methodism he also assisted in originating the Sunday-School and Bible Society. He worked in harmony with the Reformed churches in France, and though oftentimes persecuted, and being compelled to hide himself for some time in Switzerland, he lived to see Methodism firmly planted in that country. Merle d'Aubigne' says that Cook "was to France, Switzerland, and Sardinia what Wesley was in his day to England." His life has been published by his son, J. P. Cook.

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0698 -- COOK, Emile, was a distinguished Methodist minister in France. His father had long been the superintendent of the Wesleyan Methodist missions in France and Switzerland, and he was trained in all the details of missionary work. He became distinguished not only for His devotion but for his literary and executive ability. He visited the Evangelical Alliance in New York, and on his return was one of the unfortunate number who were nearly lost at sea. The exposure which he suffered, and the consequent shock upon his nervous system, led to his speedy decline on his reaching home. Few men have manifested more entire devotion to the cause of Christ. He was universally beloved and respected wherever he was known.

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0699 -- COOK, Rev. Isaac Parker, was born in Baltimore, Md., December, 1808, and early received a good English education. He became a member of the first Sunday School said to have been organized in that city, in 1816. He was a member of the "Asbury Sunday-School Society" fifty years, nearly one-half that time being president of the society. He was president of the Sunday-School Convention of the M. E. Church at the session of the General Conference of 1852, in Boston. He was one of the editors of The Sunday School friend, published in Baltimore in 1835; said to be the first Sunday School paper published in the M. E. Church. He was converted in his fifteenth year, and joined Baltimore city station, now First church; in 1828 was authorized to exhort; in 1830 licensed to preach, and ordained deacon and elder. In 1831 he assisted to organize the "Local Preachers' Association" of that city, and was nearly thirty years its president, very useful and active. For thirty-five years his sermons, and missionary and Sunday School addresses, averaged one hundred per annum. Several times, by request of Bishop Waugh, he assisted in the ordination of ministers. In 1858 he was one of the founders of the National Local Preachers' Association, and in 1865 he was the president of that body. He formed the "Young Men's Preachers' Aid Society," and subsequently became manager and president of the "Methodist Preachers' Aid Society" of Baltimore. He was identified with the first "Juvenile Missionary Society" and was the originator of the "City Mission," which still exists. He held multitudinous offices of president and treasurer of local and general societies in the M. E. Church. He was treasurer of the Educational Fund, and trustee of Dickinson College. He was Commissioner of Public Schools, and president of Maryland Bible Society ten years. In 1857 he was elected Register of Wills for Baltimore City, and was re-elected without opposition in 1863 for a second term.

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0700 -- COOK, Valentine, an eminent pioneer minister in the M. E. Church, was born in the year 1765 in Greenboro' County, now Monroe Co., Va., and died in 1820 in Kentucky. Very early he succeeded in acquiring a common English education, and also became so familiar with the German as to be able to read, write, and speak the language with ease. He was admitted to Cokesbury College in 1786, and remained there one or two years. In 1788 he was received into the itinerancy, and traveled the Calvert circuit in Maryland. During the year 1792 he was engaged in a newspaper controversy touching the leading principles of Methodism with Rev. Samuel Porter, a Presbyterian of considerable note in Pennsylvania. When Cook was on the Pittsburgh circuit he was also engaged in a discussion with Rev. Mr. Jamieson, a Scotchman, and a minister of the Seceder Church in the same vicinity. He afterwards became presiding elder, and traveled several districts. In 1797 he was engaged in a public discussion on the subjects and mode of baptism. It is said by his biographer that about this time also "the custom of calling anxious ones to the altar to be instructed and prayed for was introduced into the church by Mr. Cook." His biographer further says, "Prior to the introduction of that practice it was customary for mourners to kneel down in whatever part of the congregation they might happen to be at the time they were seized with conviction, and certain persons were detailed to instruct and pray with them, to remain seated or kneel down likewise." In 1798, Mr. Cook was transferred to Kentucky. In 1799 he was appointed principal of the Bethel Academy, in Jessamine Co., Ky. He remained in the institution, however, a brief period of time, and located in 1800. He spent the remainder of his life in either teaching in academics or in visiting portions of the country, giving whatever services he could to the cause of Methodism. He visited Lexington, Cincinnati, Pittsburgh, New York, Philadelphia, and Baltimore, remaining some time in these cities and preaching with great power to large crowds. After preaching at a camp-meeting he was stricken down with disease. Of his religious state he said, "When I think of Jesus and of living with him forever, I am so filled with the love of God that I scarcely know whether I am in the body or out of the body," and having said these words he fell asleep.

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0701 -- COOKE, Charles, D. D., was born in St. Mary's Co., Md., Sept. 3, 1799, and died in Philadelphia, Aug. 24, 1875. His parents were members of the Episcopal Church. In 1815 he entered the academy at Georgetown, D. C., and during the vacation of that year was converted at a camp-meeting, and united with the Foundry M. E. Church, Washington, D. C. He was licensed to preach in 1819, and employed under the elder on Lancaster circuit Virginia. In 1820 he was received into the Baltimore Conference, and appointed to Westmoreland. At the organization of the Pittsburgh Conference he fell into that Conference. He was elected as a delegate to the General Conference of 1836, and in 1840 was elected editor of the Pittsburgh Christian Advocate. After this he was transferred to the Philadelphia Conference, and served some of its most important appointments. At the session of 1870 he preached his semi-centennial sermon. His last appointment was St. George's, Philadelphia. He was gentle and amiable, and yet firm, an able preacher, and greatly beloved by his friends.

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0702 -- COOKE, Edward, D.D., president of Claflin University, Orangeburg, S. C., was born at Bethlehem, N. H., Jan. 9, 1812. He was graduated from Wesleyan University in 1838, and in the same year was appointed teacher of Natural Science in Amenia Seminary, New York. In 1840 he was chosen principal of Pennington Seminary, New Jersey, where he continued till 1847, when he entered the pastoral work in the New England Conference of the Methodist Episcopal Church. In 1853 he was appointed president of Lawrence University, Appleton, Wis. From 1857 to 1860 he was a member of the Board of Regents of Normal Schools in Wisconsin. He returned to pastoral work in 1859, and continued in it in Wisconsin and in the New England Conference till 1864, when he was appointed principal of the Wesleyan Academy, at Wilbraham, Mass. In 1875 he was called to the presidency of Claflin University. He was a member of the General Conference of the Methodist Episcopal Church in 1856 and 1860.

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0703 -- COOKE, William, D.D., of the Methodist New Connection, England, was born July 2, 1806, at Burslem, Staffordshire. He was brought to the knowledge of God in his fifteenth year. Soon after his conversion he became a teacher, prayer-leader, and exhorter. When about seventeen he formed a night School for the gratuitous instruction of adults. At the age of eighteen he became a local preacher, and when twenty was called to the regular ministry. In 1836 he was appointed general superintendent of the Irish mission, which office he held for five years. When recalled to England in 1841, he became the general secretary of the connectional missions, and held the office for eight years, taking at the same time (one year excepted) the full duties of a circuit as superintendent preacher. In the year 1845 he had a public discussion with Mr. Joseph Barker, a minister who had been expelled the denomination in 1841 for heterodoxy. The discussion, which was held in the large lecture Hall, Newcastle-on Tyne, lasted for ten nights. Some of Mr. Barker's partisans went from the discussion and burned his writings. In 1848 he was appointed editor of the connectional magazines, and manager of the Book Room, and sustained that office for more than twenty years, with such satisfaction that on his retirement a handsome money testimonial was presented to him. He has been three times president of Conference, namely, in 1843, 1859, and 1869. In 1870 he was made supernumerary, but in 1875 he resumed the duties of the ministry in charge of Forest Hill, near London, where he is still (1877) laboring, though in his seventy-first year. He has written about forty works, theological, polemical, and biographical. Some of these have passed through many editions. His principal productions are, "Christian Theology," "The Deity," "The Unity, Harmony, and Growing Evidence of Sacred Truth," "The Shekinah, or the Manifestation of God," "Discourses Illustrative of Sacred Truths," "Five hundred and Fifty Texts Explained" "The Fallacies and Follies of The Alleged Antiquity of Man," "The Three Intercessions -- the Son, the Spirit, the Church," " the Discussion at Newcastle with Joseph Barker," "Memoir of Rev. T. Carlisle," "Memoir of Rev. J. Maughan." in addition to these he published a large number of sermons, etc., chiefly in pamphlet form.

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0704 -- COOKMAN, Alfred, son of G. G. Cookman, was born in Columbia, Pa., Jan. 4, 1828, and died in Newark, N. J., Nov. 13, 1871. He had been early consecrated by his mother to the ministry, and when about ten years of age, while attending the grammar School of Dickinson College, at Carlisle, he professed conversion, and shortly after united with the church. He was a

diligent and earnest student, and after the death of his father he applied himself still more diligently to his studies, becoming quite proficient in Latin, Greek, German, French, and to some extent in the sciences. He was licensed to preach in 1846, when only eighteen years of age, and after serving under the presiding elder, was admitted into the Philadelphia Conference in the spring of 1848. His pulpit efforts attracted much attention, and he was earnestly sought for by the different churches. He filled prominent appointments in Philadelphia, Pittsburgh, Wilmington, New York, and Newark, and everywhere was instrumental in winning many to the knowledge of the truth. He was a man of unusual pulpit power, and he manifested deep piety, professing the experience of perfect love, and laboring earnestly to expound it. He not only taught it in his public ministrations, but he lived to adorn it by his own practice. His last sermon was preached from the text, "We all do fade as a leaf." Confined to bed with severe illness, feeling himself declining, he said, "I am sweeping close by the gates of death;" and on other occasions he spoke of being "washed in the blood of the Lamb." He died universally beloved, and is held in affectionate remembrance wherever he labored.

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0705 -- COOKMAN, George G., was one of the most popular pulpit orators in America. He was born in 1800, at Hull, England. His father being a man of wealth and position, he enjoyed the advantages of a careful academical education, while he also received a thorough religious training. In his youth he was remarkable for his early efforts in Sunday School anniversaries and other services. At the age of twenty-one he visited America on business, and commenced his labors as a local preacher. He returned to England, and remained assisting his father for some four years, and in 1825 he removed to Philadelphia. After preaching for a short time as a local preacher, he joined the Philadelphia Conference in 1826, and spent the remainder of his life with ceaseless energy and great success in preaching in Pennsylvania, New Jersey, Maryland, and the District of Columbia. In 1839 he was elected chaplain to the American Congress, and his sermons were remarkable for both beauty and power. His church was crowded, and a number of the members of Congress and persons in high position were led to Christ through his efforts. His imagination was remarkably brilliant. On the 11th of March, 1841, he embarked on the ill-fated steamer President for a visit to England, and the vessel was never heard of again. As a speaker he became deeply interested in his subject, and every nerve and muscle of his frame seemed to be full of excitement. A small volume of his speeches was published in 1841, but very few of his sermons have been preserved. His widow is extensively known in the church for her personal religious efforts, and for the careful training of her sons, two of whom have been engaged in the ministry.

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0706 -- COOKMAN INSTITUTE is located at Jacksonville, Fla., and is an institution for the education of colored ministers and teachers, with a day-school attached. About thirty boarders have been received in the building, some of whom have been supported by generous patrons. Many of the students are in a primary course of instruction, but a few have pursued the higher English studies and the elements of mathematics and Latin. Biblical lectures were delivered last year to a class of ten young men studying for the ministry. It has a good three-story brick building, which can accommodate 50 boarders, and 150 pupils in recitation. It is named after the lamented Alfred Cookman.

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0707 -- COOL, Peter Y., was born in New York. When a youth he went to California, was licensed to preach, and united with the California Conference, M. E. Church, in 1855, and rendered faithful service. When the Conference was divided he became a member of the southern division, and was appointed presiding elder of the Santa Barbara district. He was re-appointed to the district in 1876.

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0708 -- COOLEY, Dennis N., was born in New Hampshire about 1820. Removed to Dubuque, Iowa, in 1854. He was born of Methodist ancestry, and is a Methodist by preference and by marriage. He early entered the practice of law, and enjoys a fine legal practice in Dubuque and Washington City. He served as commissioner in South Carolina, under President Lincoln, for the sale of islands and lands to the freedmen. Was two years U. S. Commissioner of Indian Affairs, and is president of the First National Bank in Dubuque. He was a lay delegate from the Upper Iowa Conference to the General Conferences of 1872 and 1876, and was the first lay secretary of the former. At the last-named session he was chairman of the book committee. He has long been active as Sunday School superintendent and in other official positions, and is a liberal supporter of the church and education.

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0709 -- COOMBE, Rev. Pennell, was born in Smyrna, Del., Aug. 5, 1811; converted the 24th of June, 1829; received a good English education; filled a vacancy at Elkton, Md., in 1834, and was admitted into the Philadelphia Annual Conference in 1835. He was twenty-eight years a pastor, nine years Conference secretary, four years a presiding elder, one year agent of Dickinson College, and ten years general temperance agent. He was a member of the General Conference in 1856, and also in 1860.

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0710 -- COOPER, Ezekiel, was born in Caroline Co., Md.. Feb. 22, 1763, also died in Philadelphia, Sunday, Feb. 21, 1847. His step-father was an officer of the Revolutionary army. Freeborn Garrettson came into the neighborhood and proposed to preach. The Revolutionary soldiers were at that time upon duty, and were drawn up in front of the house and formed into a hollow square while Garrettson stood in the center and addressed them. During his sermon his attention was attracted by the thoughtful aspect of a boy leaning upon the gate and apparently absorbed in the discourse. That boy became the distinguished minister, Ezekiel Cooper. He entered the ministry in 1785, and was sent to Long Island in 1786. He traveled on the Jersey circuit. There were then but ten Methodist preachers in the entire State of New Jersey, and only about 1200 members. When he died, New Jersey had become an Annual Conference, with 140 preachers and more than 30,000 members. In 1793 he was presiding elder of Boston district, which then embraced a large part of New England, including what was then the Province of Maine. He was a companion and a follow-laborer with Jesse Lee in New England, and together they

contended against the peculiar difficulties of the times. His field of labor subsequently lay in Brooklyn, New York, Philadelphia, and Wilmington. At the death of John Dickins, in 1798, he was appointed as book agent, and was in 1800 elected by the General Conference as agent and editor of Methodist books. At that time the Book Concern was exceedingly limited in its means, but by his wise and prudent management its interests were greatly enlarged. He continued to act as book agent until 1808, when he resumed his itinerant labors for eight years and then located; he remained in this relation for eight years, and then re-entered the effective work, but was soon afterwards placed in the supernumerary list in the Philadelphia Conference. His personal appearance embodied a fine illustration of age, intelligence, and piety. His frame was tall, but slight; his locks white with years, and his features expressive of reflection and serenity. He was considered by his ministerial associates a "living encyclopedia." He was a diligent student and a close observer. He was never married, was frugal, even to a fault; and, what was quite unusual in that day, left behind an estate of about \$5000. At the time of his death he was supposed to be the oldest Methodist preacher in the world. To him Mr. Wesley addressed the last letter which he wrote to America, in which he uses the strong language, "Lose no opportunity of declaring to all men that the Methodists are one people in all the world, that it is their full determination so to continue." After a brief sickness he died "calmly and peacefully." He was buried in St. George's church, where a marble slab is his memorial. A part of his property he bequeathed to that church for the support of the poor.

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0711 -- COOPER, G. W., of the Baltimore Conference, M. E. Church, was born in Gettysburg, Pa., July 11, 1825, of Presbyterian parents; was converted at the close of 1841, and was admitted into the Baltimore Conference in 1848, having traveled for some time under the presiding elder. He has spent three years on circuits, twenty-three on stations, and four years as presiding elder. He was a member of the General Conference of 1876.

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0712 -- COOPER, Samuel C., was born in 1799, and died in Greencastle, Ind., July 19, 1856. In 1818 he was converted, and in 1827 he was received on trial in the Illinois Conference. At its division he became a member of the Indiana Conference. He was an active and efficient laborer, and was presiding elder on several districts. His most useful work was as agent for Indiana Asbury University, in the erection and endowment of which he took great interest.

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0713 -- COOPER, Thomas. This "prince and great man" in early Pittsburgh Methodism was the first class-leader and first steward, and also a member of the first board of trustees that was ever appointed in that city; each of which offices he filled acceptably to the day of his death, except one year when he was out of the city. Father Cooper was born in Birmingham, England, July 5, 1777. His parents and grandparents were members of the Wesleyan society. His grandfather was among the first fruits of John Wesley's labors in Birmingham. Convicted in his twentieth year under the preaching of Rev. Joseph Benson, author of the Commentary, he was soon after converted. In the year 1800 he accompanied his father to this country, and settled in New

York, and two or three years afterwards removed to Pittsburgh. He formed a class of thirteen persons, who constituted the whole of the Methodist Episcopal Church in Pittsburgh: among the number was Rev. John Wrenshall, a local preacher the grandfather of Mrs. President Grant. Revs. Wm. Page and Lewis Sutton were in charge of Pittsburgh circuit in 1803. He was appointed to the office of classleader, by Rev. Mr. Page and was thus officially the first leader and steward. In 1806 he rented a house for a dwelling and a chapel in which the whole church might worship, which continued to be the sanctuary until 1810, when a lot was purchased on Front Street, while Rev. Wm. Knox, uncle of Bishop Simpson, was in charge of the circuit. His popularity was not confined to the church of his choice, but his fellow-citizens recommended him to be an alderman, which office he held until 1834, when he removed without the city limits. He was also engaged in mercantile life. After 1834 he remained in quiet retirement on a farm until his death, holding official connection with Liberty Street M. E. church, and always true to the "old side" during the struggle with the Reformers. He rarely ever was absent from the Sunday morning service and the meeting of his class. He often had charge of two or three classes. Being a superior singer, for a generation he led the singing in the altar alone. He was a man of wonderful power in prayer and of remarkable faith. He died in great peace, with a halo of glory on his countenance, September 14, 1850, in his seventy-fourth year of his age. He was a man of unflinching integrity, a philanthropist, devotedly pious, well-read, and intelligent. When he came to Pittsburgh in 1803, the shade of a tree was the preaching-place, then his house became the sanctuary in 1806, and the first church in 1810.

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0714 -- COOPER, William, D. D., was born May 31, 1804, in Caroline Co., Md.; converted Feb. 20, 1824, in Smyrna, Del.; and in 1827 was appointed to Chester circuit, under the presiding elder. In 1828 he was received into Philadelphia Conference on trial. After traveling until 1833, on account of severe illness he took no regular appointment until 1836, though he organized St. Paul's church and Mariner's Bethel, Philadelphia. He filled a number of the most important appointments in the Conference during a long series of years, among which were the South Philadelphia and the North Philadelphia districts. He was a member of the General Conferences of 1844, 1856, 1860, and 1872. He became supernumerary in 1873, and resides in Philadelphia.

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0715 -- COPELAND, David, D.D., Ph.D., principal of the Wyoming Seminary, Pa., was born in Braintree, Vt., Dec. 21, 1832 and was graduated from the Wesleyan University in 1855. In the same year he was engaged as principal of the Monroe Academy, Henrietta, N. Y., and in 1856 as teacher of Natural Science and Mathematics in Falley Seminary, Fulton, N. Y. He joined the Genesee Conference in 1858, and was in the same year appointed principal of the Springsville Academy, now the Griffith Institute, N. Y. In 1865 he was elected president of the Hillsborough Female College, Ohio. He was called from this institution in 1872 to his present position of principal of the Wyoming Seminary, Kingston, Pa. He was a member of the General Conference of 1880.

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0716 -- COPENHAGEN (pop. 181,291) is the capital of Denmark, and is a beautiful and growing city. Its population belongs almost exclusively to the Lutheran Church, which is the established church of Denmark. Methodist services were introduced by Rev. Mr. Willerup in 1858, and under his superintendence a large church edifice was erected. Deceived in the estimates which were furnished him, the building cost much more than had been anticipated, and proved for a number of years an embarrassment to the Missionary Society. It has been the center, however, from which services have been extended into several places in Denmark, and by its position has also aided in strengthening and extending missionary work in Norway and Sweden. Services have also been held occasionally in halls in other parts of the city, and regular services have been recently established in that part known as Christianshavn. The statistics report 3 preaching places, 279 members and 300 Sunday School scholars.

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0717 -- CORBIT, Israel S., was born in Philadelphia, of Methodist parents, and was converted in St. George's church. He was admitted into the New Jersey Conference in 1844, in which he remained actively until his last sickness and death, in 1855. He was remarkably successful in the erection and improvement of churches, and in the promotion of revivals. He aided in beautifying the church in Summerfield, in building the church edifice in Princeton, and in erecting the second church in Camden. At Bordentown, which was his last charge, he established preaching in the open air on Sabbath afternoons for boatmen, and in one of his services became so chilled that his lungs became seriously and fatally affected. As he drew near his end clear light shone on his pathway, and triumphant exclamations burst from his lips. Among other exclamations, he said, "When! O when on spirit wing shall I rise above this clay and look down upon the stars as burning dust beneath my feet! I am very, very, very unworthy, but I lean upon the atonement." in his memoir it is said "that as an eloquent preacher he had scarcely a superior in the Conference. His mind had reveled among the Greek poets till he had caught the brightness of their theme, and, like the face of Moses when he came down from the mount it shone with their splendor."

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0718 -- CORBIT, William P., was born in Philadelphia, Oct. 12, 1818; was converted in 1839, and was admitted on trial in the New Jersey Conference in 1841. He has filled a number of prominent appointments in the New Jersey, New York, New York East, Baltimore, and Newark Conferences; has been connected with many revivals, and has received large numbers into the church; he has also aided in erecting several beautiful church edifices. He is at present (1877) stationed in Jersey City.

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0719 -- CORK (pop. 78,382), a large city in the south of Ireland, having for its seaport Queenstown. It is the third city of Ireland in importance as well as in population. The inhabitants of the south of Ireland are nearly all Romanists, though a few Protestants are found in nearly every parish. Methodism was early introduced into Cork, but the societies were soon called to suffer great persecution. In 1749 a mob, instigated by the clergy, attacked the congregation, and injured

many with clubs and swords. The mayor, who saw the people covered with blood, refused to interfere, and the sheriffs drove the congregation out of the house among the rioters.

For ten days the mob visited houses and shops and beat and dragged through the streets not only men, but inoffensive women. Twenty-eight depositions of outrages were laid before the grand jury, but were thrown out and the mob became, if possible, more violent, the mayor himself leading it; yet in three years after Mr. Wesley found three hundred members in society, and before his death he was met by horsemen and escorted with honor into the city. It was in this city that Richard Boardman, the first missionary to America, died. There are now stationed in Cork two Wesleyan Methodist ministers, who report (1876) 404 members and 371 Sunday School scholars.

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0720 -- CORNELL COLLEGE, IOWA, is located in Mount Vernon, sixteen miles east of Cedar Rapids, on the Chicago and Northwestern Railway. The campus embraces about thirty acres, and commands one of the finest prospects in the country. It was projected by Rev. G. B. Bowman, in 1851, as the Iowa Conference Seminary. The school was not formally opened until Nov. 14, 1853. It continued as a successful seminary until 1857, when it was organized as a college, and received the name of "Cornell," from its generous benefactor, the late W. W. Cornell of New York City.

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0721 -- CORNELL, J. B., was born at Rockaway, Long Island, Feb. 7, 1821. His ancestors were English, and among the earliest settlers in the Country. He was brought up on a farm until fifteen years of age, when he learned the iron business. In 1847, with his brother, W. W. Cornell, he commenced a manufactory in New York with a very limited capital, and employed only four or five men. At present the firm employs from five to nine hundred men. When seventeen years of age he joined the old Green Street church, in New York, and has ever since been a devoted and active member, having been both classleader and trustee. He has also taken a deep interest in Sunday Schools, and in the cause of church extension. For several years he has been president of the City Mission and Sunday-School Society, and has given not only large contributions, but also much of his time, to promote its interests. He was a lay delegate to the General Conferences of 1872 and 1876.

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0722 -- CORNELL, William W., late of New York, was born on Long Island, Jan. 1, 1823, and died March 17, 1870. At sixteen years of age he began to learn the iron business with an elder brother, and was converted in his eighteenth year, when he united with the church, and continued an active and earnest member until his death. The first hundred dollars which he earned after commencing business for himself he gave to the Missionary Society, then making a special call for funds. He peculiarly loved the Sabbath School, and was long a superintendent and liberal supporter. He was the first president of the Sunday-School and Missionary Society of New York City, and gave his time and his means with almost unbounded liberality. During his four years' administration eight churches were built, his own contribution being in each case one-half of the

cost. The edifice on Thirty-fifth Street he gave to the society. He was one of the noblest men that ever graced and honored New York Methodism. As might have been expected, his faith was triumphant in the sick and dying hour.

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0723 -- CORNERSTONE LAYING. -- Previous to the year 1864 the form of service at the laying of a cornerstone was left in the M. E. Church to the judgment of the officiating preacher. At the General Conference of 1864 a form* was provided and published in the Discipline. *[Forms and formalism came more into the fore as Methodism grew in wealth and stately, ornate cathedrals replaced the fields, log-cabins, houses, and humble chapels in which her ministers preached with power in her beginning. The stones with which the early itinerants had to contend were not "cornerstones," dedicated with pomp and ceremony, but "persecution-stones" hurled at them in hatred of the fiery gospel they preached. -- DVM]

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0724 -- CORNING, N.Y. (pop. 7423), in Steuben County, on the Erie Railway and important branches. The commerce of the town is chiefly in lumber and coal. In 1839 when Corning appears first in the minutes, it was connected with Addison, and in charge of A. Abbott and Philo Tower. In 1840 the pastors were Philo Tower and Charles S. Davis and in 1841 they reported in the circuit 445 members. It is in the Genesee Conference, and its statistics are: members, 270 and Sunday School scholars, 220.

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0725 -- CORNISH, Geo. Henry, of the Methodist Church of Canada, was born in Exeter, Eng., June 26, 1834, and was converted in Toronto in 1852. He received an elementary education in a commercial school, and subsequently pursued a more liberal course in Victoria College. In 1858 he was received into the Conference. His skill in penmanship, and his readiness in statistics caused him to be selected as one of the statisticians of the old Canada Conference, and afterwards its journal secretary from 1872 to 1874. He has since filled the same place in the London Annual Conference. He has published a hand-book of Canadian Methodism, which contains valuable statistics as to the ministers and circuits, and the various officers of the several Conferences, together with a tabulated view of the Connectional Funds, and the various operations of the church. He reports that in the last nineteen years he has "traveled 66,285 miles, preached 3258 sermons, held 1531 prayer-meetings, led 680 classes, made 6845 pastoral visits, and received into church fellowship 1233 persons."

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0726 -- CORPORATION is an association for any special purpose, which is sanctioned by the state and recognized as a "civil party." The rights usually bestowed on corporations are to hold and acquire property, to contract obligations, and to sue and be sued. Ecclesiastically, it is the recognition by the state of the membership of any one congregation, or of certain persons selected from among them, as a body to hold the property for the use of the congregation. The early

Methodist societies in England were not incorporated, and the property is held under a general deed of trust, which secures the preservation of denominational order. In the United States different forms prevail in different states: in some, church officers are recognized simply in view of their election, as shown by the records kept by the church; in others, they are recognized when the elected officers are recorded according to law; in others a specific charter or act of incorporation is obtained, either directly from the legislature or, more usually, under a general act of incorporation from the local courts. Wherever incorporated, the property is held for the use of the congregation according to the general Discipline of the church.

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0727 -- CORRESPONDING SECRETARIES are officers of the various church boards or societies, elected by the General Conference to manage the various interests intrusted to them. The first corresponding secretary elected was for the Missionary Society, in 1836. Since that period a secretary has been elected for the Sunday School and Tract Society, for the Board of Church Extension, for the Freedman's Aid Society, and for the Board of Education. At one period there were three missionary secretaries. At present (1877) there are two. They perform the various duties enjoined by the General Conference, but are under the direction of their respective boards of managers for the details of their work. The Discipline permits them to hold their membership in whatever Conference they may choose, subject to the approbation of the bishop. They are elected for four years, without limit as to re-election. Their salaries are determined by the respective boards.

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0728 -- CORRY, PA. (pop 5277), in Erie County, on the Atlantic and Great Western Railway. It is one of the principal railway centers in the northwestern part of the state, and to its railway connections and the oil-fields in its vicinity is due its rapid growth. It is in the Erie Conference, and its statistics for 1876 are: members, 340 and Sunday School scholars, 240.

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0729 -- CORTLAND, N. Y. (pop. 12,664), the capital of Cortland County, was named after Van Cortland, a family who were among the first and most distinguished Dutch settlers of the state. This town was formerly connected with Cayuga circuit. In 1804, Rev. W. Hill visited Cortland, and called on Jonathan Hubbard, a prominent resident of this place, to whom he made known his mission. Notice was given to the different families and a congregation of twenty assembled at Mr. Hubbard's house, and listened to the first Methodist sermon delivered in that place. There were then only three homes within the limits of the town. Mr. Hubbard was a member of the Presbyterian Church, but had listened to Jesse Lee, and others of like faith, while living in Massachusetts, and through their instrumentality Mrs. Hubbard and some of the children had become members of the Methodist Church. A class of ten persons was soon formed of whom Elijah Batchelor, who had formerly been a member of the New York Conference, but was then located, was appointed leader. It was through his influence that the circuit preachers were induced to labor here, and in their absence he often preached, and was greatly instrumental in building up and strengthening the church. He soon after entered the regular ministry. He was at different times

appointed on the circuit embracing Cortland. This society became a part of Cayuga circuit, which extended from Lake Ontario nearly to Ithaca, and from Cayuga Lake to the Cincinnatus valley.

The cornerstone of the first Methodist church was laid July 4, 1831. The church was rebuilt in 1866. The charge was made a station in 1822. It was supplied by Elias Bowen, Loring Grant, John Dempster, Wm. N. Pearne, and John Alabaster. It is now in the Central New York Conference, and has 475 members and 500 Sunday School scholars.

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0730 -- CORWIN, Ichabod, was born in Urbana, O., April 3, 1823, and died November 28, 1872. He was a brother to Hon. John A. Corwin, of the Supreme Court of Ohio, and son of the late Hon. Moses B. Corwin, from Ohio. Converted at the age of fifteen, he occupied the office of trustee and steward, and was very active in the Sunday School. His death, owing to his active, useful, and devoted services, was regarded as an irreparable loss. He acquired a good English education, and by teaching fitted himself for the bar, and he early became prominent. He filled two terms prosecuting attorney, and, in 1866, was elected to the office of judge of the Court of Common Pleas, for the district composed of Champaign, Miami, and Darke Counties, and at the close of the term, 1871, he was unanimously re-elected. He was an able, conscientious, and upright jurist. His religious experience was of the highest and most active type. Such was his hold on the community, and the love for him by all denominations, that the pastor of the Roman Catholic church called to see him the day before he died, and prayed for him and asked God's blessing upon him. He died in signal triumph. He was elected as a lay delegate for the Cincinnati Conference to the General Conference of 1872, in a tribute to his Christian excellence and his mental greatness.

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0731 -- COSBY, Lewis F., D.D., of the Methodist Protestant Church, was born at Staunton, Va., Jan. 15, 1807. He received a liberal education, was converted, and united with the M. E. Church. He was licensed to preach Aug. 27, 1828. He embraced the principles of reform, withdrew from the M. E. Church, and united with the Associate Methodist Protestant Church of Lynchburg, Va., and was re-licensed to preach, and became associate preacher with Rev. Holcombe. He was stationed in Abingdon, Va., in 1831 and 1832; was ordained deacon and elder in 1832; organized a church in Portsmouth, Va., and was pastor in Norfolk, Va., until his health failed. In 1834 he was appointed pastor of Lynchburg and Bedford Circuit, comprising churches in six counties. He retired on account of broken health for a series of years. In 1855 he was again stationed in Abingdon, Va. He was twice elected president of the Virginia Conference, and he received the degree of Doctor of Divinity from Western Maryland College, June, 1872.

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0732 -- COSTON, Zara H., was born in Litchfield, Herkimer Co. N. Y. Aug. 6, 1793, and died in Lawrence, Kan., June 3, 1874. He was converted when seventeen years of age, and united with the church in the Genesee Conference. Emigrating to the West, he was licensed to preach at Cincinnati in 1820 when about twenty-seven years of age, and received on trial in the Ohio Conference of the M. E. Church in 1820. Having filled a number of appointments both as pastor

and presiding elder, he was transferred to the Pittsburgh Conference in 1829, and stationed at different times in Pittsburgh, Wheeling, Meadville district, Allegheny district, Beaver, Monongahela City, and was three years in charge of the Book Depository at Pittsburgh. He was also agent for Allegheny College. In 1858 he took a superannuated relation. He subsequently removed to the West, and resided in Iowa, Missouri, and Kansas. During his pastorate in Pittsburgh he was in the midst of what was then called "The Radical Controversy." he stood faithfully and loyally to the church of his choice. He was an active and liberal friend of Allegheny College, a man of average ability as a preacher, but superior in the kindliness of his nature. On special occasions he preached with great power.

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0733 -- COTTIER, Rev. John, is a native of Peel, Isle of Man, born Nov. 6, 1809. His parents were Methodists, and he was converted and joined the English Wesleyan Church in 1832 was appointed classleader two years afterwards, and was licensed as a local preacher in 1835. In the year 1842 he emigrated to New York, and five years afterwards removed his private residence to Brooklyn, where he now resides, but has for many years been in mercantile business in New York. For twenty out of thirty years he has been a trustee of Sands Street church, and also superintendent of the Sunday School, and has held various official positions in the church and in general benevolent societies. He was one of the founders of the National Local Preachers Association, and was president for the year 1866-67.

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0734 -- COUNCIL is a term employed in the Methodist Episcopal Church to designate the meeting of the bishop and presiding elders for the purpose of arranging the ministerial appointments. The Annual Conferences hold their business sessions in the forenoon of each day. In the afternoon, and frequently in the evenings ,and sometimes until a late hour at night, the bishop and presiding elders are engaged in carefully considering the circumstances of each charge, and of each minister, that a proper arrangement may be made for the ensuing year. The tents "council" was first applied, in 1789, to an assembly instituted for the general union and supervision of the church. At the General Conference of 1784 no provision was made for other General Conference sessions. Legislation was accomplished by submitting matters to each Annual Conference separately. This was found to be exceedingly inconvenient, and a Council was instituted consisting of the bishops and presiding elders, who should meet, consult, and prepare matters to be laid before the Annual Conferences, but no act was to be binding on the church unless unanimously approved by the Council first, and subsequently adopted by the Annual Conferences. The first session was held in 1789, and adopted various measures in behalf of the educational and publishing interests. The plan of the Council was at that time changed so as to substitute for the presiding elder, an elder elected by each district. The second session was held in 1790, but was unsatisfactory because its acts were without any binding force. In its stead the Annual Conferences voted to call a General Conference in 1792. Since that period the phrase is applied only to the meetings first mentioned.

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0735 -- COUNCIL BLUFFS, IOWA (pop. 18,590), the capital of Pottawattomie County, on the Mississippi River, opposite Omaha. In 1851, Council Bluffs appears in the minutes of the Iowa Conference. In 1852 the Council Bluffs mission district was organized, and in 1854 the mission reported 25 members. The Union Pacific Railroad, which passes through it, caused a large increase of population, and the church shared in the growth of the place. It reports in 1876: 216 members and 105 Sunday School scholars.

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0736 -- COURSE OF STUDY. -- As a number of the early Methodist ministers had not enjoyed opportunities for thorough literary culture, Mr. Wesley was exceedingly careful in reference to their habits of study. To assist them he collected such books as he thought would prepare them for greater usefulness, and in his minutes he enjoined them "to read the most useful books, and that regularly and constantly." They were also required "to spend the morning in this employment, or at least five hours in the four-and-twenty." The M. E. Church early insisted on its ministers giving attention to reading, but no specific course of study was enjoined prior to 1816. Before this time the bishops sometimes examined the preachers in the presence of the Conference touching their qualifications. To avoid this inconvenience, the General Conference of 1816 directed the bishops, or a committee which they should appoint in each Annual Conference, to point out a course of reading and study proper to be pursued by candidates for the ministry. The presiding elders were directed to refer candidates to this course, and before such candidate could be received into full connection he must have satisfactory evidence of his knowledge of the various subjects. In 1844 the duty was devolved more fully upon the bishops, and it was determined that the course of study should extend through four years. The Discipline now makes it the duty of the bishops "to prescribe a course of study in English literature and in science, upon which those applying for admission upon trial in the Annual Conferences shall be examined and approved before such admission; and also, to prescribe a course of reading and study proper to be pursued by the candidates for the ministry for a term of four years."

The General Conference of 1876 also directed that a course of study should be prepared for local preachers. The candidate for admission into the traveling connections is now examined in the ordinary branches of an English education; and also as to his knowledge of the Holy Scriptures, and of the doctrines and economy of Methodism, and his attention is directed to a course of reading. If received into Conference, he is examined at the end of each year upon the studies assigned to that year. In two years, if his examination be satisfactory and his ministerial life and qualifications be approved, he is elected deacon, and at the end of four years, if he has completed the studies and is approved in them, he is elected elder. The examination is conducted by committees appointed by the Annual Conference; the answers in the last year's examination are directed to be given in writing. The course of study prescribed for the several years, as well as for candidates for admission and for local preachers, is contained in the Appendix to the Discipline.

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0737 -- COVENANT SERVICE (English Wesleyan) -- This solemn institution is brought before us for the first time in Mr. Wesley's journal, Aug. 6, 1755: "On the Monday following, he explained and enforced the service in the French church at Spitalfields, and, after an invitation to

enter into this service, eight hundred persons stood on their feet. Such a sight," he says, "I never saw before. Surely the fruit of it shall remain forever."

The form of covenant used then and now was written by the eminent Joseph Alliene, the author of the "Alarm to Unconverted Sinners." At first it was held at frequent times through the year. It is now generally held on the afternoon of the first Sabbath in the new year, and with it is associated the administration of the sacrament of the Lord's Supper.

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0738 -- COVINGTON, KY. (pop. 29,720), is the capital of Kenton County, on the Ohio River, opposite Cincinnati. It has grown rapidly by the transfer of the population from Cincinnati. The region of country in which the city stands was originally included in the old Licking circuit, and afterwards in the Newport circuit. The name of Covington does not appear in the minutes until 1832, when it was associated with Newport. In 1838 it became a station, and in 1839 reported 156 members. At the division of the church, in 1845, Methodism in Covington suffered severely from the warmth of controversy: a large proportion of the members adhered to the South with the Kentucky Conference, but a number declined to be separated from the M. E. Church. These erected it new edifice, and commenced separate worship for themselves. Since that period both the M. E. Church and the M. E. Church South have occupied the city.

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0739 -- COWLES, Henry B., a minister in the M. E. Church South, was born in Virginia, Nov. 2, 1813, and died Nov. 28, 1874, in Petersburg, Va. In February, 1831, he was received on trial in the Virginia Conference, and occupied for more than twenty years the position of presiding elder. He was appointed agent for Randolph Macon College in 1854, and succeeded in raising an endowment of \$100,000. "His talents for business were uncommonly good; a man of keen judgment of character, a skillful manager of men, he was punctual, industrious, and faithful in the discharge of every duty. His preaching was simple, direct, earnest, and full of spiritual power."

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0740 -- COX, Melville B., the first missionary of the M. E. Church to Africa, was born in Halle, Me., Nov. 9, 1799. He says, "In 1818 I found peace in believing, and joy in the Holy Ghost, while alone in the woods pleading for mercy in the lowliest language of hope if not in despair. In a few weeks after I joined a small class of Methodists." In 1820 he took charge of a class, and at the close of a year preached his first sermon. In the following spring he commenced traveling under the presiding elder. In 1822 he was received on trial, but, in 1825, owing to failing health, he took a supernumerary relation, and removed to Virginia. In 1828 he located, and became editor of the Itinerant, a paper published in Baltimore to defend the polity of the church against the attacks of the "Mutual Rights".

In this place he remained two years; then he returned to Virginia, and entered the Conference, and was stationed in the city of Raleigh. In 1831 he volunteered to go as missionary to Liberia, and attended the General Conference of 1832 in Philadelphia. He was detained during the

summer and fall in making arrangements for his journey to Africa, and did not arrive in Liberia until March 9, 1833. At once he commenced his labors, and finding a number of members and local preachers who had emigrated with the colonists from America, he organized them as members of the M. E. Church. He arranged the special interests of the mission, and took incipient measures to establish an academy at Monrovia. So zealous was he that in a few weeks after his landing he arranged for and held the first camp-meeting ever conducted in Africa. His ministry opened with great prospects of success, but in less than five months from his arrival he fell a victim to the fever of that climate and died July 21, 1833. He desired for his epitaph, "Let a thousand fall before Africa be given up." He was a man of a remarkably sweet Spirit, of deep devotion, of considerable culture, and of great though quiet energy.

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0741 -- COX, William, D.D., was born in New Lishon, O., Aug. 19, 1817. At the age of eighteen he was converted, and united with the M. E. Church. He pursued his studies in Allegheny College, and in 1839 was received on trial in the Pittsburgh Conference. He has filled a number of important appointments as pastor or presiding elder, and for several years was secretary of the Conference. He was a member of the General Conference of 1856, and was among the few who then voted for lay delegation. He was again a member in 1860, and acted as one of the secretaries, and originated the improvement which makes the minutes published under the direction of the secretary the official minutes of the Conference. The degree of D. D. was conferred on him, in 1859, by Dickinson College.

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0742 -- COXE, James Clarke Watson, principal of the Vermont Methodist Seminary and Female College, was born at Fort Ann, N. Y., July 9, 1837, was graduated from the Wesleyan University in 1863, and in the same year, having already served as principal of the high school at East Bridgewater, Mass was appointed teacher of Greek and Mathematics in Newbury Seminary, Vermont. He joined the Vermont Conference of the Methodist Episcopal Church in 1864, and did pastoral work in that Conference till 1872. when he was elected principal of the Vermont Methodist Seminary and Female College, at Montpelier. He was chairman of the Sunday School workers of Vermont in 1871, and was a member of the General Conference of the M. E. Church in 1872.

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0743 -- COZENS-HARDY, William Hardy, an influential layman of the United Methodist Free Churches, England. He resides at Letheringsett, Norfolk, and is in the commission as a county magistrate. He was one of the parties in a far-famed chancery suit, in which judgment was given in his favor. The point established by it was that where a mortgagee of chapel property is also a trustee his interests as mortgagee are paramount.

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0744 -- CRAFTS, Wilbur Fisk, author of books for Sunday Schools and Sunday School teachers, was born at Fryeburg, Me., Jan. 12, 1850, was graduated from the Wesleyan University in 1869, and afterwards studied in the school of theology of the Boston University. He joined the New England Conference of the Methodist Episcopal Church in 1870, and has since preached in that and the New Hampshire Conference. He has published several volumes relating to Sunday Schools, and designed to serve as helps and illustrations in Sunday School work, the most important of which are, "Through the Eye to the Heart," Nelson & Phillips, New York; "Childhood, a Book for Parents, Teachers, Pastors, and all Lovers of Childhood," Lee & Shepard, Boston, Mass.; "Trophies of Song, or Articles and Incidents in regard to Sacred Music," D. Lothrop & Co., Boston, Mass.; "The Ideal Sunday-School," Henry Hoyt, Boston, Mass. "The Bible and the Sunday-School" (outlines of addresses and conversations given at the Sunday School Parliament in Wellesley Island, St. Lawrence River, in 1876, edited by him), Adam Miller & Co., Toronto, Ont. "Historic Hymns."

Mrs. Crafts (Sarah J. Timanus) has also contributed many works and articles to Sunday School literature.

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0745 -- CRAMER, M. J., a member of the Cincinnati Conference, of German parentage, was converted in his youth, pursued his studies, and graduated at the Ohio Wesleyan University. He joined the Cincinnati Conference, and filled a number of important charges. He was appointed consul to Leipzig, in Germany, and has since been minister at Copenhagen, Denmark. He has contributed a number of important articles to the church periodicals, and has, in many incidental ways, served the cause of missions.

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0746 -- CRANE, Rev. Jonathan T., D. D., was born near Elizabeth, N. J., June 18, 1819. An ancestor on his father's side, Stephen Crane, was one of the company who settled at Elizabeth in 1665, thus planting the first English colony in the Province. Dr. Crane's parents were members of the First Presbyterian church of Elizabeth. At the early age of thirteen years he was left an orphan. In the eighteenth year of his age he united with the Methodist Episcopal Church, and in 1843 was graduated at the College of New Jersey, Princeton. the next spring he was licensed as a local preacher, and appointed by the presiding elder to the Parsippany circuit. Received on trial in the New Jersey Conference in 1845, he labored the next three years in Warren County. In the summer of 1849 he was elected principal of the New Jersey Conference Seminary at Pennington, where he remained nine years.

Resigning this position in 1858, he became pastor of Trinity church, Jersey City. His subsequent appointments have been as follows: Haverstraw, Central church, Newark, Morristown, Hackettstown, Newark district, Elizabeth district and Cross Street church, Patterson.

He received the honorary degree of Doctor of Divinity, from Dickinson College, in 1856, and was a member of the General Conferences of 1860, 1864, 1868, and 1872.

Besides a large number of articles in the Methodist Quarterly Review and other periodicals, he has published the following books: 1. "An Essay on Dancing," 1848 2. "The Right Way; or Practical Lectures on the Decalogue," 1853. 3. "Popular Amusements," 1869. 4. "The Arts of Intoxication," 1870. 5. "Holiness the Birthright of all God's Children," 1874 (enlarged edition, 1875). 6. "Methodism and its Methods," 1875.

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0747 -- CRAVEN, Braxton, D. D., LL.D., president of Trinity College, N. C., was born in 1823. He entered the ministry when very young, and when nineteen years old was elected as principal of the Union Institute, located in Randolph County. At that time the institution was but in its infancy, but under his constant and energetic supervision it gradually enlarged and extended in sphere of influence. In 1851 it was taken under the patronage of the North Carolina Conference, and in 1853 a loan having been made from the Literary Board of the State, security could only be given by Mr. Craven, with others associated with him, becoming personally responsible. In 1859 he succeeded in having the institution placed wholly under the control of the Conference, and in name was changed to Trinity College. In 1863 he resigned the presidency, and was stationed for two years at Edenton church in the city of Raleigh, but in 1865 he was re-elected as President, and retains (1877) that position. Under his care 198 students have graduated, who are occupying respectable and some of them very influential positions in society. More than one-fifth of the members of the North Carolina Conference have been educated in whole or in part under his supervision. He is a member of the North Carolina Conference of the M. E. Church South, having united with it in 1857.

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0748 -- CRAWFORD, George W., A. M., was born in Orange Co., Ind., and shortly after his conversion felt it his duty to preach. In 1848 he entered the Indiana Asbury University, where he spent three years. In 1854 he joined the Northwestern Indiana Conference, and after filling for nearly five years important charges he died in Minnesota, August 9, 1859. His dying words were, "Glory! glory to God!"

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0749 -- CRAWFORD, Morris, M. D. C., D.D., is an active member of the New York Conference, and has filled a number of its most important stations. He is now (1877) presiding elder of the New York district. He was a member of the General Conferences of 1856, 1860, 1864, 1872, and 1876, and served on some of the leading committees. He has taken a deep interest in the missionary cause, and has for many years been a member of the Missionary Board. He is also a trustee of the Drew Theological Seminary.

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0750 -- CRAWFORDSVILLE, IND. (pop. 5250), the capital of Montgomery County, on the Louisville, New Albany and Chicago Railway. Crawfordsville appears in the minutes first under the year 1825, when Hakaliah Vrodenburgh was its pastor. It then belonged to the Illinois

Conference. In 1826 the circuit reported 160 members, and received as pastor Henry Buell. It is in the Northwest Indiana Conference. The statistics for 1876 are: members, 437 and Sunday School scholars, 250.

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0751 -- CREAMER, David, has been engaged in mercantile business in Baltimore, Md. He became a member of the Methodist Episcopal Church early in life, and soon acquired a desire to accomplish something in its interest. His attention was directed to the history and literature of the church, and he became engaged in the study of the hymnbook and the works of the authors whose productions are contained in its pages. The result of his labors in this field was a thorough investigation of the hymnology of the church and of the history of the hymns, the fruits of which have been given to the public in the work entitled "Methodist Hymnology," which contains notices of the poetical works of John and Charles Wesley, showing the origin of the hymns in the several Methodist hymn-books, with similar notices of hymns in the Methodist Episcopal hymn-book which are not Wesleyan, and some account of their authors. It has been followed by articles contributed from time to time embodying additional information gathered from later studies.

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0752 -- CREDENTIALS in the ministry are the evidences of authority, having been given by some church for the exercise of ministerial functions. The M. E. Church is careful to duly authorize all persons who exercise their gifts publicly.

It is the custom in the British Wesleyan Conference when a minister is received on trial to give him a copy of the minutes of the Conference in which is inscribed, "To A. B. You think it your duty to call sinners to repentance; make full proof hereof, and we shall rejoice to receive you as a fellow-laborer." Having spent four years on trial, and having been recommended by the assistant, he is received into full connection, and a copy of the Bible and minutes is given him, inscribed, "As long as you freely consent to and earnestly endeavor to walk by these rules we shall rejoice to acknowledge you as a fellow-laborer." And the Conference also requires that none in any of the societies should exhort without a note of permission from the assistant, which should be renewed yearly.

In the American Conference, in 1780, it was enjoined that all the traveling preachers should take a license from every Conference. This license was to be signed by Bishop Asbury. At the same Conference it was also directed that the local preachers and exhorters should not presume to speak in public without taking a note every quarter (if required), and should be examined by the assistant with respect to their life, qualifications, and reception. At the General Conference of 1784 it was required that a local preacher must have a note of permission from the assistant before he should exercise his gifts in public. At the General Conference of 1782, in order to guard against irregularity, it was enacted that there should be written at the bottom of every certificate this statement, "The authority this conveys is limited to next Conference." In 1787 it was determined that when a minister is on trial in the Annual Conference his authority to preach is indicated by his continuance on trial, and is equivalent to the renewal of his license to preach. This has remained the custom of the church. At the ordination of a preacher as deacon or elder a parchment is given

him, signed by the bishop, ordaining him, which is considered in the strict sense his credentials as a minister of the gospel. The annual passage of his character at Conference is considered an annual authorization to preach. When any such preacher is expelled from the church, or is otherwise deprived of ministerial authority, he is required to return his parchments or credentials to the Annual Conference of which he was a member, and such papers are to be filed with the papers of the Conference. If at any future time, however, he should give satisfactory evidence to the said Conference of his amendment, and shall procure a certificate of the Quarterly Conference, circuit, or station where he resides, or of an Annual Conference, who may have admitted him on trial, recommending him to that Annual Conference, of which he was a member formerly, for the restoration of his credentials, the said Conference may restore them." And when a local elder or deacon is expelled, or otherwise deprived of ministerial authority, he is required to surrender his parchments, "to be filed with the papers of the Annual Conference within the limits of which the expulsion took place; and should he at any future time produce to the Annual Conference a certificate of his restoration signed by the president and countersigned by the secretary of the Quarterly or District Conference, his credentials may be restored to him."

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0753 -- CREEK INDIANS, formerly called Muskogees, inhabited the state of Georgia and part of Alabama. They were a brave and warlike tribe, and in the War of the Revolution adhered to the British. There were frequent contests between them and the white population until they were terribly punished by General Jackson, when they surrendered a large part of their territory. After having ceded portions of their lands in various territories they ultimately, in 1832, yielded all their lands east of Mississippi and received in exchange lands west of Arkansas, occupying the country north of the Choctaws and Chickasaws. They have advanced its civilization, but have decreased in population. Various denominations have established missions; among these the Baptists have been very successful. The Methodists have, also, a number of charges, and their membership of about 1000 is embraced within the bounds of The Indian Mission Conference of the M. E. Church South.

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0754 -- CREIGHTON, James, was a presbyter in the Church of England, who assisted John Wesley in the ordination of Dr. Coke. He began to preach in the Church of England in 1776, and entered the Methodist itinerancy in 1783, the year before the ordination of Coke. He died in 1819. He was a thorough scholar and a prolific writer. The most important of his works were "A Dictionary of Scripture Proper Names," and an edition in four volumes 8v0 of Shuckford's "History of the World Sacred and Profane."

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0755 -- CREVER, Benjamin Heck, D. D., of Central Pennsylvania Conference, was born in Carlisle, Pa., March 16, 1817. He was early the subject of religious impressions, and in 1835, during his course of study in Dickinson College he was converted, and the following spring united with the church. He entered the Baltimore Conference on trial in 1840, and in 1842 was appointed as one of the preachers to the city station. After having spent a year or two in Virginia, and having preached at Lewisburg, his health declining, he engaged, in 1846, as a teacher in Milton. His

attention was turned to educational interests, and finding a valuable property in Williamsport, he took an active part in securing its transfer to the Baltimore Conference, and the appointment of Rev. Thomas, now Bishop, Bowman to its presidency. In 1850, thinking his health sufficiently restored, he returned to the regular pastorate, and was stationed at Warrior Mark, Jersey Shore, and Lewiston. He was removed to Baltimore, where he spent four years, and at the division of the Baltimore Conference in 1856, he became a member of the East Baltimore Conference. Having filled an appointment in Cumberland, he was, in 1861, stationed in Frederick City. On the occurrence of the war an intense excitement occurred in that place, and he exerted himself in favor of the Union, and was appointed a chaplain in the hospital department, in which he remained until the close of the war. Returning to the pastorate he was sent to Winchester, Va. There on his first Sabbath his right to the pulpit was contested by a minister from the Church South. This gave rise to difficulties, and litigation followed, resulting in confirming the title to the M. E. Church. The following spring he requested to be removed to other work, and was appointed to the charge of the Carlisle district, and was also elected delegate to the General Conference. He was a member of the committee on boundaries when the Central Pennsylvania Conference was formed, of which he became a member. In 1871, at the close of his labors on the district, he was appointed to Bloomsburg, and feeling that his strength was scarcely equal to the work of the pastorate, he removed, in 1872, to Minnesota, and aided in planting a colony in that locality, where he was enabled to secure the erection of a good church, besides assisting various church enterprises. After spending three years in the West, and realizing a great improvement in his health, he returned to his former Conference, where he is now (1877) engaged in the pastorate. He was from an early period an earnest advocate in the cause of temperance.

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0756 -- CREWS, Hooper, D.D., a member of the Rock River Conference, was born in Bemer Co., Ky., in 1807, and died in Oregon, Ill., Dec. 2, 1880. At the age of twenty he was licensed to preach, and was received into the Kentucky Conference of the Methodist Episcopal Church in 1829. He was invited in 1834 by Bishop Roberts to go to Galena, Ill., then a distant mission. The next morning he commenced on horseback a journey of 500 miles to reach his field of labor. From 1836 to 1840 he was presiding elder in Danville district. In 1840 the Rock River Conference was formed, and he was sent to Chicago, then but a small place. Subsequently he was presiding elder of the Chicago district, and served three ministerial terms in the city. In 1862, while in charge of the Joliet station, he was elected chaplain of the One Hundredth Regiment, and served in that capacity until 1863, when he resigned on account of failing health. In 1865 he was for the third time appointed presiding elder of the Chicago district. He was a member of four General Conferences, and was an active friend of the benevolent and educational enterprises of the Church. He was also instrumental in many revivals, and was the honored instrument in bringing many to Christ. His religious experience was rich and deep. He was remarkably gentle and simple in his social intercourse, and everywhere endeared himself to the community. His sermons were plain, instructive, and spiritual. His memory is embalmed in the hearts of hundreds of converts.

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0757 -- CROGGON, Rev. W. D., was appointed to a Circuit in England in 1817, but subsequently labored successfully in France and Greece; was Superintendent of Schools in Ireland fourteen years; died in 1854, aged sixty-three.

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0758 -- CROOK, Robert, LL.D., was educated in Trinity College, Dublin, where he graduated with high honors. He entered the Irish Conference in 1852, and after spending a few years in the itinerancy, was appointed principal of the Connectional School, Dublin. When the Methodist College, Belfast, was completed, he was transferred to it, and accomplished much for its success. In 1873 his failing health led him to seek a home in the United States. He joined the New York East Conference; was pastor of Sixty-Second Street church for three years, and is, at present, in charge of Alanson Street charge.

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0759 -- CROOK, William, D.D., is a member of the Irish Conference, and editor of the Irish Evangelist. He has published several works of interest notably "Ireland and American Methodism," and "Memorials of Rev. Wm. Crook," his honored father, and who, at his death, was known as the father of the Irish Conference. Dr. Crook entered the ministry in 1848. He is one of the leaders in the councils of Irish Methodism, a racy writer on current topics, and a vigorous preacher of the gospel. At present he is stationed in Kingstown, Dublin.

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0760 -- CROOKS, Adam, was born May 3, 1824, at Leesville, O. His conversion occurred in his fourteenth year. When sixteen years old he sought the blessing of entire sanctification, and realized the joy of complete salvation. He was then a member of the Methodist Protestant Church. The association of that church with slavery led him to unite with the Wesleyan Church, which was organized at Leesville, O., July 25, 1843, of which he was made a classleader. Exhorter's license was given him in 1844, and in 1845 he joined the Allegheny Wesleyan Annual Conference, and became pastor of a feeble colored church in Erie, Pa. In 1847 forty antislavery Methodist citizens of North Carolina, who would not recognize the "Church South," met in convention in Guilford County, adopted the Wesleyan Discipline, and asked to be supplied from his Conference. It was then a peril of life to any "abolition preacher" to labor in North Carolina. He preached there, however, four years, giving faithful yet kind testimony against slavery, as well as all other sins.

The public prejudice against "abolitionists and Free-Soilers" developed a storm of opposition. Warnings, threats, public denunciation, and formal indictment before the Superior Court of Forsyth County followed. The "misdemeanor" charged was, "Circulating the 'Ten Commandments' with intention to excite insurrection," etc. This was a tract showing that slavery violated all the commandments. He was not convicted.

A formal demand by citizens of Montgomery and adjoining counties was made in writing that he should leave the State by Feb. 1, 1850. This he refused to do. Subsequently, with fearful oaths and imprecations, five men conspired to kill him on the road, but allowed him to pass

unmolested. A few months later nearly two hundred men, ten of whom were magistrates, entered the Lovejoy chapel during public worship, headed by a "justice of the peace." Four men dragged him from the pulpit, conveyed him to Troy, and imprisoned him by order of the sheriff, who released him after enforcing an agreement to leave Montgomery County. Adjacent counties were equally indignant, and organized armed bands to seize, lynch, and kill Mr. Crooks. This provoked an opposite feeling, and hundreds armed to defend him. A Quarterly Meeting at Union, Guilford Co., was to be the occasion of a collision. Thousands were purposing to be on hand. Blood was sure to flow on both sides. So judged eminent men who were Mr. Crooks' friends. He therefore declined to attend the meeting, and left for the seat of the Allegheny Conference. His Southern work was ended.

From 1851, for thirteen years, Mr. Crooks was occupied with the pastoral work in Ohio. He was elected to the honorary degree of A. M., in 1863, by Adrian College. In 1864 he was chosen editor of the American Wesleyan, the organ of the Wesleyan Connection. This position, associating therewith the office of book agent, he occupied to the close of his life, at Syracuse, N. Y., Dec. 15, 1874. He was faithful to his convictions of duty, successful in the ministry of the Word, a champion of the true Wesleyan principles of a hundred years ago. Devout ministers of various denominations followed him to the grave, whose public testimony was that he was possessed of such "eminent Christian zeal courage, untiring energy, and quick fraternal sympathy as endeared him to them, and gave him a high place in their respect."

The Opinion of the entire Wesleyan body was well expressed by Dr. Lore in The Northern Christian Advocate, who said, "When Dr. Prindle and many other leading men judged it better to abandon their organization and return to the M. E. Church, Brother Crooks throw himself into the breach. If there had been no Adam Crooks at that crisis there would have been no American Wesleyan Church now."

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0761 -- CROOKS, George R., was born in Philadelphia, Pa., in 1822, entered Dickinson College in 1835, and graduated in 1840, spending one of the intermediate years in Illinois. In 1841 he began the itinerant life in that State, traveling the Canton circuit, which then comprised parts of Fulton, Knox, and Peoria Counties, with Rev. Richard Haney. In the fall of that year he was recalled to Dickinson College, where seven years were spent as tutor, principal of the grammar School, and adjunct professor of Latin and Greek. In 1843 he was admitted to the Philadelphia Conference, and in 1848-49 traveled Dauphin circuit; in 1850 was appointed to Pottstown circuit; 1851-52 to Trinity church, Philadelphia; in 1853 -54 to St. John's, Philadelphia; in 1855-56 to St. Paul's, Wilmington, Del.; and in 1857 was transferred to the New York East Conference. In this Conference he has served as pastor of the Seventeenth Street church, New York, two terms, Summerfield, Brooklyn, and the M. E. church of Flushing, L. I. In 1876 he was transferred to the New York Conference.

In 1846, Dr. Crooks was associated with the late Dr. McClintock in the preparation and publication of a series of Greek and Latin elementary books for schools, which have been widely circulated. In 1852 he published an edition of Bishop Butler's Analogy, completing an unfinished analysis of that work left by the late Dr. Emory.

In 1857, in connection with Professor A. J. Schem, he prepared and published a Latin-English School Lexicon. In 1860 he became editor of The Methodist, a position which he held for fifteen years. This paper under his direction was largely instrumental in carrying lay delegation, after a persistent advocacy of eleven years. In 1856 he published the "Life and Letters of Rev. John McClintock, D.D." he is now engaged in association with Dr. J. F. Hurst in editing and preparing a series of theological works. In 1880 he was elected as Professor in Drew Theological Seminary.

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0762 -- CROWELL, Loranus, a member of the New England Conference, was born in Ware, Mass., Oct. 28, 1815, and was the son of Rev. Joshua Crowell. While pursuing his studies at the Wesleyan Academy at Wilbraham, he was converted at the age of fourteen years. He graduated from the Wesleyan University in 1840. For four years he was principal of the Springhill Boarding-School, at Sandwich, Mass., and in 1844 he was received into the New England Conference. He has occupied a number of important stations in Lynn, Worcester, and Boston. He has also been presiding elder on the Lynn, Boston, and Worcester districts. He was a delegate to the General Conference of 1856; and from 1856 to 1860 was a member of the general missionary committee. For some twelve years he has been trustee of the Wesleyan Academy at Wilbraham.

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0763 -- CROWELL, Stephen, one of the board of managers of the Missionary Society of the Methodist Episcopal Church, is president of the Phoenix Insurance Co. of Brooklyn, N. Y., and is a leading member of the Summerfield church in that city, and a liberal contributor to the enterprises of the church.

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0764 -- CROWTHER, Jonathan, an English Methodist minister, was born in Cornwall, England, July 31, 1794. He was educated at the Kingswood School, and became an itinerant preacher in 1814, and headmaster of Kingswood School in 1823, and afterwards of Woodhouse Grove. After serving several churches he was, in 1837, appointed to superintend the Wesleyan missions in India, where he was eminently successful in establishing the missions, especially in Madras. In 1843 he returned to England, and in 1849 was appointed classical instructor at the Theological School at Didsbury, where he remained until his death, Jan. 11, 1856.

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0765 -- CROWTHER, Jonathan, a Wesleyan minister, entered the Conference in 1784 and died in 1824. He published "A Portraiture of Wesleyan Methodism," "Life of Dr. Coke," and a number of sermons and small volumes.

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0766 -- CRYSTAL SPRINGS CAMPING-GROUND is located on the Dowagiac Creek, about eight miles from the city of Niles, Mich. It contains thirty-five acres of ground, and is held in fee simple by the trustees of the Niles district of the M. E. Church. The soil is a sandy gravel, beautifully undulating, shaded with oak trees, hickory trees, and maple trees. The springs are of great volume, and the water is remarkably pure. The state fish-hatchery is located on these grounds, and uses a part of the water of the springs, which adds to the general interest. Camp-meetings have occupied it for several years, and have been largely patronized by the citizens generally.

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0767 -- CUBITT, Rev. George, was five years a missionary in Newfoundland. In 1836 he was appointed connectional editor, which office he continued to hold till the close of his life, in 1850.

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0768 -- CUMBACK, Will, was born in Franklin Co., Ind., March 24, 1828. He was early converted, and was an active worker in behalf of church interests. He was elected to Congress in 1854, to represent the Greensburg district, though only twenty-six years of age, being one of the youngest men ever elected to that body. In 1868 he was elected lieutenant-governor of Indiana. During the war he was a paymaster in the army, and handled sixty-two millions of dollars. For years he was revenue collector of the fourth district of Indiana. He was educated at Oxford College, became a lawyer, and rose to distinction. He has been active in all departments of church service, and has held many official positions. He has also devoted much time in promoting the educational interests of Methodists in Indiana, and is a popular lecturer. He filled the position of lay delegate for the Southeastern Indiana Conference to the General Conference of 1876.

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0769 -- CUMBERLAND, MD. (pop. 10,666), the capital of Allegheny County, on the Potomac River, and on the Baltimore and Ohio Railroad. This city is located near the commencement of the Cumberland coal regions, which extend west to the Ohio River. It was very early visited by Methodist itinerants. It is first mentioned by name as a circuit in 1783, when John Cooper was appointed as preacher. It was then occasionally called Old Town, and at that Conference reported 50 members. The circuit being in Allegheny County, its name was changed from Cumberland to Allegheny at the Conference of 1783. The deed of the lot on which the first church was built bears the date of 1799; the church is supposed to have been built in 1800. In 1816 this church, which stood on Smallwood Street, was abandoned, and a new one built on Center Street. In 1829 Cumberland was made a station, and in 1837 the church was enlarged by the addition of fifteen feet to the rear, and raised to a full two-story building. This house was used until 1848, when it was replaced by a new one, the cornerstone of which was laid by Bishop Hamline. In 1871 the old church was torn down and the present one begun. In 1872 the lecture room was dedicated and occupied. In 1875 the house was finished. Previous to 1849 the colored members worshipped with the white, but in that year they organized a separate society, and in 1851 or 1852 built a church of their own, which they enlarged and remodeled in 1870. For a

number of years after the organization of this society two preachers were sent to Cumberland, who alternated in the services of the white and colored members. In 1870, Kingsley chapel, in South Cumberland, was built. It has done and is doing excellent service to the railway and canal-boat men, who live in large numbers in that neighborhood. In 1876 a neat brick parsonage was built by the society. Trinity M. E. Church South was organized in 1868, and in 1869 built a house of worship on South Center Street, but in 1876 its society becoming embarrassed and discouraged, disbanded. A Methodist Protestant society was formed in 1836, and built its first church on Bedford Street. In 1849 this church was replaced by a new one. An African M. E. society was also organized, and has a church on Frederick Street. It is in the Baltimore Conference.

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0770 -- CUMMINGS, Joseph, D. D., LL.D., ex-president of the Wesleyan University, was born in Falmouth Mo., March 3, 1817, was graduated from the Wesleyan University in 1840, and in the same year was appointed teacher of Natural Science and Mathematics in Amenia Seminary. In 1843 he was elected principal of that institution. He joined the New England Conference of the Methodist Episcopal Church in 1846, and was employed in pastoral duties till 1853, when he was appointed Professor of Theology in the Methodist General Biblical Institute, Concord, N. H. In 1854 he was elected president of Genesee College, and in 1857 president of the Wesleyan University. He resigned the presidency in 1874, but remains (1877) Professor of Moral Philosophy. He has edited an edition of Butler's Analogy, and has published several sermons and tracts. He was a member of the General Conference of 1876.

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0771 -- CUNNINGHAM, Edwin W., a resident of Emporia, Kan., and lawyer by profession. He represented in the General Conference of 1876, as lay delegate, the South Kansas Conference.

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0772 -- CUNNINGHAM, James, D.D., was born in Philadelphia, Nov. 30, 1811; was converted, and united with the church in 1829. He was licensed to preach in 1833, and admitted on trial in the Philadelphia Conference of the M. E. Church in 1834. Since that time he has been continuously actively engaged in the ministry, filling important appointments in New Jersey, Pennsylvania, Maryland, and Delaware. In 1854 he was corresponding secretary of the Philadelphia Conference Tract Society. The four following years he was presiding elder on Reading district, and from 1865 was four years on Wilmington district. He was a delegate to the General Conference in 1852, 1856, 1864, and 1868. He is at present (1877) stationed at St. George's, Philadelphia, and is a member of the Board of Church Extension.

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0773 -- CURRIE, Duncan Dunbar, of the Canadian Methodist Church, was born in Fredericton, New Brunswick; was converted in 1847, and entered the ministry in Eastern British America in 1853. He has occupied some of the most important charges in his Conference, and has

been engaged in extensive revivals. He was four years secretary of the Conference of Eastern British America, and is (1876) secretary of the Conference of New Brunswick and Prince Edward Island. He has published a catechism on baptism, which has passed through several editions.

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0774 -- CURRY, Daniel, D.D., editor of the National Repository, was born near Peekskill, N. Y., Nov. 26, 1809. He was graduated from the Wesleyan University in 1837, and became principal of the Troy Conference Academy, West Poughkeepsie, N. Y., in the same year. In 1839 he became a professor in the Georgia Female College, at Macon, Ga. He entered the Georgia Conference of the Methodist Episcopal Church in 1841, and filled pastoral charges at Athens, Savannah, and Columbus. In 1844 he was transferred to the New York Conference. He continued engaged in pastoral work till 1854, when he was chosen president of the Indiana Asbury University, at Greencastle, Ind. After three years he returned to New York, and entered the New York East Conference. In 1864 he was elected by the General Conference of the Methodist Episcopal Church editor of The Christian Advocate, at New York. He was re-elected to that position in 1868 and 1872. In 1876, the General Conference having ordered a committee to consider the propriety of making some change in the Ladies' Repository, to make it a magazine of wider interest and more extended usefulness he was elected as editor. Dr. Curry has written much for the periodicals of the church, in addition to the articles which he has given in the course of his regular editorial work. He has published a "Life of Wyckliff," "The Metropolitan City of America," and a "Life of Bishop Davis W. Clark," and has edited the writings of the late. Rev. James Floy, and an edition of Southey's " Life of Wesley."

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0775 -- CURRY, Hiram M., a minister in the M. E. Church, was born in Adams Co., Ohio. April 7, 1818, and died in Fletcher, Miami Co., March 3, 1874. Converted in his youth, he was admitted on trial in the Ohio Conference in 1848. Besides other appointments, he served as presiding elder of Green River, Covington, and Mobile districts. He was a delegate to the General Conference in 1860. In 1863 he was transferred from the Kentucky to the Cincinnati Conference. While in Kentucky he suffered great persecution, because of his antislavery and Union sentiments. "Few men of his time did more hard work."

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0776 -- CURTIS, Edward C., a delegate from the Central New York Conference to the General Conference of the Methodist Episcopal Church in 1872, was born about 1831, was converted at Charleston, S.C., in 1848, and joined the Oneida Conference in 1854. In 1870 he was appointed agent of the Syracuse University to obtain funds for its endowment.

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0777 -- CUSWORTH, Rev. Joseph. For twenty-seven years he was one of the treasurers of the House Mission and Contingent Fund. During his governorship of old Kingswood School he

succeeded in having the noble building at Lansdowne (New Kingswood) erected, and the school for ministers' sons removed to that place. He died March, 1857, in the seventy-first year of his age.

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0778 -- CUTHBERTSON, John, an eminent member of the United Methodist Free Churches, England. He is a classleader in the London seventh circuit, and resides in Chelsea. He is known, however, throughout the connection, having been for many years one of its most influential laymen. He was elected a member of the connectional committee in 1858 and at every successive assembly the same honor has been conferred on him. He has been a member of the Book Room committee since its formation, and treasurer of the Book Room Fund for fifteen years. Mr. Cuthbertson was brought up a Wesleyan, and continued in fellowship until the memorable disruption. He was an elder brother of Mr. Thomas Cuthbertson.

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0779 -- CUTHBERTSON, Thomas, a leading layman of the United Methodist Free Churches, England, was born in London in 1814. In early life he became identified with the Wesleyan body, and was soon engaged in the zealous proclamation of the gospel. As a local preacher he labored with great acceptance. When Revs. Jas. Everett, Samuel Dunn, and William Griffith were expelled the Conference in 1849, Mr. Cuthbertson entered into the Wesleyan Reform movement. In the union of the Wesleyan Reformers and Wesleyan Methodist Association, resulting in the formation of the United Methodist Free Churches, he fervently rejoiced, and his time, talents, and prayers were all bestowed freely on the new denomination. His business engagements made him be "in journeyings oft," and more than one feeble station had cause to hail his periodical appearances. He enjoyed in a large measure the esteem and confidence of his brethren, and he was often placed in positions of honor. He was a member of the Book Room committee from its establishment, and with almost as great regularity was he elected from year to year on the foreign missionary committee. He was an active member of the Wesleyan Local Preachers' Mutual Aid Association, and was elected president in 1869. His end was sudden. When journeying from Newcastle-on-Tyne to Alnwick, on Tuesday, Oct. 26, 1875, he arrived at Bilston Junction between 6 and 7 o'clock in the evening. When the train stopped, Mr. Cuthbertson rose from his seat, but fell back and expired. "He was not, for God took him." The respect in which he was held led to a movement for the perpetuation of his memory. A sum of money was contributed by which an elegant mural tablet has been erected in Pimlico chapel, where he went to worship, and an amount invested by which a 10-pounds prize, to be called the Cuthbertson Prize, will be given annually to the most proficient student in the Theological Institute, and another prize to the probationer on a foreign station who is most successful in written examinations. Mr. Cuthbertson was a man of rare moral excellence, and striking testimonies were publicly borne to his remarkable worth. He was the friend of the young and a supporter of Sunday Schools, and manifested a deep interest in foreign as well as home missions. The inscription on the tablet erected to his memory is, "He was a good man and just; strong in the love of truth, full of winning kindness and charity. With singular wisdom and untiring zeal he labored in God's cause. He was a local preacher forty-two years, and in manifold ways rendered eminent service to the United Methodist Free Churches."

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0780 -- CUYKENDALL, E. N., was born in 1826, and died Sept. 4, 1857. In 1848 he entered the Oneida Conference, and shortly after professed to receive the blessing of perfect love. On every charge that he served he was permitted to witness a number of conversions. During his sickness he was joyful and triumphant, and his last faint whisper was, "Bless the Lord!"

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THE END