

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

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

\* \* \* \* \*

## **CYCLOPEDIA OF METHODISM -- LETTER-D (0781--0917)**

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

Fifth Revised Edition  
Philadelphia: Louis H. Everts 1882  
Printed Book Copyright, 1876 By Everts & Steward

\* \* \* \* \*

Digital Edition 1995  
By Holiness Data Ministry

\* \* \* \* \*

## **CONTENTS**

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

\* \* \*

0781 -- Dahomey  
0782 -- Dailey, David  
0783 -- Daily, W. K.  
0784 -- Dakota Territory  
0785 -- Dale, Marcus  
0786 -- Dalles  
0787 -- Dallinger, W. H.

0788 -- Dalton Female College  
0789 -- Danbury, Conn.  
0790 -- Danforth, Calvin  
0791 -- Daniel, William  
0792 -- Dannelly, James  
0793 -- Dansville, N. Y.  
0794 -- Danville, Pa.  
0795 -- Danville, Ill.  
0796 -- Danville, Va.  
0797 -- Darke, Enoch  
0798 -- Dashiell, R. L.  
0799 -- Daugherty, Myron A.  
0800 -- Davenport, Colonel William  
0801 -- Davenport Female College  
0802 -- Davenport, Iowa  
0803 -- Davidson, William A.  
0804 -- Davies, R. N.  
0805 -- Davis, Charles A.  
0806 -- Davis, Henry T.  
0807 -- Davis, John  
0808 -- Davis, Nathan Smith  
0809 -- Davis, Werter Renick  
0810 -- Davisson, Robert G.  
0811 -- Dawson, William  
0812 -- Dayton, Ohio  
0813 -- Deacon  
0814 -- Dean, James Alexander  
0815 -- Dean, Sidney  
0816 -- Decatur, Ill.  
0817 -- Decker, G. G.  
0818 -- Decrees Of God, The  
0819 -- Dedication  
0820 -- Deed Of Declaration (English Wesleyan)  
0821 -- Deeds  
0822 -- Deems, Charles F.  
0823 -- Deering, Williams  
0824 -- Defense Of The Fathers  
0825 -- De Frees, Joseph H.  
0826 -- De La Matyr, Gilbert  
0827 -- Delaware  
0828 -- Delaware Conference, M. E. Church  
0829 -- Delaware, O.  
0830 -- Delegate  
0831 -- Delegates, Fraternal  
0832 -- De Motte Harvey C.  
0833 -- Dempsey, David

0834 -- Dempster, John  
0835 -- Denison, J.  
0836 -- Denmark, Missions In  
0837 -- Dennis, H. W.  
0838 -- Dennis, John  
0839 -- Denver, Colorado  
0840 -- Denver Conference, M. E. Church South  
0841 -- De Pauw, Washington C.  
0842 -- De Pauw College For Young Ladies  
0843 -- Depositories  
0844 -- Depravity  
0845 -- De Puy, W. H.  
0846 -- Des Moines Conference, M. E. Church  
0847 -- Des Moines, Iowa  
0848 -- Detroit, Mich.  
0849 -- Detroit Conference, M. E. Church  
0850 -- Dewart, Edward Hartley  
0851 -- Dibrell, Anthony  
0852 -- Dickenson, Rev. Peard  
0853 -- Dickhaut, Henry C.  
0854 -- Dickins, John  
0855 -- Dickinson College  
0856 -- Diefendorf, Benjamin J.  
0857 -- Dillingham, Paul  
0858 -- Dillon, Isaac  
0859 -- Dimmitt, J. P.  
0860 -- Dinger, F. W.  
0861 -- Dinsmore, C. M.  
0862 -- Diocesan, Episcopacy  
0863 -- Discipline Of The Methodist Episcopal Church, The  
0864 -- Dissenters  
0865 -- Disosway, Gabriel P.  
0866 -- District Of Columbia  
0867 -- District Conferences In The M. E. Church  
0868 -- District Meetings (English Wesleyan)  
0869 -- District Meetings  
0870 -- Divinity Of Christ, The  
0871 -- Dix, D. H. K.  
0872 -- Dixon, Rev. James  
0873 -- Dixon Ill.  
0874 -- Doane, Nehemiah  
0875 -- Dobbins, J. B.  
0876 -- Doctrines  
0877 -- Doering, C. H.  
0878 -- Doggett, David Seth  
0879 -- Dollner, Harold

0880 -- Donelson, P. S.  
 0881 -- Dorsey, Dennis B.  
 0882 -- Doub, Peter  
 0883 -- Dougharty, George  
 0884 -- Doughty, Samuel  
 0885 -- Douglass, George  
 0886 -- Douglass, Thomas Logan  
 0887 -- Dover, N. H.  
 0888 -- Dow, John G.  
 0889 -- Dow, Lorenzo  
 0890 -- Downey, Charles Gibbs  
 0891 -- Downey, A. C.  
 0892 -- Downey, Robert J.  
 0893 -- Downs, John  
 0894 -- Doxology  
 0895 -- Drake, Benjamin M.  
 0896 -- Draper, Rev. D. J.  
 0897 -- Dravo, Rev. John F.  
 0898 -- Dress  
 0899 -- Drew, Daniel  
 0900 -- Drew, Samuel  
 0901 -- Drew Seminary And Female College  
 0902 -- Drew Theological Seminary, The  
 0903 -- Drinkhouse, Edward J.  
 0904 -- Drinkle, H. O.  
 0905 -- Drummond, James  
 0906 -- Dublin  
 0907 -- Dubuque, Iowa  
 0908 -- Duluth, Minn.  
 0909 -- Duncan, James A.  
 0910 -- Dunkirk, N. Y.  
 0911 -- Dunmore, Pa.  
 0912 -- Dunn, Charles B.  
 0913 -- Dunn, L. R.  
 0914 -- Dunn, Thomas  
 0915 -- Dunwody, Samuel  
 0916 -- Durbin, John Price  
 0917 -- Dustin, Mighil

\* \* \* \* \*

0781 -- DAHOMEY (pop. 180,000) is a kingdom of Africa, on the Slave Coast, between Ashantee on the west and Yarriba Benin on the east. The coast is known by the name of Guinea, It is about 180 miles long by 200 in width. It formerly carried on a large traffic in slaves, and the people are remarkable for their ferocious habits, They have a standing army of about 6000 female warriors. Wesleyan missionaries have visited them, and have organized a number of societies, and

have thus aided in partially suppressing if not entirely destroying the slave-trade. They are under the protection of the British government.

\* \* \* \* \*

0782 -- DAILEY, DAVID, was born in Gloucester, N. J., March 1, 1792; was converted in 1805, and was received into the Philadelphia Conference in 1812. He filled appointments of great prominence both as a preacher and a presiding elder, and was a member of the General Conference of 1836. His last effective appointment was in Snow Hill district. In 1855 he requested a superannuated relation. As a theologian he had few superiors "while his meek and quiet spirit, his clear perception of right, and the holiness of his life invested him with acknowledged power." he exercised a laborious and useful ministry for a period of more than forty years, and among his last words were, I am inexpressibly happy." He died May 4, 1856.

\* \* \* \* \*

0783 -- DAILY, W. K., D.D., LL.D., was born in Coshocton, O., in 1812; removing to Indiana, he was educated at Brookville, and began teaching at the age of fifteen. He united with the church very early in life; began public exhortation at the age of sixteen, and was called the boy preacher." In 1831 he was admitted into the Indiana Conference. He was in youth a diligent student, rising very early, and also studying on horseback as he traveled to his appointments. In 1836, stationed in Bloomington, he pursued his studies and graduated at the Indiana State University. In 1838 he was transferred and stationed in St. Louis, and was soon after elected a professor in St. Charles College. Returning to Indiana in 1840, he resumed his ministry, and in 1844-45 was elected chaplain to Congress. He was subsequently agent for the Indiana Asbury University, and presiding elder of the Bloomington and Madison districts. In 1853 he was elected president of the Indiana State University, where he served six years. In 1862 he was appointed hospital chaplain at St. Louis by President Lincoln, and at the close of the war received an appointment in the mail service, which led him to reside in New Orleans. In 1869 he was admitted into the Louisiana Conference, and served as presiding elder on the Baton Rouge, Upper, and North New Orleans districts. He died in January, 1877. He was a member of the General Conference in 1852, and was elected reserve delegate in 1872. He published a volume of sermons.

\* \* \* \* \*

0784 -- DAKOTA TERRITORY (pop. in 1880, 135,180; Indians, about 26,000) is part of the Louisiana Territory acquired in 1803. It was organized as a distinct Territory in 1861. Since that period the Territories of Idaho, Montana, and Wyoming have been set off from it. It now embraces about 150,932 square miles, and extends from the northern boundary of Nebraska to the British possessions, lying west of Iowa and Minnesota. The white population is chiefly confined to the small portion of territory lying between the State of Iowa and the Missouri River, and to a few settlements along the North Pacific Railroad. It contains large Indian reservations, and its settlement has been much retarded by the hostility of savage tribes. The discovery of gold in the Black Hills has increased the tide of immigration, and has also led to disastrous conflicts. Methodism was introduced into Dakota from the northwestern part of Iowa, and its earliest settlements were in connection with the Sioux City district. It is first named in 1860, George

Clifford being presiding elder, and S. W. Ingham being appointed to Dakota mission. In 1861 it reported 20 members and 35 Sunday School scholars. The entire Territory is embraced in the Northwest Iowa Conference, and all its appointments are included in the Sioux City district. At one time when it was supposed a heavy population would settle along the North Pacific Road a North Dakota district was constituted, but when that work was suspended and financial depression occurred a separate district was deemed unnecessary. There are now (1876) reported in the entire Territory 15 preachers, 625 members, 660 Sunday School scholars, 9 churches, and 4 parsonages. At Yankton, the capital of the State, there are 65 members, 138 Sunday School scholars.

\* \* \* \* \*

0785 -- DALE, MARCUS, a minister of the Louisiana Conference M. E. Church; born at Gallipolis, O., 1834 converted in 1851; educated at Oberlin, O. ordained 1861. He served in the Union army two and a half years. At present (1877) pastor of Union chapel, M. E. Church, New Orleans.

\* \* \* \* \*

0786 -- DALLEs, a name which was given by Canadian French voyageurs to deep chasms in rocks which form a narrow passage for rivers, It is especially applied to the long narrows of the Columbia River, which lie 43 miles above the Cascades, where the river is compressed between walls of basaltic rocks. At this place a mission was established by the Methodist missionaries who visited Oregon in 1835. When the Indian war broke out the missionaries were warned away by the government, and their land selected for the site of the mission, and which they had partially improved, was taken partly for a fort and partly occupied by other settlers. This gave rise to a tedious litigation, which was finally decided in favor of the Missionary Society.

\* \* \* \* \*

0787 -- DALLINGER, W. H., F.R.M.S., was trained in Calvinistic doctrines of a high type; at the age of sixteen he studied the Scriptures alone, to see whether the views of God presented by them were coincident with what he had been taught. The result was an entirely opposite conclusion. He became a Methodist, and entered the ministry in 1861. From an early age he was an ardent lover of nature and of scientific research, his leaning being towards biology. He also worked assiduously at experimental chemistry, organic and inorganic, electricity, light, heat, physiology, and the phenomena of life generally. All this has enabled him calmly, without impulse or haste, to consider the nature, foundations, and issues of the newer lines of philosophical thought. By a series of patient investigations, extending over years, he has proven most conclusively that "putrescent organisms," or "monads," multiply by exquisitely minute spores or eggs, and that there is no spontaneous generation. The value of Mr. Dallinger's researches has been recognized by leading men of science in England, Germany, and America.

In 1871 he was made a "Fellow of the Royal Microscopical Society," of which learned body he is this year (1877) elected vice-president. His ministerial work is thoroughly done, and is crowned with the divine blessing. Full acquaintance with the subject enables him to grapple with the difficulties of thought and belief as they present themselves to cultivated hearers and readers.

He has in this way been made very useful. he has traveled three years in three of the Liverpool circuits, and is under engagement to the fourth. He furnishes the articles on science in the Wesleyan periodicals, and is a most liberal contributor to the monthly Microscopical Journal. The Royal Society have awarded Mr. Dallinger £100 out of money recently placed at their disposal by the government, to assist those who are engaged in original research; and he has recently popularized the results of his work in a lecture at the Royal Institution of Great Britain.

\* \* \* \* \*

0788 -- DALTON FEMALE COLLEGE is located in Dalton, Ga., in a beautiful valley, 100 miles above Atlanta, and is surrounded with grand natural scenery. The town is noted for the remarkable healthfulness of its climate, purity of water, and the intelligence and morality of its citizens. It was built and donated by the city of Dalton to the M. E. Church South in 1873. Rev, W. A. Rogers, A.M., is president of the institution, and is assisted by two male and two female teachers. The number of pupils annually in attendance is about 100. It is furnished with maps, charts, diagrams, etc., for the purposes of instruction. The college building is of brick, and is well ventilated and completely furnished.

\* \* \* \* \*

0789 -- DANBURY, CONN. (pop. 11,669), the capital of Fairfield County, on the Danbury and Norwalk, and New York, Housatonic and Northern Railways, was settled in 1665, and incorporated in 1696. In 1777 it was attacked and burned by the British. Methodism was introduced here in 1789, by Jesse Lee, it being within the bounds of the Stamford circuit, the first organized by him in the State. The first M. E. church was erected in 1809, the second in 1835, and the third and present one in 1854. There is also a small Methodist Protestant society. They have a church, but no pastor. It is situated in the New York East Conference, and the statistics are as follows: M. E. Church: members, 737; Sunday School scholars, 374; German M. E. Church: members, 20; Sunday School scholars, 40.

\* \* \* \* \*

0790 -- DANFORTH, CALVIN, a member of the Oneida Conference of the M. E. Church, was born at Fort Covington, N. Y., in 1809, and was received on trial in 1830. His health becoming impaired. he visited the South, and accepted a position as teacher in an academy at Warrenton, Ga., and subsequently became Professor of Mathematics in Covington Manual Labor School. He died in May, 1839, in St. Augustine, Fla., where he had gone by medical advice to seek for health. He was a deeply-devoted and earnest minister, and in full sympathy with the educational movements of the church.

\* \* \* \* \*

0791 -- DANIEL, WILLIAM, an attorney of Baltimore, was born in Somerset Co., Md., Jan. 24, 1826; was educated at Dickinson College, and graduated in 1848. He was admitted to practice law in 1851, and removed to Baltimore in 1858, where he has pursued his profession to the present time (1877). He was elected three times to represent his native county in the

legislature, twice to the house of delegates, and once to the senate. After removing to Baltimore, he was elected a member of the constitutional convention in 1863, and took a prominent part in the measures which led to the emancipation of the slaves. He professed conversion, and united with the M. E. Church in the last years of his collegiate life, and has been a large portion of the time an official member of the church. He is a trustee of Mount Vernon M. E. church, a trustee and treasurer of the Educational Fund of the Baltimore Conference, secretary and treasurer of the Maryland Free School and Colvin Institute, a trustee of the Centenary Biblical Institute, a manager of the Baltimore Preachers' Aid Society, and has been for four years president of the Maryland State Temperance Society Alliance.

\* \* \* \* \*

0792 -- DANNELLY, JAMES, a member of the North Carolina Conference of the M. E. Church South, was born in Columbia, Ga., Feb. 4, 1786. At the age of thirty he experienced religion, and two years afterwards was licensed to preach. He traveled extensively throughout South Carolina, and was instrumental in the conversion of vast numbers. He was especially noted for his keen reproof of vice of every form.

\* \* \* \* \*

0793 -- DANSVILLE, N. Y. (pop. 4178), situated in Livingston County, on the Erie and Genesee Valley Railroad. It is one of the oldest towns in Western New York. The town has not of late years increased much in population. Methodism was introduced in 1819 by Rev. Micah Seager, and the services were held in a school-house. It was then included in the Genesee circuit. The first church was built in 1828, when Robert Parker was sent to that charge. In 1829 he reported for the circuit 391 members. It subsequently became a station. A new church was built in 1876-77. It is in the Genesee Conference, and reported (1877) 150 members and 200 Sunday School scholars.

\* \* \* \* \*

0794 -- DANVILLE, PA. (pop. 7790), the capital of Montour County, on the north branch of the Susquehanna River. It contains one of the largest establishments for making railroad iron in the United States. Methodist services were introduced in 1814, and the first church was built in 1839, and rebuilt in 1849. This church was originally called Mahoning Street, but now St. Paul's. Trinity church was built in 1868, as was also the African M. E. church. There is also a society of the Evangelical Association, having a church edifice built in 1870. It is situated in the Central Pennsylvania Conference, and the statistics are as follows: St. Paul's: members, 380 and Sunday School scholars, 198. Trinity: members, 266 and Sunday School scholars, 225.

\* \* \* \* \*

0795 -- DANVILLE, ILL. (pop. 7735), the capital of Vermillion County, situated at the intersection of the Toledo, Wabash and Western, and the Indianapolis, Bloomington and Western Railroads. It has natural and improved facilities for extensive growth. It is first noticed in the annals of the M. E. Church for 1835, when W. Crissy and D. Colson were appointed to that circuit.



They reported the next year 730 members. Methodism has continued to prosper, and now has three flourishing churches, two English and one German, It is situated in the Illinois Conference.

\* \* \* \* \*

0796 -- DANVILLE, VA. (pop. 7526), situated in Pittsylvania County, on the Richmond and Danville Railroad. It was embraced in one of the oldest circuits in the M. E. Church, called Pittsylvania, and which is first mentioned in the records of the Conference for 1776, when Isaac Rollins was appointed in charge, and it reported 100 members. In 1777 it reported 150 members. It retained its name for many successive years upon the records of the Conference. Danville as an appointment does not appear in the annals of the church until 1835. At the division of the church, in 1845, it adhered with the Virginia Conference to the Church South. The M. E. Church has no organization. Its statistics for the M. E. Church South are: May Street, 227 members; Lynn Street, 205 members.

\* \* \* \* \*

0797 -- DARKE, ENOCH, a minister of the United Methodist Free Churches, England, who was born in Worcester near the close of the last century, and died July 8, 1860. He was thrice elevated to the presidential chair of the late Wesleyan Methodist Association. viz., in 1844 and 1853. His itinerancy dates back from 1836. Mr. Darke retired from the ministry for a time and engaged in business pursuits, still serving the churches by preaching; but seeking to re-enter the itinerancy, he was after full consideration received again in 1857. He did not labor long after his re-admission. He died in the triumph of faith, his last words being "Lord Jesus, receive my spirit."

\* \* \* \* \*

0798 -- DASHIELL, R. L., D.D., senior secretary of the Missionary Society of the Methodist Episcopal Church, was born at Salisbury, Md., in June, 1826. He was graduated from Dickinson College in 1846, and joined the Baltimore Conference in 1848. In 1860 he was transferred to the Newark Conference, New Jersey. In 1868 he was elected president of Dickinson College, where, besides carefully performing the other duties of his office, he gave much attention to the improvement of the financial condition of the institution. In 1872 he returned to itinerant work in the Newark Conference. He was the same year chosen a delegate to the General Conference, and was elected by that body one of the secretaries of the Missionary Society. He was again a delegate to the General Conference in 1876, and was re-elected missionary secretary. he died March 8, 1880.

\* \* \* \* \*

0799 -- DAUGHERTY, MYRON A., was born in Macedon, N. Y., Sept. 29, 1824. His parents removing to Michigan, he was educated at Macedon Seminary and Albion College. For a time he studied law, but preferred business pursuits. He was converted at Albion College, and served as steward, Sunday School superintendent, and local preacher for ten years. In 1855 he joined the Michigan Conference, and filled various important appointments. In 1868 he became agent of Albion College and devoted eight years to its service, succeeding by his labors and plans

in rescuing it from debt and securing its endowment. His health suffering he was transferred to West Texas in 1875, where he is laboring for the extension of the church.

\* \* \* \* \*

0800 -- DAVENPORT, COLONEL WILLIAM, was by birth a Virginian, but in early life settled in Lenoir, North Carolina. In his youth on several occasions he piloted Bishop Asbury across the mountains to Tennessee and Kentucky. Converted in early life, he was devoted to all the interests of his church, and was especially jealous for its doctrines and polity. He was modest and unostentatious, but generous. He served his country repeatedly as a member of the legislature, and enjoyed the unbounded confidence and esteem of his fellow-citizens. He gave some \$3000 for the erection of the Davenport Female College, which was named, notwithstanding his remonstrance, after him. A life-size portrait adorns the college chapel.

\* \* \* \* \*

0801 -- DAVENPORT FEMALE COLLEGE is located at Lenoir, Caldwell Co., N. C. The college building is of brick, 120 feet long, in the form of a transept. Its wings are 30 feet wide, 50 feet long in the center and a large portico in the front resting on four massive fluted columns; two and one-half stories high, and surmounted by a lofty observatory. Connected with this by long corridors is the boarding department, a large three-story building. The college campus embraces sixteen acres of land, the building standing on a beautiful eminence, and the view from its observatory over the surrounding landscapes and distant mountains is very fine.

The building was commenced in 1853, and in 1857 it was tendered to the South Carolina Conference. Being accepted by them, Rev. H. M. Mood, A.M., was appointed president. After serving four years he was succeeded by Rev. R. N. Price, and he by J. G. Stacey. The building was occupied a short time during the war by the Federal army, and the libraries, furniture, apparatus, and buildings were greatly injured. From these effects the institution has never recovered, but it has been plainly refitted. In 1870, by a change of boundaries, it was placed under the patronage of the North Carolina Conference. Since that period it has been under the care of Rev. W. M. Robey, A.M., under whose administration its condition has improved. The location is very healthy, and a deep religious influence has pervaded its halls.

\* \* \* \* \*

0802 -- DAVENPORT, IOWA (pop. 21,834), the capital of Scott County, is situated on the Mississippi River, and on the Iowa division of the Chicago, Rock Island and Pacific Railway. A fine railway bridge spans the Mississippi, connecting this city with Rock Island. It was settled in 1836, organized as a town in 1839, and as a city in 1851. In 1839 Methodist services were introduced, The first church edifice was erected in 1842, and was rebuilt in 1853, and again in 1872. Davenport is first mentioned in the annals of the church for 1848, when Joel B. Taylor was sent as a missionary to that locality, and in the following year it reported 100 members. In 1855 it reported 242 members. The Fourteenth Street church was built in 1867, as was also Cook chapel. There being a large German population in the city a German church was organized, which has built

a comfortable edifice. An African M. E. church was erected in 1862. It is situated in the Upper Iowa Conference.

\* \* \* \* \*

0803 -- DAVIDSON, WILLIAM A., D.D., a Methodist Episcopal minister, was born in Jefferson Co., O., Sept. 3, 1823. He was converted when twenty years of age; was graduated from Allegheny College in 1847, and was received on trial in the same year in the Pittsburgh Conference. He has filled such stations as Smithfield Street, Liberty Street, Trinity, and Emory churches in Pittsburgh, and other charges of like position in the Conference, besides serving a number of years as presiding elder. The degree of Doctor of Divinity was conferred on him by Allegheny College, and he has been for many years a member of its board of control. He was a member of the General Conference of 1864, and is (1877) stationed at Salem, in the East Ohio Conference. He has been a frequent contributor to the religious and secular press.

\* \* \* \* \*

0804 -- DAVIES, R. N., M.D., was born in Philadelphia, Oct. 28, 1829. He was converted in his sixteenth year and joined the Protestant Episcopal Church, of which he remained a member until after removing to Illinois. In 1850 he united with the M. E. Church. He was admitted on trial in 1851, in the Illinois Conference; but his health failing he was discontinued in 1853, and the next nine years were spent in the study and practice of medicine. When the Civil War broke out he entered the army and became second lieutenant, and was disabled at Perrysville, Ky., Oct. 8, 1862, by the bursting of a shell over his head. In the fall of 1863 he was again admitted on trial in the Illinois Conference, and, after filling a number of important stations, was, in 1875, appointed presiding elder. He was a member of the General Conference of 1876, and was appointed as fraternal delegate to the Reformed Episcopal Church. He has been engaged in several public discussions with Protestant Methodists, Universalists, Baptists, etc., but in all cases only accepted challenges given.

\* \* \* \* \*

0805 -- DAVIS, CHARLES A., was born Oct. 7, 1802, and died at Norfolk, Va., Feb. 20, 1867. He was admitted into the Baltimore Conference of the M. E. Church in 1824. He was a popular and useful preacher, and was stationed in Baltimore, New York, and Philadelphia. He was one of the secretaries of the General Conference in 1832. For a number of years he was employed in one of the departments of the government in Washington, and was received into the Virginia Conference of the M. E. Church South filling appointments in Richmond and Portsmouth, and was appointed chaplain to the navy. At the commencement of the Civil War he espoused the cause of the Union, and subsequently united with the Virginia and North Carolina Conference of the M. E. Church.

\* \* \* \* \*

0806 -- DAVIS, HENRY T., was born in Springfield, O., July 29, 1832; was licensed to preach in 1855, and admitted in the Northwest Indiana Conference in 1857. He was subsequently

transferred to Nebraska Conference, where his appointments were Bellevue, Omaha, and Lincoln stations, and presiding elder of Nebraska City, Lincoln, and Omaha districts. He was a delegate to the General Conference from Nebraska in 1864 and 1876.

\* \* \* \* \*

0807 -- DAVIS, JOHN, a member of the Baltimore Conference, was born in Northumberland Co., Va., Oct. 30, 1787, and died in Hillsborough, Va., Aug. 13, 1853. He was converted at the age of nineteen, and joined the Baltimore Conference in 1810. Immediately after he was converted he began to exhort and preach with unusual effect, and in his early ministry he was very successful. It is said that on a single circuit, in 1818, about 1000 were converted under his ministry. He was a man of clear intellect, sound judgment, great industry, and rare prudence. For a number of years he filled the office of presiding elder, and was regarded by the ministers as a safe and able counselor. He was a member of every General Conference but two from 1816 to the time of his death. He manifested a deep interest in the cause of education, was active in sustaining Dickinson College, and served both as agent and trustee. Few men in the Baltimore Conference have exercised a more commanding influence.

\* \* \* \* \*

0808 -- DAVIS, NATHAN SMITH, M.D., was born at Green, N. Y., Jan. 9, 1817, and studied medicine at Geneva, N. Y. He removed to Chicago in 1849, and has since that time been engaged in the practice of medicine. For ten years he was editor of the Chicago Medical Journal, and subsequently of the Chicago Medical Examiner. He is Professor of the Principles and Practice of Medicine in Chicago Medical College, and has published several volumes on "Clinical Lectures," "History of Medical Education," "Agriculture," etc. He has for many years been a member of the M. E. Church.

\* \* \* \* \*

0809 -- DAVIS, WERTER RENICK, D.D., was born in Circleville, O., April 1, 1815; was converted and joined the church in 1829; and, after preparing for college at the Hillsborough Academy, was educated at Kenyon College, Ohio. He received the degree of M.D. from the College of Surgery and Medicine in Cincinnati, and of D.D. from Indiana University. He was received into the Ohio Conference in 1835, and, after filling a number of appointments, was transferred to the Missouri Conference in 1853. In 1854 he was elected Professor of Natural Science in McKendree College, in which he served four years, the latter year acting as president. In 1858 he was elected first president of Baker University, and was transferred to the Kansas and Nebraska Conference in 1859. He was presiding elder of Baldwin City district in 1862; was chaplain of the convention that formed the State constitution of Kansas; and was superintendent of public instruction in Douglass County. He became chaplain in the army in September, 1862, and the following year was commissioned as colonel of the Sixteenth Regiment of Kansas Volunteers. In 1865 returning to the pastorate, he has served as presiding elder on several districts. He was a member of the General Conferences of 1868 and 1872.

\* \* \* \* \*

0810 -- DAVISSON, ROBERT G., a resident of San Francisco, Cal., and largely identified with the commercial interests of that city. He is devoted to the Sunday School interests of the M. E. Church, and his prominence and activity were recognized by his choice as lay delegate from the California Conference to the General Conference of 1872.

\* \* \* \* \*

0811 -- DAWSON, WILLIAM, a supernumerary minister of the United Methodist Free Churches, England. He became an itinerant in 1836. He was elected president of the late Wesleyan Methodist Association in 1855. Through failing health he applied to be made a permanent supernumerary in 1869, and since that year he has resided at Burslem, in Staffordshire.

\* \* \* \* \*

0812 -- DAYTON, OHIO (pop. 36,677), the capital of Montgomery County, and situated at the confluence of Mad and Great Miami Rivers. It has superior water-power and railroad facilities. It was laid out in 1799, and incorporated as a town in 1805. It was chartered as a city in 1841. Methodism was very early introduced into this region by the pioneers on the Miami and Mad River circuits, as these were among the first circuits formed in Ohio. For several years Dayton was embraced in what was called "Union circuit." In 1831 "Dayton station" is recorded, and David D. Dyche was appointed pastor, who reported, in 1832, 246 members. From that time the M. E. Church has prospered in this city. Both the German and African M. E. Churches have since organized societies. It is in the Cincinnati Conference, and reports the following statistics:

\* \* \* \* \*

0813 -- DEACON (Greek, diakonos) signifying a runner, messenger, or servant, is an officer in the Christian church vested with different functions and prerogatives in the various Christian bodies. In the early Christian church the office of deacon was specially to care for the poor, and to attend to the temporal interests of the church; but in piety and Christian deportment, the qualifications as enumerated by the apostles compare with those for the ministry. In Presbyterian and Congregational churches deacons are officers of the church, who assist the minister in various duties. In the Church of England, in the Protestant Episcopal Church, and in the Methodist Episcopal churches, a deacon is a minister in regular standing, who is authorized to administer baptism, to perform matrimony, and to assist the elder in the administration of the Lord's Supper, but who is not authorized to consecrate the elements, In the Methodist Episcopal churches, those persons who are believed to have been called of God to the work of the ministry receive license by the vote of the Quarterly Conference or District Conference as local preachers.

If they purpose devoting their whole time to the ministry they are recommended to the Annual Conferences. After having been received on trial by the Conference, at the end of two years, having passed satisfactory examinations, and being approved as ministers, they are eligible to the office of deacon, and after two additional years of ministerial work they are eligible to the office of elder. The duties of the deacon are thus specified in the ordination service: "It appertaineth to the office of a deacon to assist the elder in divine service. And especially when he

administers the Holy Communion to help him in the distribution thereof, and to read and expound the Holy Scriptures; to instruct the youth and to baptize. And, furthermore, it is his office to search for the sick, poor, and impotent, that they may be visited and relieved."

Local ministers who have been licensed to preach for four years, and who pass satisfactory examinations and are approved by the church, are also eligible to be ordained deacons. The ordination is performed by the laying on of the hands of the bishop, in connection with appropriate scriptural lessons and prayers. The form is precisely the same in all the M. E. churches of whatever branch, and is that which was prepared by Mr. Wesley, slightly modified from the ritual of the Church of England. Among the English Wesleyan Methodists, and all of its affiliated branches in Ireland, Canada, and Australia, and in the organizations which have seceded from the Wesleyan body, there is but one form of ordination, which is that for elders, and which is given after four years of examination and probation. The order of deacons is not recognized at present in any of the non-Episcopal Methodist churches. The Methodist Protestants retained the order of deacons from the organization of their church until within the last few years.

\* \* \* \* \*

0814 -- DEAN, JAMES ALEXANDER, D.D., was born at Hubbardton, Vt., April 3, 1823. He was graduated from the Wesleyan University in 1847, and entered upon the study of theology in the same year at the Andover Seminary. He removed to the South in 1848, joined the North Carolina Conference of the Methodist Episcopal Church South in 1849, and took the charge of the South Lowell Academy, Orange Co., N. C. In 1855 he was appointed president of the Ohio Wesleyan Female College, Delaware, O.; in 1856, president of Mansfield Female College, Ohio; and in 1857, principal of the Asbury Female Institute, Greencastle, Ind. He joined the Providence Conference of the Methodist Episcopal Church in 1860, and performed pastoral work in that and in the New York East Conference till 1872, when he was elected president of the East Tennessee University. In 1876, having resigned the presidency, he was transferred to the New York East Conference, and received a supernumerary relation.

\* \* \* \* \*

0815 -- DEAN, SIDNEY, was born in Glastonbury, Conn., Nov. 16, 1818, and received an academic education in Glastonbury and Wilbraham. He commenced life as a manufacturer. He was converted in Glastonbury in a revival in the Congregational church, at which his parents were attendants, in 1841, but subsequently removed his relation to the M. E. Church. In 1843 he was licensed as a local preacher, and in the same year joined the Providence Conference.

In 1851 he was forced by a strong determination of blood to the brain to suspend preaching, and, taking a supernumerary relation, he entered into business. He served in the legislature of his State as Representative, and was elected to Congress in 1855, and re-elected in 1857, where he served as chairman of the committee on public expenditures, and also on the committee on the District of Columbia. In 1860, his health having improved, he entered the active work, and was stationed at Pawtucket, Providence, and Warren. He located in 1865, and became editor of the Providence Evening Press, which position (1877) he still retains. In addition to his

editorial work he was, while in Congress, the Washington correspondent of the New York Independent. He has also published a number of sermons and addresses.

\* \* \* \* \*

0816 -- DECATUR, ILL. (pop. 9548), the capital of Macon County, is one of the most important railroad centers in the State. It is also situated on the Sangamon River, which gave name to one of the oldest Methodist circuits. Decatur was for many years included in its bounds. It was in this region where Peter Cartwright had many of his bold adventures in frontier life. This city is first noticed in the annals of the M. E. Church for 1838 when David Corellson was appointed to that charge. He reported, in 1839, 200 members. The German population is nearly as large as that of the American, and a church was organized, and an edifice erected for worship in the German language. The church has continued to prosper until it now (1877) has three flourishing congregations. The African M. E. Church has also an organization. It is in the Illinois Conference.

\* \* \* \* \*

0817 -- DECKER, G. G., a lay delegate from the New York Conference to the General Conference of the Methodist Episcopal Church in 1876, was born at Roxbury, Delaware Co., N. Y., about 1826. He joined the Methodist Episcopal Church in early manhood, and has been active in church matters. He is engaged in mercantile pursuits.

\* \* \* \* \*

0818 -- DECREES OF GOD, THE. -- The decrees of God may be defined to be "his purposes or determinations respecting his creatures, For this reason they are sometimes called the counsel, and sometimes the will of God; terms which are never applied to necessary things, but only to the determinations of free agents." When the Scriptures represent the decrees of God as his counsel the word is not to be taken in its common acceptation, as implying consultation with others; nor is it to be understood as denoting reflection, comparison, and the establishment of a conclusion by logical deduction. The decisions of an infinite mind are instantaneous, and they are called counsel, to signify that they are consummately wise. Nor are we to conclude, because the decrees of God are called his will, that they are arbitrary decisions; but that in making them he was under no control but acted according to his own sovereignty. When man's own will is the rule of his conduct, it is in many instances capricious and unreasonable; but wisdom is always associated with will in the divine proceedings. Accordingly, the decrees of God are said to be "the counsel of his will."

The Scriptures reveal the intentions and acts of God, affirming that "all things work together for good to them that love God, to them who are called according to his purpose." Romans viii. 28. Having made known unto us "the mystery of his will, according to his good pleasure which he hath purposed in himself." Eph. i. 9.

The decrees of God are eternal, That the decrees of God are eternal necessarily follows from the perfection of the Divine Being. He sees the end from the beginning; the distinctions of time have no reference to him who inhabiteth eternity. To suppose any of the divine decrees to be

made in time is to suppose that the knowledge of God is limited; that he receives accessions to it in the progress of time, and that he forms new resolutions as new occasions require. No one who believes that the divine understanding is infinite, comprehending the past, the present, and the future, will assent to the doctrine of temporal decrees. If God has any plan at all it must be eternal, hence the Scriptures declare, "Known unto God are all his works from the beginning of the world." Acts xv. 18. The salvation of man, for example, is said to be according to the eternal purpose which he purposed in Christ. Eph. iii. 2.

The decrees of God are immutable. This characteristic of the divine decrees results from the infinite perfection and immutability of God. Change of purpose arises either from the want of knowledge or want of power. The change of human purpose is the effect of deficient wisdom, but God knows with absolute certainty all things that ever were, now are, or ever shall be, and his purposes must therefore continue the same amid all the changes of created things. The whole government of God rests upon the immutability of his counsel. "With him there is no variableness or shadow of turning." James i. 17. "He is of one mind, and who can turn him?" Job xxiii. 13. "The counsel of the Lord standeth forever, the thoughts of his heart unto all generations." Psalm xxxiii. 11.

To the immutability of the divine decrees it has been objected that the Scriptures represent God, in some cases at least, as changing his purpose. For instance, he said to King Hezekiah, "Set thy house in order, for thou shalt die and not live." But afterwards he said to him, "I will add unto thy days fifteen years." II. Kings xx. 1, 6. To meet the objection, and reconcile this and other cases with the immutability of God's purpose, it needs only be declared that immutability of counsel is not immutability of administration. The purpose of God is the plan according to which he operates as the Creator and Governor of the world, while the administration of God consists in his actual operations in accordance with this plan.

Again, man is a free moral agent, and is therefore governed by laws and motives adapted to his moral constitution, and the purpose of God extends to the whole duration of his existence, and not merely to some particular period of it. Hence it is easy to conceive, in view of the conditionality of God's moral government and of the mutability of man, that the divine administration respecting him at one time may be different from what it is at another, while in both cases it accords with the immutability of the divine decrees.

When, therefore, we meet with passages of Scripture in which a change of the divine purpose seems to be indicated, as in the case of Hezekiah, we must understand them to imply a change of the divine administration, but not of the divine purpose.

The decrees of God are free. "They are rational determinations founded upon sufficient reasons. They are not necessitated by any external cause." God is free to act or not act, and when he purposes it is not from any blind necessity, but according to the beneficence of his will. "Who hath directed the Spirit of the Lord, or being his counselor, hath taught him?" Isaiah xl. 14.

To deny the freedom of the divine decrees is the same as to assert that they could not have been different from what they are. But are we prepared to adopt this sentiment? As well might we affirm that God could not have performed the work of creation sooner or later than he did, Such a



view of necessity in regard either to the operation or the purposes of God is contrary to Scripture, and injurious to the feelings of piety, and must be rejected. God acts not by a mere necessity of nature but as a rational and personal being, and in this sense his purposes are free.

The decrees of God are either absolute or conditional. Absolute decrees are such as relate to those events in the divine administration which have no dependence upon the free actions of moral creatures, They are not called absolute because made in the exercise of arbitrary power, but through rational determinations. The execution of them is not suspended upon any condition that may or may not be performed by moral creatures, but is ascribed to divine agency. Thus the purpose of God to create the world, and to send his Son to redeem it, are called absolute decrees.

Conditional decrees are those in which God has respect to the free actions of his moral creatures. Of this class are the purposes of God respecting the eternal welfare of man. In the formula of Arminius we have the following words, which express the doctrine held by Methodism: "God, by an eternal and immutable decree, ordained in Jesus Christ his Son, before the foundation of the world, to save in Christ, because of Christ, and through Christ, from out of the human race which is fallen and subject to sin, those who, by the grace of the Holy Ghost, believe in the same, his Son, and who by the same grace persevere unto the end in that faith and the evidence of faith; but, on the contrary, to leave in sin and subject to wrath those who are not converted, and are unbelieving, and to condemn them as aliens from Christ."

It is the opposite of the doctrine originated by Augustine and developed by Calvin, that Gods decrees are absolute. "That the decrees of God are his eternal purpose, according to the counsel of his own will, whereby for his own glory he hath fore-ordained whatsoever comes to pass. " That the divine decrees relating to the eternal destiny of men are conditional is only consistent with all the perfections of his nature, and in harmony with the nature of a holy and just God. If the decree of human salvation is unconditional and absolute, it contradicts God's nature. God, we are told in Scripture, is love and such a doctrine makes the cross, the fruit of divine love, a testimony of God's wrath unto the world. God's decree is free in the sense that no ground for predestination is to be found in the predestined, hence nothing indicates a limit of it. It extends as wide as sin reaches, and as far as the forgiveness of sins is necessary; it includes the whole race, for " God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

The end of God's decree is one with his nature. The ultimate aim is his own glory and the blessedness of his creatures, The expression of his will, it is also of his beneficence, He will have all men to be saved. "Who will have all men to be saved, and to come unto the knowledge of the truth." I. Timothy xi. 4. "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." II. Peter iii. 9.

As Mr. Wesley says, "It is free for all, as well as in all, and so it was before the foundation of the world. But what decree? Even this: I will set before the sons of men 'life and death, blessing and cursing, and the soul that chooseth life shall live as the soul that chooseth death shall die.' This decree, whereby 'whom God did foreknow he did predestinate,' was indeed from everlasting; this, whereby all who suffer Christ to make them alive are 'elect, according to the fore-knowledge of

God,' now standeth fast, even as the moon, and as the faithful witnesses in heaven; and when heaven and earth shall pass away, yet this shall not pass away, for it is as unchangeable and eternal as the being of God that gave it.

"This decree yields the strongest encouragement to abound in all good works, and in all holiness; and it is a well-spring of joy and of happiness also, to our great and endless comfort. This is worthy of God; it is every way consistent with all the perfections of his nature. It gives us the noblest view of his justice, mercy, and truth. To this agrees the whole scope of the Christian revelation, as well as all the parts thereof." -- Sermons, vol. i. pp. 482,490. (See PREDESTINATION AND ELECTION)

\* \* \* \* \*

0819 -- DEDICATION. -- Prior to the General Conference of 1864 the form of service used in the dedication of Methodist Episcopal churches was left to the judgment of the officiating minister, To secure more uniformity the General Conference at that time introduced into the Discipline an order of dedication, which is now generally used, and which may be seen in full by a reference to the Discipline or ritual of the church. It consists of a preparatory address to the congregation; the use of appropriate hymns, and of an extemporary prayer suited to the occasion; the first scriptural lesson is rend from the dedication of the temple by Solomon, and the second from the tenth chapter of Hebrews; a sermon, or address, is then delivered by the pastor, and the contributions of the people are received; the 122d Psalm is then read by the pastor and the congregation alternately; the trustees present the church to the officiating minister for the service of dedication, which is contained in a form of declaration, and which is followed with a form of dedicatory prayer.

\* \* \* \* \*

0820 -- DEED OF DECLARATION (English Wesleyan). -- A declaration of ministers in connection with Mr. Wesley, to show the importance of uniformity of teaching and to cement the bond of union between them, was first signed at the Conference of 1754, and renewed in subsequent years. But the "Deed," -- the Magna Charta of Methodism -- sometimes called the "Poll Deed," but generally known as " The Deed of Declaration, " bears date February 28, 1784, On this deed the property belonging to the entire connection morally and legally rests. Its validity has been tested severely, but its force and power have been placed beyond all question. It was signed and sealed by Mr. Wesley and two witnesses, and is enrolled in the Court of Chancery.

\* \* \* \* \*

0821 -- DEEDS are instruments of writing by which the title of property is conveyed, as church property is held by trustees, and as these are sometimes appointed according to the forms of ecclesiastical law, and sometimes under forms prescribed by the state, great care should be exercised in having the deeds carefully prepared. For lack of proper attention tedious litigation sometimes occurs, and the title to church property is endangered if not lost. The Discipline of the M. E. Church requires that in all the deeds shall be inserted the provision that the property is conveyed in trust to be held according to the Discipline and usages of the Methodist Episcopal

Church. Attorneys, conveyancers, and others frequently not understanding the peculiarities of church polity, execute deeds without any allusion to a trust, and sometimes are careless in reference to the corporate name or title of the church, The General Conference has taken measures for the preparation of appropriate forms of deeds for every State and Territory.

\* \* \* \* \*

0822 -- DEEMS, CHARLES F., D.D., was born in Baltimore, Dec.. 4, 1820, and after graduating at Dickinson College, entered the ministry of the M. E. Church South, in the North Carolina Conference. Subsequently he was Professor in the University of North Carolina and Randolph Macon College. He has been an able contributor to various periodicals and reviews, and is now editor of the Sunday Magazine. He is also author of a "Life of Dr. Clark," "Life of Christ," "Annals of the M. E. Church South" and other volumes. He has resided in New York for a number of years, and is pastor of the "Church of the Strangers."

\* \* \* \* \*

0823 -- DEERING, WILLIAMS a lay delegate from the Maine Conference to the General Conference of the M. E. Church in 1872, was born in South Paris, Me., about 1827. He was educated at the Maine Wesleyan Seminary, and was engaged for a number of years in mercantile business at Portland. He served for several years as a member of the governors executive council of the State of Maine. More recently he has removed to Chicago.

\* \* \* \* \*

0824 -- DEFENSE OF THE FATHERS is the title of a work published by Dr. Emory -- subsequently bishop -- during the radical controversy. It gives a clear and full statement of the organization of the Methodist Episcopal Church, the character of its episcopacy, the reasons for its adoption, and defends Bishop Asbury and Dr. Coke against the attacks which had been made upon them.

\* \* \* \* \*

0825 -- DE FREES, JOSEPH H., a native of Tennessee; converted June, 1840; has held the position of steward and trustee in the M. E. Church for thirty years. He resides in Goshen, Ind., and has been sheriff of the county for several terms, and a member of the Indiana legislature, in both branches, and was a member of the Thirty-ninth Congress one term. He was twice a lay delegate to the North Indiana Conference, and represented the electoral lay body of that Conference at the General Conference of 1876.

\* \* \* \* \*

0826 -- DE LA MATYR, GILBERT, D.D., was born in Pharsalia, N. Y., July 8, 1825; was educated at Rushford, N. Y., and admitted on trial into the Genesee Conference in 1850. In that Conference he remained in various charges until 1862, when he entered the army as chaplain, and remained for three years. On his return he became presiding elder of Wyoming district. In 1867 he

was stationed in Brooklyn; in 1869 in Omaha; and in 1871 in Kansas City. In 1874 he was transferred to Southeast Indiana Conference, and stationed in Indianapolis, his present (1877) appointment. He received the degree of D.D. from Willamette University. He published a sermon on the relations of church and state, opposing the taxing of church property in Nebraska.

\* \* \* \* \*

0827 -- DELAWARE (pop. 146,654). -- This State received its name from Lord De la Ware, the second governor of Virginia, who entered the Delaware Bay in 1610. For nearly half a century the Dutch and Swedes contended for its possession, but subsequently it was conquered by the English, and in 1682 the Duke of York transferred it to William Penn, who held it as tributary to Pennsylvania. In 1703 it was allowed its own assembly, but remained under the governor of Pennsylvania. In 1776 its first constitution was formed, and at the close of the Revolutionary War it was the first State to ratify the Constitution of the United States. It was a slave State, and retained its slaves, though few in number, until the late Civil War.

Methodism was introduced into Delaware by Captain Webb. Bishop Asbury dedicated the first church in Wilmington, in 1789, and makes this entry in his journal, "Thus far have we come after more than twenty years' labor in this place." The first preaching-place in New Castle was the house of Mr. Robert Furnace, the court-house being closed against the Methodists. The first Methodist society in the State was formed in New Castle, in 1770. In 1771, Mr. Hersey, who lived west of Christiania, opened his house for Methodist preaching, and a church called "Salem" was built there. This State was the scene of many of the trials and triumphs of the first Methodist preachers. In it Asbury, in 1778, when persecuted and forbidden to preach, found shelter at Judge White's until the storm of war had passed. It was at Barratt's chapel that Dr. Coke and Bishop Asbury first met, and at that time the incipient measures were taken for the organization of the Methodist Episcopal Church. A large part of the population had been trained in the English Church, and their clergymen having fled during the Revolutionary War, many of the leading inhabitants early united with the Methodist societies.

In no State in the Union has Methodism a larger membership in proportion to the population. The first reports of numbers made by States in the published minutes were in 1796, when 2228 members were reported. After the formation of the Methodist Protestant Church a few societies of that denomination were organized, which are included in its Maryland Conference. After the organization of the M. E. Church South, a few societies were organized by that church in the southern portion of the State. These are embraced in the Baltimore Conference of the M. E. Church South. The colored Methodists are divided between the M. E. Church, the members of which belong to the Delaware Conference, and the African M. E. Church, the members of which are embraced by the Philadelphia Conference. It is somewhat difficult to estimate the exact Methodist membership, as neither the Conference lines nor the district lines coincide with the boundaries of the State.

The Wilmington Conference of the M. E. Church includes the entire peninsula as well as the State of Delaware. The Delaware Colored Conference embraces the entire peninsula and a part of New Jersey. An approximate estimate is: members of the Wilmington Conference, 14,773; Delaware Conference, 2637; African M. E. Church, 1468; showing a total membership of 18,878.

There is an excellent seminary for young ladies in Wilmington, under the supervision of Rev. Wilson, and also a Conference seminary at Dover. A fine building for the latter institution was consumed by fire, but another edifice is in process of erection.

\* \* \* \* \*

0828 -- DELAWARE CONFERENCE, M. E. CHURCH, was organized by the General Conference of 1864, on the petition of a number of colored ministers and members included within its bounds. It includes the territory "east and north of the Washington Conference;" the principal part being the State of Delaware and Eastern Maryland, with a few churches in New Jersey and Pennsylvania. It was constituted so as to permit such colored churches as preferred to do so, and which were embraced in several of the adjacent Conferences, to be associated together in Conference relation. It held its first session in Philadelphia, July 28, 1864, Bishop Janes presiding. It then reported 21 traveling and 39 local preachers, 4964 members, 21 Sunday Schools with 841 scholars, 34 churches. The latest report (1876) shows a very large increase, by the following statistics: 58 traveling and 192 local preachers, 14,191 members, 174 Sunday Schools, 7255 scholars, 187 churches, and 18 parsonages.

\* \* \* \* \*

0829 -- DELAWARE, O. (pop. 6894), the capital of Delaware County, on the right bank of the Olentangy River, twenty-four miles northwest of Columbus, contains the Ohio Wesleyan University and the Ohio Wesleyan Female College, under the control of the M. E. Church, The boundary lines of the Ohio and Central Ohio Conferences meet at this place, and in the latter Conference is William Street society, organized in 1818, whose church was built in 1822, and rebuilt in 1846. St. Paul's society, in the Ohio Conference, was organized in 1852 its church was built in 1856, and rebuilt in 1874. A German church, in the Central German Conference, was organized in 1840 its church edifice was built in 1844, and rebuilt in 1857. An African M. E. society of the Ohio Conference was organized in 1844, and its church was erected in 1847.

\* \* \* \* \*

0830 -- DELEGATE is the name given to the minister or layman who is elected by the Conference as a representative to the General Conference. Each Annual Conference is entitled to a delegate for every 45 members in full connection, and for every fraction of two-thirds. Each electoral Conference is entitled to send two delegates where the Annual Conference elects two ministers, From one to three reserve delegates are usually elected to supply any possible vacancy which might arise from death, sickness, or otherwise.

\* \* \* \* \*

0831 -- DELEGATES, FRATERNAL. -- In the early years of the Methodist Episcopal Church a fraternal correspondence between the Wesleyans of England and the Methodists of America was kept up through Dr. Coke, who passed to and fro; his last visit being in 1804, Not infrequently letters of fraternal greeting were borne by him from the British body, and returned through him from the Methodists of America, With the cessation of his visits the regular

correspondence ceased, but after the War of 1812, difficulties having arisen between the missionaries in several churches in Canada, the bishops of the church and the General Conference addressed the British Conference on the subject, and a special correspondence on these subjects was conducted. As these difficulties continued, in 1820 Rev. John Emory was sent by the M. E. Church to England to arrange for some definite plan of the work in Canada; he was also requested to arrange for the mutual exchange of publications, lie was cordially received by the British Methodists and an arrangement was formed in reference to the difficulties in Canada. To reciprocate his visit, Rev. Richard Reese visited the General Conference in 1824, with Rev. Dr. Hanna as his traveling companion.

Thus was commenced an interchange of personal visits and fraternal salutations which has been continued at various intervals from that time until the present, and has served to maintain a close fraternity of feeling between the oldest representative bodies of Methodism. These fraternal visits are not now confined to the Wesleyans of England, but are reciprocated between the various branches of the Methodist family, and of other evangelical churches, and tend to increase the spirit of brotherly affection, and to manifest to the world the true unity of the various Christian bodies. The following table presents a list of the delegates that have been received by, and sent from, the various General Conferences of the church:

#### DELEGATES FROM OTHER CHURCHES

Date. -- Name of Delegate ---- Church.

1824 -- Richard Reece -- British Wesleyan.  
 1824 -- John Hanna -- British Wesleyan.  
 1832 -- William Case -- Canada M. E. Church.  
 1832 -- William Ryerson -- Canada M. E. church.  
 1836 -- William Lord -- British Wesleyan.  
 1836 -- William Case -- Canada Wesleyan.  
 1540 -- Robert Newton -- British Wesleyan.  
 1843 -- Matthew Richey -- Canada Wesleyan.  
 1844 -- John Ryerson -- Canada Wesleyan.  
 1844 -- Anson Green -- Canada Wesleyan.  
 1844 -- Egerton Ryerson -- Canada Wesleyan.  
 1848 -- James Dixon -- British Wesleyan.  
 1848 -- M. Richey -- Canada Wesleyan.  
 1848 -- J. Ryerson -- Canada Wesleyan.  
 1848 -- Anson Green -- Canada Wesleyan.  
 1812 -- Anson Green -- Canada Wesleyan.  
 1856 -- John Hanna -- British Wesleyan.  
 1816 -- F. J. Jobson -- British Wesleyan.  
 1859 -- Joseph Stinson -- Canada Wesleyan.  
 1860 -- Asahel Hurlburt -- Canada Wesleyan.  
 1860 -- Robinson Scott -- Irish Wesleyan.  
 1860 -- R. G. Gather -- Irish Wesleyan.  
 1860 -- John Ryerson -- Canada Wesleyan.

1860 -- Richard Jones -- Canada Wesleyan.  
1860 -- Bishop Richardson -- Canada M. E. Church.  
1861 -- Thomas Webster -- Canada M. E. Church.  
1864 -- W. L. Thornton -- British Wesleyan.  
1864 -- Robinson Scott -- Irish Wesleyan.  
1864 -- John Carroll -- Canada Wesleyan.  
1864 -- S. S. Nelles -- Canada Wesleyan.  
1864 -- James Gardiner -- Canada M. E. Church.  
1864 -- Samuel Morrison -- Canada M. E. Church.  
1872 -- W. H. Punshon -- British Wesleyan.  
1868 -- Egerton Ryerson -- Canada Wesleyan.  
1868 -- Matthew Ritchey -- Eastern British Am. Wesleyan.  
1868 -- William Piritte -- Canada M. E. Church.  
1868 -- George Abbs -- Canada M. E. Church.  
1872 -- L. H. Wiseman -- British Wesleyan.  
1872 -- W. M. Punshon -- British Wesleyan.  
1872 -- Joseph W. McKay -- Irish Wesleyan.  
1872 -- Henry Pope -- Eastern British Am. Wesleyan.  
1872 -- George Sanderson -- Canada Wesleyan.  
1872 -- Johnson Southerland -- Canada Wesleyan.  
1872 -- Joseph Wild -- Canada M. E. Church.  
1872 -- M. Benson -- Canada H. E. Church.  
1872 -- J. B. Thompson -- Free Church of Italy.  
1872 -- Alessandro -- Gavvazzi -- Free Church of Italy.  
1872 -- John J. Emory -- Methodist Protestant Church.  
1872 -- R. Dubs -- Evangelical Association.  
1872 -- T. Bowman -- Evangelical Association.  
1872 -- Gillette Dunn -- Am. Baptist Home Mis. Society.  
1872 -- E. A. Wheat -- Methodist Church.  
1872 -- C. B. Williams -- Methodist Church.  
1872 -- George B. Bacon -- Congregational church.  
1876 -- W. D. Pope -- British Wesleyan.  
1876 -- James H. Bigg -- British Wesleyan.  
1876 -- John A. Williams -- Canada, Wesleyan.  
1876 -- John McDonald -- Canada Wesleyan.  
1876 -- Bishop Albert German -- Canada M. E. Church.  
1876 -- Edward Lounsbury -- Canada M. E. Church.  
1876 -- James A. Duncan -- Methodist Church south.  
1876 -- Landen C. Garland -- Methodist Church South.  
1876 -- Alexander Clark -- Methodist Church.  
1876 -- Silas B. Luther -- Methodist Protestant Church.  
1876 -- Charles W. Button -- Methodist Protestant Church.  
1876 -- James H. A. Johnson -- African M. E. Church.  
1876 -- B. T. Tanner -- African M. E. Church.  
1876 -- W. F. Dickinson -- African M. E. Church.  
1876 -- J. E. Rankin -- Congregational Church.

1876 -- Francis L. Patton -- Presbyterian Church.  
1876 -- Bishop Cummins -- Reformed Episcopal Church.

#### FRATERNAL DELEGATES TO OTHER CHURCHES

1820 -- John Emory -- British Wesleyan.  
1828 -- William Capers -- British Wesleyan.  
1840 -- Joshua Soule [1] -- British Wesleyan.  
1848 -- Nathan Bangs -- Canada Wesleyan.  
1852 -- George Gary -- Canada Wesleyan.  
1856 -- Matthew Simpson -- British Wesleyan.  
1816 -- John McClintock -- British Wesleyan.  
1816 -- Minor Raymond -- Canada Wesleyan.  
1856 -- William Hamilton -- Canada Wesleyan.  
1860 -- Nathan Bangs -- Canada Wesleyan.  
1860 -- F. G. Hibbard Canada Wesleyan.  
1860 -- Francis Hodgson -- Canada Wesleyan.  
1860 -- Gardner Baker -- Canada H. E. Church.  
1860 -- F. A. Blades -- Canada M. E. Church.  
1860 -- Peter Cartwright -- Canada H. E. Church.  
1856 -- L. W. Berry -- Canada Wesleyan.  
1864 -- Edmund S. Janes -- British Wesleyan.  
1864 -- Thomas Bowman [2] -- British Wesleyan.  
1864 -- Charles Elliott -- Canada Wesleyan.  
1864 -- George Peck -- Canada Wesleyan.  
1864 -- George Webber -- Canada M. E. Church.  
1864 -- Mighil Dustin -- Canada M. E. Church.  
1864 -- William Nest -- Canada M. E. Church.  
1868 -- Edward R. Ames [3] -- British Wesleyan.  
1868 -- Randolph S. Foster -- British Wesleyan.  
1868 -- Jesse T. Peck -- Eastern British American.  
1868 -- G. D. Carrow -- Eastern British Am. Wesleyan.  
1868 -- J. W. Lindsay -- Canada Wesleyan.  
1868 -- Asbury Lowrey -- Canada Wesleyan.  
1868 -- S. C. Brown -- Canada M. E. Church.  
1868 -- B. F. Cocker -- Canada M. E. Church.  
1872 -- William L. Harris -- British Wesleyan.  
1872 -- J. A. McCauley -- British Wesleyan.  
1872 -- Minor Raymond -- Canada Wesleyan.  
1872 -- W. B. Clark -- Eastern British Am. Wesleyan.  
1872 -- W. H. Elliott -- Eastern British Am. Wesleyan.  
1872 -- Moses Hill -- Canada M. E. Church.  
1872 -- Homer Eaton -- Canada M. E. Church.  
1872 -- Lucius C. Matlack -- African M. E. Zion Church  
1872 -- James Lynch -- African M. E. Zion Church.  
1872 -- William Hunter -- Methodist Church.



1872 -- Gideon Martin -- Methodist Church.  
 1872 -- W. Kenny -- Methodist Protestant Church.  
 1872 -- Joseph H. Trimble -- Methodist Protestant Church.  
 1872 -- J. Rothwiler -- Evangelical Church.  
 1872 -- J. F. Chalfant -- Evangelical Church.  
 1872 -- S. Allen -- Congregational Church.  
 1872 -- J. C. Watson Coxe -- Congregational Church.  
 1872 -- O. H. Tiffany -- Congregational Church.  
 1872 -- S. H. Nesbit -- Presbyterian Church.  
 1872 -- J. B. Graw -- Presbyterian Church.  
 1872 -- Cyrus D. Foss -- Baptist Church.  
 1872 -- D. Stephenson -- Baptist Church.  
 1876 -- Thomas Bowman -- British and Irish Wesleyan.  
 1876 -- Erastus O. Haven -- British Wesleyan.  
 1876 -- Cyrus D. Foss -- M. E. Church South.  
 1876 -- Will Cumback -- M. E. Church South.  
 1876 -- Samuel F. Upham -- Canada Methodist Church.  
 1876 -- Jacob Todd -- Canada M. E. Church.  
 1876 -- William L. Hypes -- Methodist Church.  
 1876 -- Alexander E. Gibson -- Methodist Protestant Church.  
 1876 -- Valentine U. Bulkley -- African M. E. Church.  
 1876 -- E. W. S. Peck African -- M. E. Zion Church.  
 1876 -- Emperor Williams -- Colored M. E. Church of America.  
 1876 -- John W. Freund -- Evangelical Association.  
 1876 -- Thomas H. Lynch -- Wesleyan Connection of America.  
 1876 -- Richard N. Davies -- Reformed Episcopal Church.  
 1876 -- John F. Hurst -- Congregational Churches.  
 1876 -- John A. M. Chapman -- Presbyterian Church.

-----

- 1 Accompanied by T. B. Sargeant, D.D.
- 2 Did not attend.
- 3 Unable to attend. Place supplied by Bishop Simpson.

\* \* \* \* \*

0832 -- DE MOTTE HARVEY C., Ph.D., born in Greene Co., Ill., July 17, 1838; entered Illinois Wesleyan University 1859, and graduated and was elected Professor of Mathematics in same institution in 1861. Served as first lieutenant in the Union army for several months in 1862, and returned to his duties as professor in the same year, which position he still holds. He received the degree of Doctor of Philosophy, upon a written examination, from the Syracuse University in 1877.

\* \* \* \* \*

0833 -- DEMPSEY, DAVID L., D.D., has been a member of the Pittsburgh Conference for forty-three years. He has occupied charges in the principal cities and towns in its territory, when it included the Ohio part of the East Ohio Conference. He filled the office of presiding elder for sixteen years, and was three times sent to represent the Conference at the General Conference.

\* \* \* \* \*

0834 -- DEMPSTER, JOHN, a distinguished educator in the M. E. Church, was born in Florida, N. Y., Jan. 2, 1794. His father, James Dempster, a Scotchman, educated at the University of Edinburgh, was sent by Mr. Wesley as a missionary to America. At the age of eighteen young Dempster was converted at a camp-meetings, and at once devoted himself to a life of diligent study and labor. For more than fifty years it was his habit to retire at nine at night and to rise at four in the morning. He also became intensely devoted, and manifested unusual zeal. His first public efforts indicated unusual power as a speaker and great acuteness as a thinker. He especially excelled as a logician. In 1815 he was admitted into the Genesee Conference, but, owing to very doubtful health, he was continued a probationer four years. His first circuit was in Lower Canada, and Dr. Peck says, It was a vast field, most of it a wilderness. During the cold season his horse broke down, and he went to his appointments on foot. His boots gave out, but he went on still, his feet constantly wet with snow-water; nothing daunted, he must meet his appointments.

His soul blazed while his poor body shivered and withered under hardships too terrible for humanity to endure." From 1818 to 1835 he filled some of the most important appointments, and was for several years presiding elder. Everywhere he left decided impressions of his pulpit power. He was especially anxious to enter into new fields, and to enlarge the borders of the church. In 1836 he accepted the invitation of a missionary brother to go as missionary to Buenos Aires, South America, where he labored successfully for six years. Returning in 1842, he was appointed to the leading charges in New York City. Deeply impressed with the conviction that there should be a seminary for young ministers, he devoted himself to this work, and in 1847 opened the Biblical Institute at Concord, N. H..

For seven years he traveled extensively, collected funds to sustain it, and filled the chair of the instructor. After having seen it securely fixed in the affections of the preachers, he resigned his place to be a pioneer in the West. Providentially, a lady of wealth was arranging to devote her property for a theological school when Dr. Dempster visited the West. He opened a preliminary school at Evanston, which afterwards became the Garrett Biblical Institute. He was cordially received by many of the ministers, and the General Conference shortly after recognized the Biblical Institutes as a regular part of church work. His yearning spirit turned farther west and it was his purpose to establish an institution in California. He resolved to visit the Pacific coast, intending to devote his money to a theological school. His health had suffered for several years from a tumor, and he believed the removal of it was necessary to enable him to bear the fatigues of a journey. His physician encouraged him, but the operation proved fatal.

He died Nov. 28, 1863, and his end was peace. He was a man of some peculiarities of habit and of immense power of will. His intellect was sharp and clear. He delighted in metaphysical investigations, and loved to grapple with the most difficult problems connected with the divine government and the destiny of man. Without the facilities of college life, he had studied

the Latin, Greek, and Hebrew languages. He was a man of extensive reading, and as a speaker he held his hearers in rapt attention by his compact and unfaltering argumentation.

\* \* \* \* \*

0835 -- DENISON, J., D.D., president of Baker University, was born in Bernardston, Mass. He professed conversion, and united with the M. E. Church in 1832. From 1834 to 1837 he pursued his studies in the Wesleyan Academy at Wilbraham. He entered the Wesleyan University in 1837, and graduated in 1840. Subsequently, for three years, he taught the ancient languages in Amenia Seminary, and in 1843 joined the New England Conference of the M. E. Church, where he continued to fill a number of prominent appointments, until, in March, 1855, he removed to Kansas. After filling several appointments, he was presiding elder of Manhattan district from 1859 to 1863, and was a member of the General Conference of 1864. From 1863 to 1873 he was president of the Kansas State Agricultural College, and in 1874 was elected president of Baker University, in which position (1877) he still remains.

\* \* \* \* \*

0836 -- DENMARK, MISSIONS IN. -- Denmark is the southernmost and smallest of the three Scandinavian states of Europe. The kingdom includes the peninsula of Jutland and the surrounding islands, and holds as dependencies Iceland, Greenland, the Faroe Islands, and the islands of St. Croix, St. Thomas, and St. John, in the West Indies. The population of Denmark is 1,874,000, and that of Copenhagen, the capital, is 181,291. The Lutheran is the established religion of the kingdom, but complete religious toleration is guaranteed by the constitution. The work of the Methodist Episcopal Church in Denmark grew directly out of the labors of the Rev. O. G. Hedstrom among the Scandinavian sailors in the city of New York. (See SCANDINAVIAN DOMESTIC MISSIONS.) Missions were opened in Norway and Sweden in 1854 by natives of those countries who had been converted at Pastor Hedstrom's Bethel ship, and arrangements were made two years later for starting a mission in Denmark.

No progress was made till 1858, when the Rev. C. Willerup, laboring at Frederickshald, in Norway, was appointed to the new field. In the next year Mr. Willerup reported that a goodly number of persons in Copenhagen were applying to the government, according to the formalities of the law, to secure their release from the State church. They had to declare that they were or intended to be members of some independent orthodox church, after which their course and that of the new church would be unobstructed. Two years later, in 1861, the church at Copenhagen returned 68 members. In 1862 the Missionary Society, deeming Copenhagen an important center of operations, made an appropriation of \$5000 for the erection of a suitable church building in that city. Mr. Harold Dollner, a Danish merchant, doing business in the city of New York, added \$1000. The new church, which was called St. Paul's church, was dedicated on Sunday, the 6th of June, 1866. The occasion was honored by the attendance of many dignitaries and persons of high social position in the Danish capital. Besides the dedication sermon of the Rev. Mr. Willerup, an address was delivered by the Hon. Joseph A. Wright, United States minister to Prussia.

The second station in Denmark, Veile, was formed in 1862; the third, Svendborg, in 1863. Until 1869 the work in Scandinavia was conducted as a whole. In that year it was divided, and the

work in Denmark was placed in the charge of the Rev. C. Willerup as superintendent. The reports show that there had then been received at Copenhagen since the beginning of the mission 247 members, of whom 73 had removed to America, 133 had withdrawn or been expelled, and 88 remained as members in full connection with the church. The work in Denmark has at times suffered by opposition arising from the jealousy of persons connected with the State church, but has enjoyed a steady prosperity, to which the tables in the reports fail to do justice, for the mission churches have been depleted every year by emigrations to America, and the fruits of their growth are largely represented in the Scandinavian churches of the United States.

Total number of full members, 561; of probationers, 127; of local preachers, 4; of exhorters, 5 of baptisms during the year, 24; of Sunday Schools, 13: of officers and teachers in the same, 55.

\* \* \* \* \*

0837 -- DENNIS, H. W., delegate to the General Conference of 1876, died at Monrovia, Liberia on June 11, 1876. He was one of the colonists who early sailed for Liberia, and began his public life as a clerk, and was so quick and reliable he took rank among the first business men of the Republic in both native and foreign trade. He was for many years the agent in Liberia of the Colonization Society, receiving the immigrants on their arrival, providing for their immediate wants, looking after their interests, keeping all the accounts, making such strict returns as to give entire satisfaction to all the parties. On the death of Mr. McGill, who had been agent for the Methodist mission in Liberia, Mr. Dennis succeeded to that position in 1863, and the Missionary Board at New York was always satisfied with his clear business-like accounts, and with the manner in which he discharged the duties of the agency to the Methodist church; and the Sunday Schools in Monrovia owe much of their prosperity to the interest which he took in them, and especially in providing music for the regular services. He also held the post of Secretary of the Treasury under the Liberian government, but was compelled to retire on account of the failure of his health. He had designed to retire from business and public life, and spend the remainder of his days in trying to open up the interior of Africa to missionary work, but he was unexpectedly cut down.

\* \* \* \* \*

0838 -- DENNIS, JOHN, D.D., was born in Ovid, N. Y., Aug. 29, 1810. He was educated at the Ovid Academy, and was converted while a student in the institution; was licensed to preach in 1832, and, after having filled a charge under the presiding elder, was admitted on trial in the Genesee Conference in 1835. He has received forty-four consecutive appointments, many of them being of the most important character, in Buffalo, Rochester, Geneva, and Lima, and was also presiding elder of the Rochester district for eight years. He was a member of the General Conferences of 1848, 1852, and 1856. For a number of years he was treasurer of Genesee College. In 1871 he received the degree of D.D. His present residence (1877) is Brockport.

\* \* \* \* \*

0839 -- DENVER, COLORADO (pop. 35,630), the capital of the State, is situated on the Denver and Pacific Railroad, 106 miles south of Cheyenne, and five railroads center in it. It is growing rapidly and substantially, and has more than doubled its population since the census of 1870. Denver is first mentioned in the records of the M. E. Church in 1860. It was then connected with the Kansas and Nebraska Conference. In 1861 it reported 82 members and 70 Sunday School scholars.

Among the earliest inhabitants of the city were also a number of citizens from the Southern States, and some from Kansas, who had been identified with the M. E. Church South. For their use a lot was secured and a building was erected at an early period. In it the Denver Conference held its first session. There is also a small African society organized.

\* \* \* \* \*

0840 -- DENVER CONFERENCE, M. E. CHURCH SOUTH, was organized by the General Conference of 1874, and held its first session at Denver, Col., Aug. 27, 1874, Bishop Pierce presiding. It reported 21 traveling and 9 local preachers, 636 white members, 11 Sunday Schools, and 402 Sunday School scholars. Its boundaries "include the Territories of Colorado, Montana, and New Mexico. The minutes of 1875 report 20 traveling preachers and local preacher, 502 white members, 9 Sunday Schools, and 432 Sunday School scholars.

\* \* \* \* \*

0841 -- DE PAUW, WASHINGTON C., was born at Salem, Ind., in 1822, and now resides at New Albany, in the same State. He had all the educational advantages which were furnished at that early period, but which were small compared with the present facilities. At the age of sixteen his father died, and he was dependent upon his own resources. Unwilling to lean on any relations, he worked for two dollars a week, where he could get it, and when he could not get pay he worked for nothing rather than to be idle. So fully did his course gain public confidence that at the age of twenty-one he was without opposition elected clerk and auditor of his native county, and was re-elected until he refused to serve longer. For more than a quarter of a century he has declined all public position, and refused to be a candidate for any office though repeatedly urged to do so.

In 1872 he was solicited from many parts of the State to be a candidate for governor, and was assured that he would not be expected to make the usual canvass. In his absence from the State, and with his known opposition, he was placed on the ticket for lieutenant governor, but respectfully declined the nomination. He has been extensively engaged in various departments of business as a manufacturer, grain-dealer, and banker, and in all these departments he has been successful, and has realized a handsome fortune. This has been employed in building churches and educational institutions, and in helping the poor and educating the deserving. He is an active member of the M. E. Church, and was elected as a lay delegate to the General Conferences of 1872 and 1876.

He is a class-leader, steward, and trustee, and a leader of a special meeting for holiness in his own church. He is also a member of the National Camp-Meeting and Publishing Association, and is a trustee and director in twenty-two colleges, universities, banks, and corporations. To

himself the most satisfactory work is that which is performed for Christ in the church and Sunday School. He has largely assisted the female college in New Albany, which is called after his name, has aided the Church Extension Fund, and assisted churches in distress, and has taken special interest in preparing young men for preaching the gospel of Christ.

\* \* \* \* \*

0842 -- DE PAUW COLLEGE FOR YOUNG LADIES is located in New Albany, Ind., and was organized in 1852, under the name of Indiana Asbury Female College. From that period to 1866 it was under the direction of five different presidents. A large debt was accumulated, which embarrassed its progress, and ultimately required its sale. In 1866, the centennial year of American Methodism, arrangements were made for its repurchase, and through the liberality of citizens of New Albany, and especially by the munificence of Hon. W. C. De Pauw, this object was realized, and the property was secured to the Indiana Conference. Rev. Erastus Rowley, D.D., a graduate of Union College, N. Y., and who had been in charge of similar institutions, was elected president, and the college was re-opened in September, 1866. As the number of students increased an additional building was needed, and Mr. De Pauw, at an expense of \$10,000, erected a handsome and commodious wing, and the name of the institution was changed to De Pauw College for Young Ladies. Mr. De Pauw has since that time, by the donation of a valuable and well-selected library, and by other gifts, added to its usefulness. During the administration of Dr. Rowley it has graduated 65 young ladies. The college is now free from debt, and its friends are sanguine as to its future success. About eighteen months since the building was partially consumed by fire, but being refitted, it is more commodious and attractive than at any previous time. It is under the care of Rev. W. R. Halstead, A.M., assisted by a corps of able teachers.

\* \* \* \* \*

0843 -- DEPOSITORIES. -- For the purpose of furnishing more convenient centers at which books might be obtained, and thus increasing the business of the Book Concern, depositories were established in a number of the principal cities, In these the book agents either purchased or, more usually, rented stores, and employed agents to conduct the business under their direction. Depositories have been established in Atlanta, Boston, Buffalo, Chicago, Pittsburgh, San Francisco, and St. Louis, though that in Chicago has more of the character of a branch of the Western Book Concern. The depository in Boston has the oldest history. The early New England preachers engaged very heartily in the personal circulation of Methodist books, the presiding elders usually keeping large supplies on hand, and distributing them among the preachers upon their districts. After the Zion's Herald had become well established (its first number having been issued in January, 1823), a small depository was opened in its office.

The first Methodist book-store, however, of any importance was opened by Rev, D. S. King, then a superannuated minister of the M. E. Conference, about forty years ago. His quite commodious rooms on Washington Street became the headquarters of Methodism in Boston, the editorial-room of Zion's Herald being in the rear of the sales department. The establishment, which was the private property of the proprietor, was in no other sense a depository than that it kept on hand the books of the catalogue of the Concern and offered the same terms to the preachers. It

changed its proprietors a number of times, the firm becoming, successively, D. S. King & Co., Waite, Peirce & Co., Strong & Brodhead, Binney & Otheman, and Charles H. Peirce.

At length, in 1851, the agents at New York assumed the business, appointing Mr. James P. Magee, who still retains his position, as their agent. Almost immediately upon his taking charge the depository assumed much wider proportions, and became a central denominational point for all New England Methodism. The business was conducted in the same vicinity for a number of years, until the erection of the large and beautiful building of the Boston Wesleyan Association, since which time it occupies one of its large stores. This building, represented in the engraving, and which is located on Bromfield Street, adjoining the old church, is the property of the association which publishes Zion's Herald. The dimensions are 72 feet front and 112 feet deep; three large stores are on the street, and large and handsome rooms are on the front and rear of each story. An open space breaks the building from the first story, except in the section nearest the church. There is a hall in the rear wing which will seat between three and four hundred persons. The upper part of the building is occupied by the Theological Seminary. The sales amount to about \$82,000 per annum, and the stock on hand is estimated at about \$20,000, with notes and amounts due for about \$25,000 more.

The Buffalo Depository was established in that city after Dr. Carlton was elected principal agent of New York. He was fortunate in procuring the services of H. H. Otis, who has had charge of it since that period. The depository occupies only rented property. The stock kept on hand varies from \$20,000 to \$30,000. The sales amount to about \$50,000 annually, and less than \$8000 was due on notes and accounts in 1876.

The depository in Atlanta was established by the Western Book Concern Jan. 1, 1869, in connection with the Methodist Advocate, published at that place. The amount of sales is comparatively small, not having in any year amounted to more than \$5000; but the prospect is favorable with the increase of trade for larger sales being realized. The business is managed in connection with the publishing of the Methodist Advocate and the distribution of other periodicals from that point. No real estate has been purchased. (For the Chicago Depository, see WESTERN BOOK CONCERN; for depositories in Pittsburgh, St. Louis, and San Francisco, see the cities named; for the Philadelphia Depository, see PHILADELPHIA TRACT SOCIETY.)

Besides the regular depositories, Methodist books and publications are also kept on sale in several of the cities, either by private individuals or by associations under the patronage of the church. In Baltimore, the friends of the church had long felt the need of some central locality where the publications of the church could be obtained. A movement was made in 1870 towards securing such a result, but little was accomplished, however, until 1872, when Rev. D. H. Carroll succeeded in securing a sufficient capital on subscription, and a building was purchased on Fayette Street at a cost of \$15,000, and Mr. Carroll was appointed as the agent.

Under his successful agency the business opened so encouragingly that its friends resolved to secure a more commodious edifice, and ultimately succeeded in purchasing an imposing building on Baltimore Street, five stories high, with an imposing iron front structure, -- the building being 40 feet in front and 100 feet deep, and is in the very center of the retail stores of the city. Its cost was \$76,000, and it was regarded as being purchased on very advantageous terms. The

property is held by a stock company for the church, and the indebtedness is annually reduced by the profits from the sales. The sales-room is spacious, well ventilated, and finely lighted, and elegant rooms have been set apart and furnished for pastors' and other church meetings, and for the Methodist Historical Society. A monthly local paper is issued from the depository, entitled the Methodist Record, and is under the editorship of the agent. The annual sales amount from \$30,000 to \$35,000.

\* \* \* \* \*

0844 -- DEPRAVITY, a word denoting a vitiated moral character, is, in a theological sense, expressive of man's condition after the sin of our first parents; in an evangelical sense, expressive of the truth "that man has no ability in himself and by merely acting in himself, to become right and perfect, and that, hence, without some extension to him from without and above, some approach that is supernatural, he can never become what his own ideal requires." It differs from the interpretation held by the Pelagians and by the modern Socinians, "That though Adam by his transgression exposed himself to the displeasure of his Maker, yet neither he nor his posterity sustained any moral injury by his disobedience; that the only evil he suffered was expulsion from Paradise and subjection to severe labor; that he was created mortal, and would have died had he not sinned; and that his posterity enter life with their moral powers in perfect integrity."

It differs also from the opinion held by the semi-Pelagians, "That Adam created mortal, would yet have been kept alive by the bounty of God had he been obedient; that he was the natural representative of his posterity, so that all the effects of his fall to some extent are visited upon them; not, however, as penal, but as natural consequences, and as children are often compelled to suffer by the negligence or fault of their parents." Wakefield gives the following definition, as generally accepted by the followers of Arminius and of Calvin:

"That Adam, by his transgression, incurred the divine displeasure, lost the moral image of God, in which he was created, and became subject to temporal death, and exposed to death eternal; that as he was the federal head and legal representative of his posterity, they fell in him as really as he fell in himself, and thus become liable to all the penal consequences of his transgression; that man in his fallen condition is very far gone from original righteousness, and is, of his own nature, inclined to evil, and that continually; and that he has no power, without divine grace, to do anything that is really good or acceptable to God." "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans v. 12. "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Romans v. 21.

Depravity is total, in the sense that it includes all the race, that all men are born in sin, and that it affects all the human faculties, but not total in the sense that all the powers with which man was originally created have been taken away. He is very far gone from original righteousness; his nature, corrupted and become mortal by the fall, has not been destroyed; the image of God, in which he was created, has been defaced, but not obliterated; the understanding with which he was endowed has been darkened, but not destroyed; the will weakened, but not taken away. Scriptures nowhere teach that the fundamental laws of the mind, the first principles of reason, are utterly traversed and obliterated so that man is not able to recognize the existence of God, or feel his



obligation to him. The manifestation of the Spirit is given unto all, but the revelation is modified by the means through which it passes. The will of God revealed unto all men, and power given to obey that will, make all responsible.

Accountability rests upon this knowledge and power. If depravity is total in the sense that all human power to know God is lost, then incapacity leaves the race without responsibility. Scripture teaches that all men are created responsible beings: "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." Romans i. 21. "Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." Romans i. 32.

If depravity is total in the sense that all the powers of the soul are lost, then man is reduced to a mere machine; his recovery is by no effort of his own, his conversion and restoration the entire work of another, leave him no volition. The saved are of God's work, and the lost are of God's work. This assumption may explain the sovereignty of God in man's salvation, and confirm a theory that man has no volition or power in the matter of his restoration and destiny, but it is contrary to God's word, which recognizes human volition as instrumental in salvation; that in the call to repentance recognizes an alternative power in man enabling him to accept or reject God. "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. "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent.." Acts. xvii. 30.

Inherited depravity is not personal guilt. No one is or can be justly punished for his ancestor's guilt, and guilt, as Dr. Wilbur Fisk well says, "is not imputed until by a voluntary rejection of the gospel man makes the depravity of his nature the object of his choice. Then he is by his very nature a child of wrath, so that, though our infant nature may be a child of grace, our adult nature may be a child of wrath." (See ORIGINAL SIN.)

\* \* \* \* \*

0845 -- DE PUY, W. H., D.D., assistant editor of The Christian Advocate, New York, was born at Penn Yan, N. Y., Oct. 31, 1821; at the age of twenty became principal of the academy at Coudersport, Pa., and two years later principal of the Genesee Classical Seminary. He joined the Genesee Conference of the Methodist Episcopal Church in 1845, and was engaged in pastoral work till 1849, when he became agent for Genesee College, Lima, N. Y. In 1850 he was appointed principal of the Teachers' Department of Genesee Wesleyan Seminary, was elected Professor of Mathematics and Natural Philosophy in the same institution in 1851, and filled that chair for four years. In 1855 he was appointed pastor of Grace church, Buffalo, and successively and consecutively served for the full pastoral term in each of the four M. E. churches then in that city, and during about four years of those pastorates was editor of the Buffalo Christian Advocate.

He was also for two years the American Bible Society's district secretary for Western New York. In 1865 he was appointed assistant editor of The Christian Advocate, at New York, a position which he still occupies. He was secretary or assistant secretary of the Genesee Conference for fifteen years, and a delegate from the Western New York Conference to the

General Conference of 1876. He served as pastor of John Street church, New York, in 1866, 1867, and 1868. He was also editor-in-chief of the Daily Christian Advocate during the quadrennial General Conference seasons of 1860, 1872, and 1876, and has been the editor of The Methodist Advocate for the last twelve years, and for the same period secretary of the Methodist Episcopal Sunday School Union. He received the degree of M.A. from Genesee College (now Syracuse University), and that of D.D. from Union College. Dr. De Puy is the author of a large octavo work, entitled Three-Score Years and Beyond, or Experiences of the Aged," published at the Methodist Book Concern, New York.

\* \* \* \* \*

0846 -- DES MOINES CONFERENCE, M. E. CHURCH, was so named by the General Conference of 1864, and included "all that part of the State of Iowa not included in the Iowa and the Upper Iowa Conferences." The General Conference of 1860 had organized a Western Iowa Conference occupying chiefly the same ground, and in 1868 it included that part of the State "west of a line beginning at the southeast corner of Wayne County; thence due north to the south line of Marshall County; thence west to the southeast corner of Story County; thence due north to the State line; leaving Knoxville in the Iowa Conference, Monroe in the Des Moines Conference, and Iowa Falls in Upper Iowa Conference, and also including that portion of Dakota Territory east of the Missouri River and south of Fort Randall." In 1872, Northwest Iowa Conference being organized, it changed especially the northern and western boundaries of this Conference. It is now bounded as follows:

"Beginning at the southeast corner of Wayne County; thence north to the south line of Marshall County, leaving Knoxville to the Iowa Conference and Monroe to the Des Moines Conference; thence west to the southeast corner of Story County; thence north to the northeast corner of Story County; thence west to the northeast corner of Crawford County; thence south to the north line of township eighty-three; thence west to the east line of Monona County; thence south and west on the line of Monona County and the Missouri River."

It held its first session at Clarendon, Iowa, Aug. 31, 1864, Bishop Janes presiding, and reported 8304 members, 67 traveling and 126 local preachers, 45 churches, 24 parsonages, 89 Sunday Schools, and 8646 Sunday School scholars. The report in 1876 was: 162 traveling and 244 local preachers, 21,835 members, 355 Sunday Schools, 19,702 Sunday School scholars, 160 churches, and 95 parsonages.

\* \* \* \* \*

0847 -- DES MOINES, IOWA (pop. 22,408), the capital of the State, is situated on the Des Moines River and the Iowa division of the Chicago, Rock Island and Pacific Railroad. It was originally called Fort Des Moines, because at this place was early built a fort or military station to protect settlers, This was abandoned in 1846, and the town was changed to Des Moines, The earliest reference to this appointment in the records of the church is in 1847, when Racoon Fork mission was established, and J.Q. Hammond was appointed missionary. In 1848 Des Moines mission was established. In 1850 the mission reported 129 members. The M. E. Church has had a very rapid growth in this city. To accommodate a large foreign population a German church was

organized. The African M. E. Church has a few members, but no church property. The city is included in the Des Moines Conference.

\* \* \* \* \*

0848 -- DETROIT, MICH. (pop. 116,342), is the largest city in the State, and the chief port of entry. It is one of the oldest cities in the Union, the first settlement having been made by a French colony from Montreal, Canada, as early as 1701. In 1760 it came under the control of the English, and in 1805 it was almost entirely destroyed by fire. Because of its early unsettled condition, and also from the character of its population, Methodism did not make touch progress for several years after its introduction. The city has always contained a very large percentage of foreign population. In 1838 there were 15,000 Irish and an equal number of Germans, and 4000 French. The first Methodist sermon was delivered by Mr. Freeman, a local preacher, in 1803. In 1804, Nathan Bangs, then a missionary in Upper Canada, came over to Detroit and preached, but organized no society. Soon after this, however, William Mitchell organized the first class. Detroit is first noticed in the annals of the M. E. Church for 1809, and was then connected with the New York Conference, and was in the Upper Canada district, with Joseph Sawyer as presiding elder, and William Case was sent to Detroit as "missionary."

In 1810 the Genesee Conference being organized, it fell within its bounds, and reported 78 members. During the War of 1812 the city fell into the hands of the English, and there was no report from it to the M. E. Church from 1812 to 1815, In that year Joseph Hickcox was sent to reorganize the work, and reported 140 members. In 1825 it reported 70 members. After passing the severe trials of the earlier years, Methodism began to flourish, and is now well represented in that city. The engraving on the following page represents the Central church, which occupies a commanding location, and is a large and commodious edifice of handsome architecture, being an ornament to the place. The city is in the Detroit Conference.

\* \* \* \* \*

0849 -- DETROIT CONFERENCE, M. E. CHURCH, was organized by the General Conference of 1856, and includes "all that part of the State of Michigan east of the principal meridian, and also the upper peninsula." The first session was held at Adrian, Mich., Sept. 11, 1856, Bishop Morris presiding. It reported 11,185 members, 115 traveling and 120 local preachers. The report in 1876 shows 235 traveling and 176 local preachers, 24,449 members, 383 Sunday Schools, and 30,775 Sunday School scholars, 280 churches, and 127 parsonages.

\* \* \* \* \*

0850 -- DEWART, EDWARD HARTLEY, editor of the Christian Guardian, was born in the north of Ireland, and came to Canada with his parents in boyhood. While yet a child he was converted near Norwood. His opportunities for education were very limited, but he was an insatiable reader, and perused all the books he could procure in the settlement. On one occasion he walked sixteen miles barefooted to secure the loan of a book. One of his greatest helpers was the Rev. Wm. Young, the minister on the circuit from 1843 to 1845, who gave him the free use of his library. When the normal school was opened in Toronto, in the winter of 1846-47, he walked the

intervening 160 miles between his home and Toronto in the snow, and entered his name among the first students; and before he had completed his course he was often selected to lecture before his fellow-students in the absence of one of the professors. After graduating, he taught school, until called out on the St. Thomas circuit in 1851. His first city charge was Montreal West after which he served successively St. John's, Collingwood, Toronto North, and Ingersoll, from which place he was called to the editorial chair in 1869. Mr. Dewart has published several works, one a compilation, as a school reader; another, "Selections from Canadian Poets." He has also published a large volume of original poems, called "Songs of Life."

\* \* \* \* \*

0851 -- DIBRELL, ANTHONY, a descendant of a Huguenot family, was born in Buckingham Co., Va., Aug. 19, 1805, and was educated in the University of North Carolina. Subsequently he studied law, and was admitted to the bar in Lynchburg. He was converted in 1828, and was received on trial in the Virginia Conference in 1830. He filled a large number of prominent stations, and was for several years presiding elder. Sept. 1, 1855, he fell a victim to yellow fever in the city of Norfolk. He was a member of the Louisville Convention, which organized the Southern Methodist Church, and was also a member of each successive General Conference until his death.

\* \* \* \* \*

0852 -- DICKENSON, REV. PEARD, was for two years curate to Rev. Vincent Perronet, when he united with Mr. Wesley and exercised his ministry with zeal and devotion. Died triumphantly, 1802.

\* \* \* \* \*

0853 -- DICKHAUT, HENRY C., was born in Hesse-Cassel, Germany, June, 1838; emigrated to the United States in 1853, and settled in Chicago. Shortly after he reached this country he became identified with the German department of the Methodist Book Depository in that city, and after the great fire was transferred to the Western Book Concern in Cincinnati as chief German clerk. He was converted after he came to this country, and has been useful in church interests in various ways connected with the German work of the M. E. Church. He represented the Northwestern German Conference as lay delegate in the General Conference of 1872, and the Central German Conference at the General Conference of 1876.

\* \* \* \* \*

0854 -- DICKINS, JOHN, was born in London in 1747, and died in Philadelphia, September 27, 1798. He was educated partly in London and partly at Eaton. He united with the Methodists in America in the year 1774, and was received as a traveling preacher in 1777. During the Revolutionary War he traveled extensively in Virginia and North Carolina. He was a man of more than ordinary education, being well acquainted with Latin and Greek, and well skilled in mathematical science. In 1780 he planned with Bishop Asbury the establishment of a seminary, which subsequently was changed into "Cokesbury College." At the close of the Revolutionary War

he was stationed for some years in the city of New York, where he superintended the publication of Methodist literature.

In 1789 he was stationed in Philadelphia, and the publishing department being established there he remained at its head until his death by yellow fever in 1798. "His skill and fidelity as editor, inspector, and corrector of the press were exceedingly great, conducting the whole of his business with punctuality and integrity." He passed through the terrible epidemics of 1793 and 1797 uninjured. In the awful visitation of 1798 he declined to leave the city, though friends earnestly urged him to do so, and continued so long as he had strength to visit those who were suffering. After he was taken severely ill he called his wife to his bedside and said, "My dear, I am very ill; but I entreat you in the most earnest manner not to be the least discomposed or uneasy. Tell the children I beg of them not to be uneasy, for divine wisdom cannot err. Glory be to God, I can rejoice in his will whether for life or death! I know all is well, glory be to Jesus!" With similar utterances he passed away.

\* \* \* \* \*

0855 -- DICKINSON COLLEGE, at Carlisle, Pa., in the beautiful and fertile Cumberland Valley, was founded in 1783, and is therefore the oldest college under the control of the Methodist Church. It was named after John Dickinson, the eminent Revolutionary patriot, and governor of Pennsylvania, on account of his "great and important services to his country," and his "liberal donation to the college." Equal with him in interest and activity in establishing the college was the celebrated Dr. Benjamin Rush, of Philadelphia, who for more than a quarter of a century was foremost in every measure looking towards its advancement. The original intention was evidently that the college should be undenominational, but one-third of the first board of trustees, as constituted by the charter, consisted of clergymen, and it was prescribed in that instrument that "the number of clergymen should never be lessened."

In its early struggles the membership of the Presbyterian Church seemed most willing and able to support it, and the college passed tacitly and by common consent, though altogether informally, under the direction of that denomination, and received from time to time substantial aid from the State. The first president, Dr. Nesbit, was called from Scotland, and was universally regarded as a man of most marked ability, and the college started with the highest promise of success. Its history, however, was one of continued struggles and varying success, although among its administrators were men of foremost character and reputation, and its faculty frequently embraced some of the ablest men in its different departments.

Among its earliest graduates were found men of the highest distinction, including Chief-Justice Taney, President Buchanan. Judges Gibson and Grier. Its history as a Methodist institution dates from 1833. Owing to internal difficulties, and also largely to the growing dissensions in the Presbyterian Church, which preceded the division of that body, the trustees became so discouraged in the management of the college that they cheerfully considered overtures made to them from the Baltimore Conference, through a duly authorized committee, to assume the responsibility for and control of the college.

The whole subject was carefully and deliberately considered, and, after the Philadelphia Conference had been admitted into the arrangement on the same terms with the Baltimore Conference, the college was placed under the control Of these Conferences by the formation of a new board of trustees, according to the prescribed legal method, consisting of individuals selected by the Conferences. The sole conditions of the transfer of all the rights and privileges then vested by law in the trustees-was that the college should be established and supported, that its literary character should be of high grade, and that it should be endowed so as to insure the preservation of its character and give extent to its usefulness.

Thus the college-with its past honorable record, its buildings and grounds, its library, one of the most valuable in the country, its philosophical apparatus, embracing some pieces of rare historic interest-passed under the control of the Methodist Church, with the full consent of all parties. The new board contained some of the ablest and most representative men of the church, and they accepted the responsibility with earnestness of purpose. Dr. Durbin was called to the presidency. Efforts were made towards securing an endowment, which were partially successful, and the Conferences assumed to make good the deficiencies by annual collections. The grounds were improved, -- a new building was erected; All departments were thoroughly organized. Young men in the church had their attention turned to a collegiate education. Nowhere did greater success attend this eminent man, when all the circumstances are considered, than in his connection with Dickinson College, and perhaps, in the great day of accounts, in no position will his influence upon the church he found to have been more far-reaching.

His administration of twelve years was followed by those of Dr. Emory, Bishop Peck, Dr. Collins, Dr. Johnson, Dr. Dashiell, and the present incumbent, Dr. J. A. McCauley. The established character of the college was fully maintained. The numbers in attendance, affected at times by temporary causes, were what might reasonably have been expected, and the position attained by many of its graduates indicates a training fully equal to that of its earlier days. Among those in the church may be named Bishops Bowman and Cummins, Drs. Crooks, Hurst, Deems, and many others, as well as men prominent in all professions and fields of usefulness.

In 1851 a plan of endowment by the sale of cheap scholarships, giving four years' tuition for \$25, was inaugurated, which proved in so far successful as to add largely to the funds of the college and the number of its students, which, under the administration of Dr. Collins, in 1855, reached a maximum of 245.

The outbreak of the war caused a loss of one-third of its patronage, which was largely from Maryland and Virginia; but during the war the full course of study was kept up, the class of 1863 having been graduated hastily in the college chapel before the capture of the town. The perfect immunity of its grounds and property from harm at the time was due largely to the presence of so many of the alumni of the college in the invading army.

In the centenary year of Methodism, 1866, more than \$100,000 were added to its endowment. Its course of study was enlarged by the addition of elective scientific and biblical studies in the Junior and Senior years. Since then the administration of its finances has been eminently conservative. All debt has been carefully avoided, and, by careful and judicious

expenditure of the available income, a thorough collegiate course of instruction has been afforded, and its present condition is such that all receipts by donation may add directly to its effectiveness.

Its present productive endowment is above \$170,000, with valuable property, unproductive at present, which will in the near future add to its income. Its facilities for education accumulated during nearly a century are unusually large. Its grounds are beautiful, and its buildings ample, comprising three colleges. Its libraries, including those of the societies, contain 28,000 volumes, and the college library especially is full of rare and valuable works that could not be duplicated.

The philosophical and chemical apparatus and collections for illustration are large, and annually increasing. Several courses of study are open for graduation; the usual classical course of American colleges of four years for the degree of A.B., including elective scientific and biblical studies in the last two years, in place of ancient languages and mathematics, and a Latin scientific course of three years, in which Greek is not required, and the completion of which entitles to a degree under the seal of the college.

The town is ready of access from all points. Its markets are well supplied from the surrounding country, and the necessary annual expenses of a student are such that, with tuition payable by means of scholarships, parents of even moderate means may afford their sons the advantages of thorough collegiate training. Its faculty consists of Dr. J. A. McCauley, president, and Professors Himes, Harman, Little, and Lippincott.

\* \* \* \* \*

0856 -- DIFENDORF, BENJAMIN J., a Methodist Episcopal minister, was born in Montgomery Co., N. Y., in 1809, and died Oct. 9, 1875, aged sixty-six years. He was converted when six years of age, prepared for college at Cazenovia, and graduated from Middletown in 1833. He spent seventeen years as a teacher in the Wesleyan University, Dudley Academy, Mexico Academy, and Fort Plain Seminary, and about eighteen years in the active ministry within the bounds of the Black River Conference, to which he was admitted in 1837.

\* \* \* \* \*

0857 -- DILLINGHAM, PAUL, a lay delegate from the Vermont Conference to the General Conference of the Methodist Episcopal Church in 1872, was born in Shutesbury, Mass., in August, 1800, and remove to Vermont while a child. He became a member of the Methodist Episcopal Church in his early youth; was admitted to the practice of the law in 1824, and in later years filled the offices of justice of the peace and State attorney. He served as member of the constitutional convention of the State in 1836-37; was for six years a member of the House of Representatives and for two years a member of the State Senate; was a member of the National House of Representatives from 1843 to 1847, and was governor of the State of Vermont from 1865 to 1867.

\* \* \* \* \*

0858 -- DILLON, ISAAC, D.D., a member of the Oregon Conference, was born in Zanesville, O., Oct. 28, 1823, He became a member of the M. E. Church in 1839. Graduated from Dickinson College in 1843, and entered the Ohio Conference in 1844. In 1852 he was transferred to the Oregon Conference. He served various important charges until 1866, when he was appointed presiding elder of Walla Walla district. After serving the district two years he was, by the General Conference of 1868, elected editor of the Pacific Christian Advocate, to which position he was re-elected in 1872, serving the church in that capacity eight years, when he resumed his place in the regular work, receiving his appointment to the East Portland station.

\* \* \* \* \*

0859 -- DIMMITT, J. P., was born at Batavia, O., Dec. 24, 1827, and was converted Sept. 21, 1842, in Pike Co., Ill. He was licensed to preach by Peter Akers, D.D., in 1848, and was received into the Illinois Annual Conference the same year. He traveled circuits nine years, stations ten, and districts, as presiding elder, eight years, and was a delegate to the General Conference in 1864.

\* \* \* \* \*

0860 -- DINGER, F. W., was born at Aarau, in Switzerland. Having emigrated to America, he was converted at Brooklyn, N. Y., and became a member of the East German Conference. He has filled a number of important appointments, and has been presiding elder of New York district. He is now (1877) stationed in Scranton.

\* \* \* \* \*

0861 -- DINSMORE, C. M., A.M., was born in Windham, N. H., Aug. 20, 1826. His ancestors were from the north of Ireland, and of Scotch descent. Converted at the age of fourteen he joined the M. E. Church, fitting himself for college at the New Hampshire Conference Seminary, and entering the Wesleyan University, graduated in 1851. Subsequently he pursued the study of theology at the Concord Biblical Institute, but left before graduation to accept the principalship of East Andover Academy. He was received on trial in the New Hampshire Conference in 1853, and has been constantly engaged in the pastorate since that time. He served one term in the legislature of his State, and in 1864 was school commissioner of Sullivan County, and member of the Board of Education for the State. During the war he served in the Christian Commission at Hampton hospital, and in 1872 was a member of the General Conference at Brooklyn, N. Y.

\* \* \* \* \*

0862 -- DIOCESAN, EPISCOPACY, is that system in which the bishop has jurisdiction over a certain district of country which is called a diocese. It is the form adopted by the Roman Catholics, the Church of England, the Scandinavian Lutheran Churches, and the Protestant Episcopal Church, The Moravians and the Methodist Episcopal Churches have no dioceses, their superintendents being itinerant and general. The particular work of each bishop is arranged at joint meetings for the purpose.



\* \* \* \* \*

0863 -- DISCIPLINE OF THE METHODIST EPISCOPAL CHURCH, THE, is the title of a book containing the doctrines, usages, government, and ritual of the church. It corresponds to the Confession of Faith of Presbyterian Churches, and to a part of time Book of Common Prayer of the Protestant Episcopal Church, The early Methodists, being members of the Church of England, adopted no rules pertaining to church government, Mr. Wesley and his associates at Oxford adopted a few rules for the regulation of their time, studies, work, and deportment. After the organization of the Methodist societies Mr. Wesley drew up the General Rules (see GENERAL RULES) as a guide to his societies for their moral and social deportment, These have been retained as a part of the Discipline of all the Methodist churches.

As the number increased he called together his preachers in conference, and regulations were adopted specifically with reference to their ministerial work, These minutes were, from time to time, revised and enlarged, but finally were called the "Large Minutes." These constituted the only Discipline known to the Wesleyan Methodists prior to the death of Mr. Wesley. Since that time they have been enlarged to meet the various necessities, and their rules now define the duties not only of ministers but of all the official bodies of the church.

In America, from the arrival of Mr. Wesley's missionaries until the organization of the church in 1784, the English minutes were accepted its their rules of order, the Conference adding from time to time such provisions as were deemed necessary for the American work. When the Conference or Convention met in 1784 to form the church Mr. Wesley had added to the larger minutes a ritual, the Articles of Religion, and matters pertaining to church organization. These were adopted or modified according to the judgment of the Conference, and thus formed the Discipline of the church, which, at that time, was like the Large Minutes, in the form of question and answer.

In the following year Mr. Asbury, in connection with John Dickins, carefully revised the Discipline, separating it into sections and giving it a new arrangement. He waited, however, until the arrival of Dr. Coke, in the spring of 1787, and for the Conference which had been called by Dr. Coke at Mr. Wesley's suggestion as a General Conference, that he might lay it before them. Although the Conference did not perform the work which Mr. Wesley had desired, yet it did revise the Discipline and make a number of important changes. The early General Conferences, embracing at first all the preachers in full connection and subsequently all the elders of the church, having supreme power, revised the Discipline at each session, it being read over carefully paragraph by paragraph. To prevent incautious or hasty action the Conference bound itself not to abolish any of the old rules except by a two-thirds vote, though a new rule might be adopted by a simple majority.

In 1808 a plan having been adopted for a delegated General Conference, restrictions were placed upon it in reference to fundamental parts of the Discipline and economy of the church, which could only be altered by a two-thirds vote of the General Conference, and by a concurrent three-fourths vote of the members of the Annual Conferences. In all other matters the delegated General Conference possessed the same power as the original body. At every session of the

General Conference some changes have been made in some part of the Discipline. In its publication it has at different times been changed as to its order. In 1804 it was divided into two parts: the first part embracing the spiritual economy, and the second the temporal economy of the church.

In 1848 it was arranged in three parts: the first including the origin, doctrines, and government; the second, the ritual; and the third, the temporal economy. In 1860 its arrangement was altered into six parts: the first embracing the doctrines, administration, rules, and means of grace; the second, the government of the church; the third, the ritual; the fourth, the religious and benevolent institutions; the fifth, the temporal economy; and the sixth, slavery. In 1864 this arrangement was somewhat modified, so that the first part embraced the origin, doctrines, and rules; the second, the government of the church; the third, the administration of the Discipline; the fourth, the ritual; the fifth, the educational and benevolent institutions; and the sixth, the temporal economy.

This order has been observed to the present time, excepting that the ritual . of the church has been transferred from the fourth to the sixth part. The aim of the church has been to keep its Discipline in as small a compass as possible, so that it may be placed in the hands of all the members of the church to be carefully read and studied. The episcopal address which is published as the introduction to the Discipline contains these words:

"We esteem it our duty and privilege most earnestly to recommend to you, as members of our church, our Form of Discipline, which has been founded on the experience of a long series of years, as also on the observations and remarks we have made on ancient and modern churches. We wish this little publication may be found in the house of every Methodist, and the more so as it contains the Articles of Religion maintained, more or less, in part or in whole by every reformed church in the world.

"Far from wishing you to be ignorant of any of our doctrines, or any part of our Discipline, we desire you to read, mark, learn, and inwardly digest the whole. You ought, next to the Holy Scriptures, to understand the Articles of Religion and the Rules of the Church to which you belong."

The Discipline of the Methodist Episcopal Church South is the same in substance, though differing in some particulars. Its general order is also very similar, though it is divided simply into chapters without the division of parts. It has in an appendix a pastoral address, and the boundaries of the Annual Conferences.

The Discipline of the Methodist Episcopal Church of Canada and of the African Methodist Episcopal Church and of the African Zion Church are also very similar.

\* \* \* \* \*

0864 -- DISSENTERS is a term used in countries where state churches are established to signify those who refuse to unite with the state church in its services. In Great Britain the words Dissenter and Nonconformist are nearly synonymous. The early Methodist societies of Great

Britain rejected the name of Dissenters because they considered themselves as a part of the Church of England. They were organized into separate societies, but they received both baptism and the Lord's Supper from the priests of the various parishes, as Mr. Wesley's lay ministers were not permitted to administer these ordinances.

Thus the various societies remained until the time of Mr. Wesley's death, though since that period they have become entirely separate from the Church of England, and have all the elements of an independent church; still, they do not call themselves Dissenters, because they are in agreement with the evangelical portion of the Church of England in doctrines, and they use the Prayer-Book in the larger churches in their morning services.

The rapid movement of many of the English clergy through high-churchism towards Rome, and the haughty and oppressive bearing of others, is, however, placing the Wesleyan Methodists of England more firmly on independent ground, and they no longer consider themselves so strictly identified with the national church. In all other countries where state churches are established, as in France and Germany, the Wesleyans occupy the position of Dissenters.

\* \* \* \* \*

0865 -- DISOSWAY, GABRIEL P., author and antiquary, was of Huguenot origin, and was born in New York City, Dec. 9, 1799, and died at "The Clove," Staten Island, July 9, 1868. He was graduated at Columbia College; married in Virginia, and resided for several years at Petersburg, in that State, but subsequently returned to New York and engaged in mercantile business. He was identified with the Methodist Episcopal Church during nearly the whole of his life, and was warmly interested in the advancement of all its enterprises, for which he rendered much voluntary and gratuitous service. His name was also well known in all other evangelical churches, as that of one who held at heart all causes of religion and humanity. He was a man of extensive reading, was fond of research, and contributed copiously to the religious and secular press. He was one of the best known of the earlier writers for The Lady's Repository. He was one of the founders of Randolph Macon College, Va., was an efficient manager of the American Bible Society, and was a member of the New York historical Society. Personally, he was one of the most genial of men, and possessed an inexhaustible fund of entertainment and instruction for all who enjoyed the privilege of his society.

\* \* \* \* \*

0866 -- DISTRICT OF COLUMBIA (pop. 177,638) was a territory ceded to the United States by Virginia and Maryland in 1790, and originally contained 100 square miles. In 1846 the Virginia portion, on account of matters involved in slavery, was receded to Virginia, and the territory, as now constituted, contains about 60 square miles. It is under the exclusive control of Congress, but its citizens have no voice in the election of President or Vice-President, and have no representation in Congress. Its chief population is in the cities of Washington and Georgetown . This territory was embraced in the old Frederick circuit, which, in 1784, covered all of Maryland lying west of the Baltimore circuit, embracing also Fairfax County, in Virginia.

In 1784, Mr. Gatch tells us that Georgetown was embraced in the Frederick circuit, and that there were only a few members in it. This was the only point then occupied in what is now the District of Columbia. For nearly twenty years we find no mention of Georgetown or the District of Columbia, but in 1801 Georgetown is reported with 58 white members and 37 colored. This probably embraced the entire membership in the district.

In 1802, Georgetown and the city of Washington are reported as containing 72 white members and 39 colored. These appointments remained together until 1805, when they reported 173 white members and 137 colored, and they are separated into two distinct appointments, the report of 1806 being, for Georgetown, 110 white, 92 colored; and for Washington, 61 white and 25 colored. The growth appears, however, to have been quite slow, for ten years afterwards the report in 1816 is: Georgetown, 254 white and 163 colored members; Washington, 140 white and 92 colored. and up to that time only one minister had been sent to each place. At that session, however, two ministers were appointed to Georgetown. The growth of Georgetown has since that period been exceedingly slow. While the growth of Methodism in Washington was not rapid, yet having been introduced shortly after the national capital was laid out, it started under more favorable circumstances.

The site for the Foundry church was donated by Mr. Foxall, who had been associated with Methodism in England, and who named the church in Washington after Mr. Wesley's old church in London. He also contributed largely to the building of the edifice. It is now one of the best sites in the city for a church. With the growth of population the number of churches in Washington increased, and Methodism enjoys a fair position in the capital of the nation.

The District of Columbia is included in the Washington district of the Baltimore Conference, and has, in its work among the whites, 16 stations, with 4262 members and probationers, and 4482 Sunday School scholars, 18 churches, valued at \$649,500, with 6 parsonages, valued at \$39,500. It has also in the Washington Conference, among its colored members, 3 stationed ministers, with 2372 members, 843 Sunday School scholars, with 4 churches.

The Methodist Episcopal Church South has in the city of Washington 1 church, with 446 members, 480 Sunday School scholars, and an edifice. The Methodist Protestant Church, which was organized shortly after the secession in 1828, has 3 churches, with 377 members, 372 Sunday School scholars, and church property. The African M. E. Church has 5 churches, with 1617 members and 1027 Sunday School scholars. The African Zion Church and the Colored Church of America have each an organization, but no report has been found of statistics. Making a total of Methodist members of 8296, 6079 Sunday School scholars.

\* \* \* \* \*

0867 -- DISTRICT CONFERENCES IN THE M. E. CHURCH are composed of traveling and local preachers, exhorters, district stewards, and one Sunday School superintendent and one class-leader from each pastoral charge within a presiding elder's district. The Conference assembles once or twice in each year, as each district may determine for itself; the presiding elder designating the time and the Conference the place. The District Conference, however, is only held

in such districts as shall by a vote of the majority of the Quarterly Conferences desire such meeting. If a bishop is present he is the presiding officer, otherwise the presiding elder. Should both be absent, the president is chosen by ballot, and a record of the proceedings, carefully kept by a secretary, is to be sent to the ensuing Annual Conference.

The duties of the District Conferences are: to take the general oversight of all the temporal and spiritual affairs of the district; to take cognizance of all the local preachers and exhorters within its bounds, inquiring as to their gifts, labors, and usefulness, and to arrange for them a plan of appointments. The Conference has authority to try and expel or acquit any local preacher against whom charges are preferred. It has power to license local preachers, or renew their licenses; to recommend such local preachers, as are proper candidates, for deacons or elders' orders, or for admission on trial in the traveling connection. Such recommendation, however, can only be given after the person has been properly recommended by the Quarterly Conference or the leaders' meeting of the church in which he is a member, and after he has passed a satisfactory examination on the course of studies prescribed.

It is made the further duty of the District Conference to inquire in reference to the benevolent collections, and to take such measures as may be necessary for their success; to superintend the Sunday Schools, and to take necessary measures for missions or church extension within their bounds; and also to provide for appropriate literary exercises during their sessions. At these meetings reports are made by the presiding elder, and by each pastor, local preacher, and exhorter, as to the work which he has performed, and by each district steward, superintendent, and class-leader, as to the condition of the departments of church work represented by each one.

After a District Conference has been constituted, it may be discontinued by the vote of two-thirds of the members present, after notice has been given at a previous session, and with the concurrence of three-fourths of the Quarterly Conferences in a district. The provision for establishing District Conferences was enacted by the General Conference of 1872, but was somewhat modified by the Conference of 1876. They have not been used in probably more than one-half of the districts within the boundaries of the church. Where they have been used and properly conducted, they have been found valuable in developing a deeper interest in the affairs of the church, and in strengthening the connectional bonds of the district.

\* \* \* \* \*

0868 -- DISTRICT MEETINGS (English Wesleyan).--The annual district meeting is the second ecclesiastical court of Methodism. It was instituted at the first Conference after Mr. Wesley's death, "for the preservation of our whole economy." This annual meeting as a committee of the Conference is one at which most important ministerial and financial duties are discharged; it meets in May, and consists of "all the preachers appointed by the Conference to the different circuits within its bounds; all of whom, not excepting supernumeraries or preachers on trial, are required, unless unavoidably prevented to attend its sittings." The meeting is opened by singing, reading the Scriptures, and prayer (this is done at each sitting of the committee); the secretary is then chosen by ballot, -- usually the financial secretary appointed at the preceding Conference. The names of the ministers and preachers on trial are called over, and recorded in the district minutes. To this list are appended the names of any who may have been appointed to any circuit during the

year by the president. Minutes are made of every absent minister, and a dispensation is granted by the meeting.

The questions come in a regular form of business, published by the authority of Conference. "Are there any objections to any ministers or preachers on trial?" is the first. This comprises four divisional inquiries: "Are there any objections to his moral and religious character?" "Does he believe and preach our doctrines?" "Has he duly observed and enforced our Discipline?" and, "Has he competent abilities for the itinerant work?" Some of the answers are given by a colleague, or the nearest superintendent minister; others are answered by himself. Each question must be put by the chairman, and a separate answer to each must appear in the district minutes.

The following questions are asked and answered: "Have the directions of Conference as to residences and interchanges been duly observed?" "Has any minister married since the last meeting; and if so, have the rules on this subject been observed?" "Has any minister died since Conference?" (If one has, a character must be inserted.) "Does any minister resign?" "Does any one offer himself for foreign missions?" "Do any return to the work?" "Do any become supernumeraries?" "Are any such to be re-appointed to a circuit?"

The number of members at the March quarterly visitation are to be recorded. Other questions as to the employment of home missionary ministers, pastoral visitation, and the state of the work of God are asked, and the answers duly registered. The representative to the stationing committee is chosen. Those who at the ensuing Conference are to be admitted into full connection are examined for recommendation, -- and also those remaining on trial. The result of a careful examination "by papers" being duly recorded.

The constitution of the district committee is twofold, cleric and laic, -- the former attend to those ministerial matters indicated. The latter meet on the second day of the session, and comprise the district treasurer of the Children's Fund, also of the Worn-out Ministers' Auxiliary Fund, -- the general treasurers of connectional funds residing in the district; with the circuit stewards. The financial business includes the appointment by the lay members of their own representative to Conference, with a careful review of the Home Mission and Contingent Fund; the amount of the yearly collection; grants for removal, expenses, afflictions, furniture, etc., with claims for extraordinary deficiencies and contingent expenses.

Circuit arrangements, Auxiliary Fund, chapel affairs, education matters, Children's Fund, schools and Schools' Fund, and collections, all come under strict investigation. It is probable that the proposed introduction of lay representation (to be decided next Conference) may make some alterations in the above arrangement, and a new edition of the "Order of Business" be published.

The Financial District Meeting is held in September, and is restricted to the administration of temporal affairs only it is always held previous to the September quarterly meeting. It was first instituted in the year 1821; the previous year having shown that, owing to the extended and improved finance, the May meeting was unable to accomplish the duties involved, and a special meeting was held. The place of meeting is chosen by the chairman. All superintendents of circuits must attend, and as many other ministers as can conveniently do so; these, with the circuit stewards in the district, the district treasurers of the Children's Fund, the Auxiliary Fund (and

during the missionary business), the district missionary treasurer and secretary, compose the members of this meeting. The Contingent Fund grant, for ordinary circuit deficiencies, is divided among the several claimant circuits. The allowances for ministers' children are duly apportioned.

The district treasurers for the Children's and Auxiliary Fund, and for the district Sustentation Fund, are appointed; as also the district chapel sub-committee, consisting of four ministers and four laymen (the chairman and financial secretary being members ex officio). Also the district Sunday School sub-committee, of which the chairman and education secretary, and one minister and three laymen chosen by the meeting, are members. An education secretary, and also a district probationer's examination secretary, are appointed. Chapel affairs are brought under consideration, and arrangements made for holding missionary anniversaries in the several circuits. Other meetings may be held as occasions arise in the several districts, with the following designations and purposes:

The Minor District Meeting is so termed because designed to avoid the inconvenience and expense of assembling the regular district committee in cases which might be determined by a smaller jurisdiction and also to engage as few persons as possible in the investigation of affairs, in themselves important, but often painful and unprofitable. This was instituted in the year 1793, and was first for the trial of ministers only; but in 1835 the rule was altered so as to allow an excluded member to appeal from the decision of a superintendent to a minor district meeting. The chairman and four ministers (two being chosen by each of the parties concerned) constitute the court. The object contemplated is twofold! First. "The settlement of any differences or disputes which may possibly arise between two preachers in the same district; or, if any preacher be accused of immorality." Secondly. "To take into consideration appeals from accused members of society against sentences of expulsion; and from superintendents of circuits against apparently factious verdicts of leaders' meetings, or when these meetings refuse to give any verdict at all." If either party should decline to choose two ministers to act as members of the same, the chairman is directed and empowered to nominate them. In all cases the minutes of such court must be presented at the annual meeting, and entered on its minutes; the parties concerned having the right of appeal to the district meeting, and to the Conference.

The Mixed District Meeting, so called, had in its origin special reference to disputes which had arisen as to the administration of the Sacraments in our societies, as well as to furnish a remedy when accusations of immorality, or of teaching false doctrine on the part of any preacher, were preferred. This court consists of the preachers of the district (the chairman presiding), and also of the preachers, trustees, stewards, and leaders of the circuit concerned. It cannot in any case do more than declare the guilt of the accused party, if proved; in this position he is considered "as removed from the circuit." The matter is then transferred to the annual meeting.

The Special District Meeting is a tribunal only convened under circumstances of grave necessity; and consists of all the ministers of the district, together (if deemed desirable) with four superintendents, or other preachers selected without reference to contiguity, -- of whom two shall be chosen by each of the parties specially concerned. The president of the Conference, when invited, may attend and preside, having the secretary of the Conference as his "official adviser." The right of appeal to the Conference is reserved to all parties.

\* \* \* \* \*

0869 -- DISTRICT MEETINGS of the United Methodist Free Churches, England. -- The circuits of this connection are, in harmony with Methodistic usage, grouped in districts. There are fourteen districts in Great Britain, viz. : Birmingham, Bristol, Cornwall, Leeds and Bradford, Lincoln, Liverpool, London, Manchester, Newcastle-on-Tyne, Norwich, Nottingham, Rochdale, Sheffield, and Wales. There are six districts in other parts of the world where the denomination has its mission. The districts are Jamaica, Australia, New Zealand, West Africa, East Africa, and China.

The home districts meet annually in the month of May. In some districts an autumnal session is also held. The Annual Assembly appoints the district conveners, but each district meeting elects its own chairman and secretary. The meeting is constituted mainly of representatives freely chosen by the circuit quarterly meetings. Circuits under 200 members can send one representative, under 500 members two representatives, under 1000 members three, and over 1000 members four, representatives. In addition to these representatives the district meeting consists of the convener, the district chapel secretary (who is also appointed by the Annual Assembly), with all the supernumerary ministers and members of the connectional and missionary committees resident within its bounds.

The functions of Free Methodist district meetings are not very important. The late Wesleyan Methodist Association had no district meetings, and as the United Methodist Free Churches largely followed the usages which had been current in that body ere the amalgamation in 1857, there was no large function which could be intrusted to them on their introduction in that year. They have been found so useful, however, that gradually more and more importance is assigned to them in the economy of Free Methodism. The statistics of membership are presented to the district meeting, which makes inquiry as to causes of decrease when diminution of numbers is reported; statistics of chapels and school-rooms built or enlarged during the year, with what has been done in reducing debts on chapels; these and similar facts are reported to the district meeting. Circuits which require grants in aid of ministers' salaries make their application to the district meeting first.

The district meeting recommends such sum as it thinks proper. Candidates for the ministry are heard preach, and are examined by the district meeting, and, if judged suitable, are recommended to the Annual Assembly, In the matter of grants and candidates for the ministry the district meeting has not a veto or final authority. The Annual Assembly can employ candidates with or without the indorsement of district meetings, and its authority in the matter of grants is also absolute.

The district meetings may and often do memorialize the Assembly in reference to modifications of existing rules. Many important questions are thus ventilated. It is customary also for district meetings to consider questions of public interest on which it is important that the mind of the body should be known. District meetings have no judicial powers, and no authority whatever over the itinerant ministers.



The foreign district meetings differ somewhat in their powers and functions from those held in England. Their distance from the central authority, and the exigencies of their work, make it imperative that they should have a larger sphere of authority. The districts in heathen lands are only nominal. As yet they are not organized. The colonial districts, Jamaica, Australia, and New Zealand, exercise powers resembling those of a Conference or Annual Assembly. They examine into the character of preachers, and they have authority to call men out to the work of the ministry in their own district.

Thus they are preparing for independent action, should they by God's blessing become able to dispense altogether with English help, and to form Free Methodist churches not subject to the authority of the home connection, but bound to it by ties of gratitude, kindred, sentiment, and brotherly love.

\* \* \* \* \*

0870 -- DIVINITY OF CHRIST, THE. -- The supreme fact on which all other things in the redemption of mankind depend is that of "God manifest in the flesh." The incarnation is the corner-stone of redemption. That God was in Christ Jesus "reconciling the world unto himself" is a fundamental principle of the Christian religion. The fact of redemption is the distinguishing doctrine of the Bible, and the nature and ministry of Christ the especial theme of the sacred writers. "From the nature of the work he was to perform it was necessary that he should be at once God and man, lie must participate in the nature of those he came to redeem, and have power to subdue all evil, and dignity to give value to his obedience and suffering."

From the beginning to the end, therefore, of the sacred volume, from Genesis to Revelation, a God-man Redeemer is held up as the object of supreme reverence, love, and confidence to the perishing children of men.

The doctrine is indicated in the pre-existence of our Lord. "By establishing on scriptural authority the pre-existence of Christ, we take the first step in the demonstration of his absolute divinity. His pre-existence, indeed, simply considered, does not evince his God-head, and is not, therefore, a proof against the Arian hypothesis, but it destroys the Socinian notion that he was a mere man." That he existed prior to his incarnation is evident from the following passages of Scripture: "He that cometh after me is preferred before me: for he was before me." John i. 15. "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." John viii. 58, When Christ uttered these last words the Jews took up stones to stone him, revealing their wrath at so manifest a claim to divinity. Again: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John xvii. 5. Whatever, therefore, the true nature of our Lord Jesus Christ may be, it is at least evident that he had an existence previous to his incarnation and previous to the very foundation of the world.

His pre-existence is not only indicated in Scripture, but also his grade of being. In the Old Testament we find a distinction between Jehovah as messenger, a mediator, and Jehovah as he who sends, between the Father and the Son. We find in the Old Testament a constant mention made of a person distinct from Jehovah, who, nevertheless, bears the titles and attributes and

accomplishes the end of Jehovah, This person claims divine authority, exercises divine prerogatives, and receives divine homage.

He is designated also as the Son of God. the Mighty God. The work attributed to him is elsewhere attributed to God himself. Thus, in Genesis, xvi. 10, the angel of Jehovah appears to Hagar, and says, "I will multiply thy seed exceedingly, that it shall not be numbered for multitude." And Hagar, it is said, "called the name of Jehovah that spake unto her, Thou God seest me." This angel therefore is declared to be Jehovah, and he promises what God only could perform. Again, in Genesis, "And Jehovah said, Shall I hide from Abraham that thing which I do?" This Jehovah is also called by Abraham "the Judge of all the earth," and the account of the solemn interview is thus given by the sacred writer: "The Lord (Jehovah) went his way as soon as he had left communing with Abraham." This person called in the Old Testament Jehovah, is in the New Testament designated as Christ. No name is given to the angel Jehovah which is not given to the angel Christ. No attribute is ascribed to the one which is not ascribed to the other. The worship which was paid to the one by patriarchs and prophets was paid to the other by evangelists and apostles; and the Scriptures declare them to be the same august person, the Redeeming Angel, the Redeeming Kinsman, and the Redeeming God .

The first argument from the New Testament in proof of the divinity of Christ is derived from the fact that he is everywhere called Lord; the Lord; our Lord. He is called Lord in the New Testament with the same constancy and with the same preeminence that Jehovah is called Lord in the Old Testament, In the Old Testament the word is used to express man's relation unto God as sovereign and protector. In the New Testament the same relation of sovereign and protector is applied to Christ, He is addressed as Lord, and receives the homage of men as being supreme in authority. "Thou art worthy, O Lord, to receive glory and honor." "But Christ is not only called Lord by the way of eminence, but he is declared to be the Lord of lords; to be the Lord of glory; the Lord of all; the Lord of the living and the dead; the Lord of all who are in heaven and in earth and under the earth. All creatures, from the highest to the lowest, must bow the knee to him, and acknowledge his absolute dominion, He is in such a sense Lord as that no man can truly call him Lord but by the Holy Ghost, If his lordship were merely the supremacy which one creature can exercise over other creatures, there would be no necessity for a divine illumination to enable us to recognize his authority. But if he is Lord in the absolute sense in which God alone is Lord; if he has a right in us, and an authority over us which belong only to our Maker and Redeemer, then it is necessary that the Holy Spirit should so reveal to us the glory of God in the face of Jesus Christ as to lead us to prostrate ourselves before him as our Lord and our God."

That Christ is divine is evident from the titles ascribed to him in the Scriptures, If they are such as can designate a Divine Being and a Divine Being only, then is Christ truly divine, He is called the Alpha and Omega, Rev. i. 8; Emmanuel, Matt. i. 23; First and Last, Rev. i. 17; Everlasting Father, Isaiah ix. 6; Mighty God, King Everlasting, Luke i. 33; King of kings and Lord of lords, I. Tim. vi. 15; Lord of glory, I. Cor. ii. 8. He is spoken of as Eternal, Heb. vii. 3; as Omnipresent, Matt. xviii. 20; as Omniscient, Matt. ix. 4; as Omnipotent, Matt. xxviii. 18.

"All things which the Father hath are mine," John xvi. 15, If the Son possesses all things that belong unto the Father, then he possesses all the attributes and perfections of the Father, and must necessarily be of the same nature, substance, and Godhead.

That Christ is divine is proven by the fact that divine works are ascribed unto him, If the works accomplished by Christ in the nature of things cannot be performed by any creature, however exalted, then must he be truly God. Creation is attributed to him in Scripture. "The world was made by him," the whole system of physical nature is described as the work of him, John i. 3,10. Inspiration is given unto men through him. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things unto your remembrance, whatsoever I have said unto you." John xiv. 26. Salvation is bestowed upon man by him. He assumes power to forgive sins, to be the conservator of all things, to raise the dead, and declares himself as the supreme judge of all men at the end of the world. Acts iv. 12; John v. 21; Matt. xxiv. 30.

The nature of his promises attests his divinity. Christ promises to his people blessings which none but God has either the right or the power to bestow. He promises to forgive sin. It is intuitively certain that God only can forgive sin, He is our moral governor; it is against him that all sin is committed, and he only has the right to remit its penalty. When, therefore, Christ says to the soul, "Thy sins are forgiven," he exercises a divine prerogative; he promises the Holy Spirit to hear and answer prayer; he promises peace in this life, an eternal joy to his obedient followers in the life to come. The infinite God cannot promise or give anything more than Christ promises to give those who follow his teachings and accept his principles. Christ's power over nature is a testimony to his divinity. He claims absolute power over nature he assumes power to reveal hidden laws. in nature; and to modify and suspend those revealed. The laws of nature are the expression of God's will. They are ordained of God; they can be changed and suspended only by him. Christ wrought miracles. He wrought immediately upon nature, lie spake and the water was changed into wine he spake and the dead were restored unto life. He claimed power in his own name over the laws of nature, suspending them at his own pleasure. He not only claimed power over the lives of men, but claimed power over his own life. He appealed to men to accept him because of the work that he manifested before them. "Though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him." John x. 37, 38.

His sinless nature is a witness to his divine nature. He assumed to be without sin. He is the only being that has ever made such a claim before men. He challenged men to find an error in his judgment or a stain upon his soul. "Which of you convinceth me of sin?" He not only assumed it, the claim is corroborated by the testimony of those associated with him, both friends and foes. Men sent to arrest him returned, saying of him "that never man spake like this man;" said Pilate's wife "Have nothing to do with this just man;" said the Roman centurion, "Truly this was the Son of God." Evil spirits arrested by him cried out, "Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee whom thou art, the Holy One of God."

The divine authority of Christ is manifested in the control which he claimed over all his people and over all creatures. All power was and is in his hands. He assumes to be a teacher with the authority of one equal with God. He commands men and angels; he controls men everywhere; he demands worship of all intelligences as God. All the relations that God assumes towards man he also assumes, He is clothed with the same attributes, endowed with the same qualities, crowned with the same titles, reveals in his deeds the same nature that God proclaims of himself in the sacred volume.

The Scriptures not only affirm Christ to be the "very unoriginated God," but we find they also declare that in Jesus Christ substantial divinity and real humanity are combined, The very name Jesus Christ is a sufficient proof; Jesus, Saviour, being the human appellation, and Christ the anointed being, the official, titled Emmanuel. Matt. i. 23. As God he is the root, source, or origin of David's family and kingdom; as man he has descended from David's loins. Rev. xxii. 16. As man he weeps over the grave of Lazarus; as God he raises him from the dead, John xi. 35, 43,44. As a man he himself suffers and dies; but as God he is able to raise his own body from the grave. John x. 18.

Christ claimed supreme divinity when he said to Philip, "He that hath seen me hath seen the Father." He was the human personation of the invisible God. In him was manifest the fullness of the Godhead, He was perfect humanity, and he was divinity. He could not have been, as the Unitarians teach, "a good pure man, and not be more than man." lie assumed to be one with God, an assumption on the part of any creature that is blasphemous. He claimed to be without sin, that is not possible to unregenerate nature. He claimed to be the Messiah sent of God to redeem humanity; himself deluded, or deceiving others, he could not be a good man. A perfect man with such claims as he put forth, sustained by such mighty works, can only prove that being perfectly good, he was divine; being perfect humanity, he is very God, equal with the Father.

\* \* \* \* \*

0871 -- DIX, D. H. K., of Western Virginia Conference, was born in Lewis, now Upshur county, W. Va., Jan. 24, 1828. Besides a common school education he had the advantage of one or two years in the West Virginia Academy. He was of Methodist parentage, and was converted at the age of sixteen, and united with the church. He was admitted into the West Virginia Conference in 1850, and has filled a number of the most important appointments, having also been presiding elder for five years. He was a delegate to the General Conference in 1876, and was appointed on the general missionary and church extension committee. While filling a supernumerary relation he was a member of the State Senate from 1865 to 1868.

\* \* \* \* \*

0872 -- DIXON, REV. JAMES, D.D., was a minister of unusual power; his devotion to the Saviour was unswerving; he declared "the whole counsel of God." His ministry was practical, tender, and searching; his eloquence sententious, racy, and epigrammatic, full of originality, and never failed to enchain his hearers. In 1841 he was elected president. In 1848 he was representative to the M. E. Church of America, visiting Canada at the same time. Towards the end of his life he became blind, yet for nine years after this he continued to preach and edify the people. His ministry commenced in 1812, and ended in 1871.

\* \* \* \* \*

0873 -- DIXON ILL. (pop. 3568) the capital of Ogle County, situated on the east side of Rock River, is an important railroad center and a rapidly growing town. It is first noticed in the annals of Methodism for 1839. In 2841 it is reported as a circuit, with 231 members, and Philo

Judson was appointed to the charge. In 1842 he reported 174 members. It is in the Rock River Conference, and reports (1876) 207 members and 207 Sunday School scholars.

\* \* \* \* \*

0874 -- DOANE, NEHEMIAH, a member of the Oregon Conference of the M. E. Church, was born at Eastham, Mass., Jan. 22, 1820. He was converted in 1836, licensed to preach in 1845, and entered Boston Theological Seminary, -- then at Concord N. H., -- at its organization in 1847. He was sent out from the seminary to Oregon, classed as a foreign mission, in 1849, being the first ever sent to a foreign mission from any of our theological schools, and was put in charge of the Oregon Institute, now the Willamette University, and afterwards of Portland Academy. Twenty-six years he has served on the most important charges in his Conference, including several terms as presiding elder. He was delegate to the General Conference in Baltimore in 1876. He has published a work on infant baptism.

\* \* \* \* \*

0875 -- DOBBINS, J. B., A.M., of the Philadelphia Conference, was born in 1819. He was converted in 1836, and soon became class-leader and superintendent of the Sabbath-school. He was received into the New Jersey Conference, and occupied a number of the most prominent stations. In his ministry he was favored with a number of remarkable revivals, as in Newark, Haverstraw, Trenton, and Bridgeton. He also filled the office of presiding elder, and was a member of the General Conferences of 1868 and 1872. He has written considerably for the press, and assisted in preparing the New Jersey Conference memorial volume.

\* \* \* \* \*

0876 -- DOCTRINES. -- The doctrinal standards of the Wesleyan Methodists of England and of such churches as affiliate closely with them are contained in Mr. Wesley's "Notes on the New Testament" and in his sermons. In the Methodist Episcopal Church they are contained chiefly in the Articles of Religion. (See ARTICLES or RELIGION.) As, however, the Methodists in America had accepted precisely the same doctrinal views as the Wesleyans of England, there was an implied understanding that the doctrines as taught by Mr. Wesley in his writings were received as standard doctrines in the church. An allusion to this appears to have been made in the first restrictive rule, which says, "The General Conference shall not revoke, alter, or change our Articles of Religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine."

The allusion here, though somewhat indefinite, appears to be to those standards which were recognized in 1808, over and above the Articles of Religion. Those who drafted these rules very probably referred to the same standards which the Wesleyans recognized, and which had been recognized in America before the Articles were framed. This is the more probable, as the Articles do not set forth distinctly and specifically those doctrines which Mr. Wesley made especially prominent in his preaching, and which marked the character of the early Methodist services, such as the Witness of the Spirit and Christian Perfection. The General Conference has also indirectly enlarged the sphere of doctrinal standards in authorizing the publication of the

catechisms, and in the specification of Watson's Institutes as a textbook of examination for young ministers.

\* \* \* \* \*

0877 -- DOERING, C. H., D.D., was born Aug. 27, 1811, in Hanover, Germany. He emigrated to Wheeling in 1836, where he was converted. In 1837 he entered Allegheny College, where he taught German while pursuing his college course. He organized a German mission in New York City in 1841, and was afterwards presiding elder of Pittsburgh mission district. In 1850 he was sent as a missionary to Germany, where he has labored on various stations and districts. He was a member of the General Conferences of 1876, and is now book agent and editor of the German periodicals and books in Bremen.

\* \* \* \* \*

0878 -- DOGETT, DAVID SETH, D.D., one of the bishops of the M. E. Church South, was born in Virginia in 1810. He pursued his studies in the University of Virginia, and was admitted on trial in the Virginia Conference in 1829. Subsequently he accepted a professor's chair in Randolph Macon College. In 1866 he was elected to the office of bishop, and had his residence in Richmond, Va. He traveled extensively through the Church, and also published several sermons and an address on the rise of Methodism in North Carolina. He died Oct. 25, 1880. He was an acute theologian and an able minister.

\* \* \* \* \*

0879 -- DOLLNER, HAROLD, a merchant of New York City, was born in Denmark, and was educated with reference to his entering the ministry of the Lutheran Church in that country. He emigrated to the United States when a young man, engaged in business in the city of New York, and ultimately joined the Methodist Episcopal Church. He has given liberally of his means for the advancement of the interests of the church, and has taken an especially warm interest in the missions in his native land. He aided, by a large gift, in the erection of the church at Copenhagen. He is one of the board of managers of the Missionary Society of the M. E. Church, and has been long identified with the Summerfield church, Brooklyn.

\* \* \* \* \*

0880 -- DONELSON, P. S., D.D., was born in Franklin Co., Mass., in 1825, of Scotch descent; was converted and joined the M. E. Church at twelve years of age; graduated at the University of Michigan in 1849, and pursued his theological studies at the Presbyterian Seminary in Auburn, N. Y. He joined the Michigan Conference in 1851, and was three years Professor of Languages in Albion College. After serving two years as pastor at Lansing, the capital of the State, he was, in 1856, elected as president of the Ohio Wesleyan Female College, in Delaware, at which he continued until 1873. During this time he graduated eighteen classes, numbering all over 300 students. He received the degree of D.D. from Indiana Asbury University; was a member of the General Conference of 1868, and is now (1877) presiding elder of Toledo district, Central Ohio Conference.

\* \* \* \* \*

0881 -- DORSEY, DENNIS B., M.D., of the Methodist Protestant Church, was born in Baltimore Co., Md., December 28, 1799. He received but little early education, there being no schools in Western Virginia, whither his parents had removed. He was converted at a camp-meeting in 1817, and in April, 1820, was received into the Baltimore Conference, M. E. Church, and remained an itinerant in it until his "suspension," in 1826, for matters connected with advocating the reform in her government. He was very active in the lay representation movement. In 1827 and '28 he studied medicine under Rev. Dr. Jennings, and was graduated March 21, 1831. In September, 1828, he began to edit The Mutual Rights and Christian Intelligencer, and continued in this relation until November, 1830. In 1831 he was stationed in Georgetown as a member of the Maryland Annual Conference.

In 1832 he removed to Wheeling, Va., his health being feeble, and commenced the practice of medicine. From this period he ceased to be a regular itinerant, though he was president of the Pittsburgh Conference in 1835, and had charge of Sixth Street station, Cincinnati, in 1854. In 1857 he started at Martinsville, Ohio, The Independent Press. His health declining, in 1859 he resided with one of his sons at Fairmont, Va., where he died March 18, 1860. His mental characteristics were, composure under elaborate thought, clearness of intellectual vision, activity, justness of judgment, and metaphysical acumen, associated with great simplicity of mind. His learning was considerable as a self-made man; particularly in theology had he fullness of knowledge. His writing was voluminous, and he left a great mass of manuscripts on a large range of subjects. His preaching was expository and practical. His piety was intelligent, constant, and usually serene. Several times during his last illness he said to his children, "Remember, I forgive every body who ever offended me, and I desire all to forgive me." His death was peaceful, and his dying words, "I put my trust in the Lord, and believe I shall never be confounded."

\* \* \* \* \*

0882 -- DOUB, PETER, D.D., a minister of the M. E. Church South, was born in North Carolina, March 12, 1796, and died in Greensborough, N. C., Aug. 24, 1869. He was admitted into the Virginia Conference in 1818, and traveled extensively through Virginia and North Carolina. Few men were more successful in swaying the minds of the community and in leading converts into the church. In 1866 he accepted the chair of Biblical Literature in Trinity College, N. C., in which he remained until his death.

\* \* \* \* \*

0883 -- DOUGHARTY, GEORGE, was one of the pioneer ministers in the M. E. Church. He entered the itinerancy in 1798, and died March 3, 1807, at Wilmington, N. C. He was a man of broad and liberal views, and bold and fearless in his address. He was a hard student, and spent his entire energies in the great work of preaching the gospel and advancing the interests of humanity. For his fearless utterances on slavery he was attacked by a mob in Charleston, and was dragged to a pump, where water was pumped upon him, until he probably would have died had not a heroic woman interfered and kept the mob at bay until he was rescued. In 1803 he endeavored to establish

a Methodist academy in South Carolina, showing that he took a deep interest in every department of labor which could advance the Redeemer's kingdom.

\* \* \* \* \*

0884 -- DOUGHTY, SAMUEL, a member of the Philadelphia Conference of the M. E. Church, was born in Philadelphia in January, 1794, and died at Wilmington, Del., Sept. 17, 1828. He was converted in 1816, and was received into the Philadelphia Conference in 1823. Though his ministerial career was short he was one of the most popular and eloquent, as well as successful, preachers of his age. He was an earnest advocate for Sunday Schools, and for all the benevolent institutions of the church. His literary attainments and talents were of a high order, and some of his sermons were published in the Methodist Magazine.

\* \* \* \* \*

0885 -- DOUGLASS, GEORGE, LL.D., principal of the Wesleyan Theological College, Montreal, Ontario, was born in Scotland in 1826, and was converted in Montreal in early youth. He was admitted at the age of twenty-two into the Wesleyan ministry. He spent a short time at one of the branches of the theological institution in England, but was soon sent out a missionary to the Bermudas. From Bermuda he returned to the province whence he was sent out, and labored in the city of Montreal until the Canada East district was merged in the Canada Conference, in 1854, when he was stationed successively at Kingston, Toronto, and Hamilton City. Returning to Canada East in 1863, he was in the pastorate in Montreal until the opening of the Montreal Theological College, about 1872, when he was placed in charge of that institution, in which responsible position he still (1877) remains. The senate of Magill College, Montreal, conferred on him the degree of Doctor of Laws. He is, since 1874, the vice-president of the General Conference of the body to which he belongs. Once was he the president's co-delegate in the original Canada Conference.

\* \* \* \* \*

0886 -- DOUGLASS, THOMAS LOGAN, a minister of the M. E. Church South, was born in Person Co., N. C., July 5, 1781, and died near Franklin, Tenn., April 9, 1843. At the age of twenty he was received into the Virginia Conference, and for twelve years traveled on important circuits and districts, when he was transferred to the Tennessee Conference, in which he remained until the close of his life. He was remarkably useful both as a preacher and presiding elder. He had more than ordinary intellectual power, and excelled in the pulpit. He was thoroughly devoted both to the doctrines and economy of Methodism, and was several times elected a delegate to the General Conference. The minutes say his piety was uniform and deep, and his temper sweet. Few men in the Southwest had so much influence as Mr. Douglass.

\* \* \* \* \*

0887 -- DOVER, N. H. (pop. 11,687), the capital of Stratford County, is situated on the Boston and Maine Railroad. It was settled in 1623 by a company of fishmongers from London, and is the oldest town in the State. Methodist services were probably introduced into this place by the



preachers who were in Portsmouth. It was afterwards connected with the Stratford circuit, but is not mentioned in the minutes until 1523. In that year the society was organized by the Rev. Jotham Horton, and the first church was erected in 1825, which stood until the summer of 1875, when it was replaced by the present handsome edifice. In 1847 there was a secession from the society, a church was built, and for a time regular services were maintained, but the society was dissolved, and the church passed into other hands. It is in the New Hampshire Conference, mind the statistics for 1876 are: members, 398; Sunday School scholars.

\* \* \* \* \*

0888 -- DOW, JOHN G., was born in New Hampshire, 1785. He entered the New England Conference in 1822, and after filling a number of prominent appointments, was for several terms presiding elder, and also financial agent of Newbury Seminary. He fell by a stroke of paralysis, May 18, 1858, at the house of his son-in-law, Rev. J. H.. Twombly. "He was sound in doctrine, deep in experience, uniform in piety, godly in conversation, and exemplary in walk. His preaching was of a high order, characterized by deep, close, concentrated, consecutive thought, and his messages were delivered with demonstration of the Spirit and with power. He was emphatically a man of one work."

\* \* \* \* \*

0889 -- DOW, LORENZO, was born in Coventry, Conn., Oct. 18, 1777, and died at Washington, D.C., Feb. 2, 1834. He commenced preaching in the Methodist Episcopal Church in 1798, when but eighteen years of age. In 1799 he left his work under an impression that he had a special mission to Ireland. He attracted great attention both in Ireland and England. Because of his irregular conduct he was dropped from the roll of the Conference, and was never again regularly connected with the itinerancy, but has traveled extensively and preached frequently, and adhered strictly to Methodist doctrines. He made frequent applications for admission into the Conference, but because of his eccentricities he was refused. He often preached with great power, and many were awakened and converted under his ministry.

He was especially skilled in controversy in refuting atheism, deism, universalism, and Calvinism. He spent many years in the South among the planters and slaves, preaching to vast multitudes as they gathered in the forest or elsewhere. He often rode forty or fifty miles a day, and preached four or five times. His manner and appearance excited great curiosity, and his startling and eccentric statements were widely circulated. He was a pronounced opponent of the Jesuits, and of every form of Romanism. He went to Washington to arouse the government against what he believed to be the plans of the Church of Rome, but died suddenly. His writings were numerous and peculiar.

\* \* \* \* \*

0890 -- DOWNEY, CHARLES GIBBS, professor in the Indiana Asbury and Iowa Wesleyan Universities, was born in October, 1819, and died in 1857. He was graduated from the Wesleyan University in 1840, and in the following year was appointed a tutor in the Indiana Asbury University. He continued in this institution, being appointed in succession Professor of

Natural Sciences, of Mathematics, and of Belles-Lettres, till 1857, when he was elected Professor of Mathematics in the Iowa Wesleyan University, and shortly afterwards died.

\* \* \* \* \*

0891 -- DOWNEY, A. C., LL.D., an eminent jurist of Rising Sun, Ind., is also an active member of the M. E. Church. He has been a member of the board of trustees of Indiana Asbury University since 1852, and had charge of the law department of that institution from 1854 to 1858. He has been trusted by his fellow-citizens with important civil and judicial functions, and was elected by the people of the State one of the judges of the Supreme Court in 1870. At the close of his term of office he declined a re-election. He was elected a lay delegate to the General Conference in 1876.

\* \* \* \* \*

0892 -- DOWNEY, ROBERT J., was born in New Albany, Ind., 1836. At the age of ten he was converted, and shortly after united with the M. E. Church. He was thoughtful and studious; graduated in a commercial college, and was licensed to preach in 1857. He spent two years in the theological school at Evanston preparing for missionary work, and in 1859 sailed for India. Arriving at Lucknow, he attended the Conference then in session, but was taken ill that day, and expired Sept. 1, 1859. He preached but one sermon in India. His end was triumphant.

\* \* \* \* \*

0893 -- DOWNS, JOHN, one of Mr. Wesley's early ministers, entered the itinerancy in 1743, having previously been a reader of sermons at the Orphan House when no preacher was present. He was a man of sincere and unaffected piety, of great application, and possessing an uncommon genius. Mr. Wesley says of him, that "he was little inferior either in inventive genius or strength of mind to Sir Isaac Newton. When he was at school learning algebra, Downs came one day to his master and said, 'Sir, I can prove this proposition a better way than it is proved in this book.' his master thought it could not be, but upon trial acknowledged it to be so. Some time after his father sent him to New Castle with a clock which was to be mended. He observed the clock-maker's tools and the manner in which he took it to pieces and put it together again; and when he came home he first made himself tools, and then made a clock which went as true as any in the town. I suppose such strength of genius as this has scarcely been known in Europe before. Another proof of it is this: thirty years ago, while I was shaving he was whittling the top of a stick. I asked, 'What are you doing?' He answered, 'I am taking your face, which I intend to engrave on a copper plate.' Accordingly, without any instruction, he first made tools, and then engraved the plate. The second picture which he engraved was that which was prefixed to the 'Notes upon the New Testament.' (This was the first of Mr. Wesley's portraits published in any of his works.)

"Yet this man for the simple crime of preaching the gospel of salvation was brought before the bench of magistrates, who signed his impressment into the army, and sent him as a prisoner to Lincoln jail. After his release he continued to labor as a preacher until 1774, when he was seized with mortal illness in the pulpit, and in a few hours died."

\* \* \* \* \*

0894 -- DOXOLOGY, a sentence, or collection of sentences, uttered with especial reference to giving praise and glory to God, These are found first in the New Testament, next in the liturgies of the various churches, and third as connected with the hymns and psalms used in divine service. Frequent expressions are found in the Scriptures, such as, "Blessing and honor and glory and power be unto him that sitteth upon time throne and unto the Lamb for ever and ever." The Lord's Prayer also closes with a doxology, saying, " For thine is the kingdom and the power and the glory forever. Amen." In the ancient church the doxologies as used in the liturgies were usually of three kinds: Gloria Patri, or the lesser doxology, is supposed to have been formed during the Arian controversy, and for the purpose of checking that heresy. Its form was, "Glory be to the Father, and to the Son, and to the Holy Ghost." The Western church added, "as it was in the beginning, is now, and ever shall be, world without end."

This doxology is considered a noble testimony to the church's faith in the Holy Trinity. It is of frequent use in the Church of England and the Protestant Episcopal Church. Gloria in excelsis, or the major doxology, is supposed to be founded upon the words of the angels, "Glory to God in the highest, and on earth peace, good will toward men." It was of very early origin, supposed by some to have been in existence A.D. 139. It is found without doubt in nearly its verbal integrity in the Apostolic Constitutions, and is used by both the Greek and Latin Churches. It has been used in the Church of England for above twelve hundred years. It is found in its full integrity in the Methodist Episcopal Discipline, and is to be repeated at the conclusion of the Lord's Supper. The third form, liturgical doxology, was used as early as the second century. It commences within the words, "Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name," etc.

It is used in the Church of England, in the Protestant Episcopal Church, and some other Protestant churches and in the Methodist Episcopal Churches, by the minister immediately after he has received the elements of the Lord's Supper, previous to his administering the same to the people. The doxologies which are used in connection with the hymns and psalms of the church are such as are usually found at the close of the various hymn-books, being a verse or two to be sung as expressive of praise and glory to God. The Discipline of the M. E. Church says, "Let a doxology be sung at the conclusion of each service, and the apostolic benediction be invariably used in dismissing the congregation."

\* \* \* \* \*

0895 -- DRAKE, BENJAMIN M., D.D., an eminent minister of the M. E. Church South, was born in North Carolina, Sept. 11, 1800. He was received in 1820 into the Tennessee Conference, but was transferred during the next year to Mississippi. He traveled extensively through that Territory, and was instrumental in building the first Methodist church edifice in the city of New Orleans. He was an ardent friend of education, and was president of the first Methodist school established in Mississippi, which was called the Elizabeth Female Academy. Subsequently he was elected president of Centenary College. He died in 1860. He exercised a very wide-spread influence, and was greatly respected and beloved.

\* \* \* \* \*

0896 -- DRAPER, REV. D. J., was born in 1810; received into the ministry in 1834. The following year he was sent to Australia, where he made full proof of his calling, and filled the highest offices in the church. He was president in 1859. In 1864 he was representative to the British Conference, and it was on his return voyage that he and his excellent wife were lost in the wreck of the steamship London. He sunk into a watery grave, preaching to the last the Saviour whom he loved and served.

\* \* \* \* \*

0897 -- DRAVO, REV. JOHN F., born in West Newton, Pa., Oct. 29, 1819, was converted at Liberty Street M. E. church, Pittsburgh, in 1838. He resided in McKeesport and neighborhood from 1840 to 1868, and held important official positions over twenty years. Educated at Allegheny College, he was licensed to preach as a local preacher in 1854. He removed to Beaver, Pa., in 1868, and is a steward, class-leader, teacher of Bible-class, and president of board of trustees of one of the largest and best charges in the Conference. This church was built through his energy, and the generous gifts of thousands of dollars. He is the vice-president of the board of trustees and life patron of Beaver College, to which his gifts aggregate \$15,000, and through his timely aid and personal exertions the life of this institution has been saved and its future success assured. He has been for many years identified with the benevolent work accomplished in State public institutions, the advocate of temperance, prominent in political reform, and refusing civil offices of a high class. He has been a director of the "Allegheny County Home for the Poor" eight years, a director and vice-president of the Morganza Reform School of Western Pennsylvania, delegate to National Convention in 1860, and frequently delegate to State Conventions, director of the Pittsburgh and Lake Erie Railroad, Tradesmen's National Bank, People's Insurance Company. Pittsburgh Coal Exchange, Pittsburgh and Connellsville Coke Exchange, president of Pittsburgh and McKeesport Locomotive-Works, vice-president of Chamber of Commerce in Pittsburgh. He was president of the National Local Preachers' Association, 1872-73.

\* \* \* \* \*

0898 -- DRESS. -- The early Methodists were remarkable for their plainness and simplicity of dress. This arose not from any desire to be singular, nor from any conviction that any one form or mode of dress was a Christian duty, but from their belief that it was their duty to consecrate all their means to the service of God, So many were perishing around them, so urgent were the demands of humanity, and so limited were their means, that they felt it to be wrong for them to expend upon their own persons the treasures which God had intrusted to their care for the conversion and salvation of the world. Under the influence of such a motive Mr. Wesley, when a student in Oxford, sold the pictures which he had in his study that he might give their value to the poor.

In 1737, before he had gone as a missionary to Georgia, while he advocated great plainness of dress, yet he expressed himself opposed to any singularity of manner. He says, "I entirely agree with you that religion is love and peace, and joy in the Holy Ghost; that as it is the happiest, so it is the cheerfulest thing in the world; that it is utterly inconsistent with moroseness,

sourness, severity, and indeed with whatever is not according to the softness, sweetness, and gentleness of Christ Jesus, I believe it is equally contrary to all preciseness, stiffness, affectation, and unnecessary singularity." When he was in Savannah, Ga., he says, "I took occasion to expound those Scriptures which relate to dress, and all the time that I afterwards ministered at Savannah I saw neither gold in the church, nor, costly apparel, but the congregation in general were almost constantly clothed in plain clean linen or woolen."

In 1760, twenty years after his societies had been formed, he published a tract entitled "Advice to the Methodists with Regard to Dress," in which he says, "I would not advise you to imitate the Quakers in those little particularities of dress which can answer no possible end but to distinguish them from all other people. To be singular merely for singularity's sake is not the part of a Christian; but I advise you to imitate them, first, in the neatness, and, secondly, in the plainness of their apparel." The same sentiments he reiterated on many occasions, praising those societies which laid aside all ornaments amid devoted their time and means to Christian labor.

In 1785 he published a sermon, in which he expostulates with his members as follows: "Do you take my advice with regard to dress? I published that advice above thirty years ago. I have repeated it a thousand times since. I have advised you to lay aside all needless ornaments, to avoid all needless expense, to be patterns of plainness to all that are around about you. Do you take this advice? Are you all exemplary, thoroughly plain in your apparel, as plain as Quakers or Moravians? If not, you declare especially to all the world that you will not obey them that are over you in the Lord."

Two years afterwards, in another sermon, he adds, "I conjure you, all who have any regard for me, show me, before I go hence, that I have not labored, even in this respect, in vain for one-half a century. Let me see before I die a Methodist congregation full as plainly dressed as a Quaker congregation, only be more consistent with yourselves."

While he was thus earnest in guarding his societies against extravagance in dress and in all, their expenses, he strongly advocated neatness, propriety, and gentility, In his own dress he was a pattern to others, being remarkably neat and plain. He also recommended those who were occupying official stations, and were necessarily brought into contact with the court, to conform to the rules and etiquette of society, so far as was necessary for their stations and position in life,

At the organization of the Methodist Episcopal Church, 1784, the article in the larger minutes was adopted by the American Conference, to wit: "How shall we prevent superfluity in dress among our people? Ans. Let the preachers carefully avoid everything of this kind in themselves, and speak frequently and faithfully against it in all our societies." From that time to the present the testimony of the church has been clear and explicit against all superfluity of apparel, and it has strongly advised its members to be patterns of neatness and simplicity. The present provision of the Discipline of the M. E. Church is, "We should by all means insist on the rules concerning dress. This is no time to encourage superfluity in dress. Let all our people be exhorted to conform to the spirit of the apostolic precept, 'not to adorn themselves with gold, or pearls, or costly array.' I. Tim. ii. 9."

The church thus lays down what it conceives to be the scriptural standard, and leaves the application chiefly to the judgment and conscience of the individual Christian, not attempting to prescribe specifically any mode of dress or any rules other than the precepts of the Holy Scriptures. The same general principles are held by nearly all the various branches of Methodism.

\* \* \* \* \*

0899 -- DREW, DANIEL, for many years a noted capitalist and railroad director in New York, was born in Carmel, Putnam County, in 1797. Ear thrown upon his own resources, he was industrious and frugal. He began business as a cattle-drover, and subsequently been interested in steamboats and railroads, and was also interested in heavy stock operations in the New York market. In middle life he united with the M. E. Church. He founded the Drew Theological Seminary at Madison, N.J., the Drew Ladies' Seminary at Cannel, N. Y., and also built in great part a Methodist church at Carmel, besides aiding in a number of church enterprises. He died in New York Sept. 18, 1879.

\* \* \* \* \*

0900 -- DREW, SAMUEL, A.M., was an eminent metaphysical writer, and also a Methodist local preacher, in England. He was born March 3, 1765, at St. Austell, and died at Helston, March 29, 1833. He was of a poor family, and learned the shoemaker's trade. When about twenty years of age he was converted under the preaching of Adam Clark, and at once commenced a more extensive course of reading, having a book before him and pursuing his studies while busily engaged in his shop at work. He contributed to various journals, and was recognized as an able writer, but did not leave his mechanical occupation until 1809. In 1788 he was licensed as a local preacher, and continued during his busy life to fill the pulpit very frequently. He became managing editor of The Imperial Magazine in 1819, and under his supervision the enterprise was very successful. In 1824 he received the degree of A.M. from Aberdeen. In addition to his editorial labors on the magazine he wrote and published a number of works, among which the chief were on the "Existence and Attributes of God," "Essay on the Immateriality and Immortality of the Soul," "Life of Dr. Coke," and "Remarks upon the First Part of the 'Age of Reason,' by Thomas Paine." He also assisted Dr. Coke in the preparation of his Commentary on the Holy Scriptures."

\* \* \* \* \*

0901 -- DREW SEMINARY AND FEMALE COLLEGE, located at Carmel, N.Y., was chartered by the legislature of New York, April 23, 1866, "to promote the education of both sexes in literature, science, and the arts, and to furnish to young women the advantages of a collegiate course of study." By the charter the trustees are to be appointed by the Annual Conference, within whose jurisdiction the seminary is located. The property consists of a beautiful site of ten acres of land on an eminence overlooking the town of Carmel, and has a lawn tastefully laid out, and bountifully shaded with a luxuriant growth of trees. The seminary building is represented in the accompanying engraving. It has been for ten years under the management of George C. Smith, who has been assisted by a corps of able teachers.

\* \* \* \* \*

0902 -- DREW THEOLOGICAL SEMINARY, THE, situated at Madison, N. J., is the chief educational result of the great centenary movement in the Methodist Episcopal Church in the year 1866. Daniel Drew, of New York, proposed to found a theological school in or near the metropolis by the gift of \$500,000. Not only the denomination in which he was a communicant, but the whole country, was taken by surprise. The benefaction was the first of such magnitude in the country, but since then others of similar character have followed. The generous overture was gladly accepted, and Mr. Drew, after personally inspecting other theological institutions throughout the country, consented to the location of the new seminary in Madison, New Jersey.

The valuable property known as "The Forest," belonging to the Gibbons estate, was purchased. The stately Gibbons mansion was found to be as well suited for the purposes of the seminary as if expressly built for it. The necessary additional buildings were arranged for, and the architect, Mr. S. D. Hatch, of New York, engaged at once in their erection. The school was formally opened on the 6th of November, 1867, with the Rev. J. McClintock, LL.D., as President, and Professor of Practical Theology, and the Rev. B. H. Nadal, D.D., as Professor of Historical Theology. Several of the bishops and a large number of distinguished clergymen and laymen from all parts of the country participated in the exercises. From the first the number of the students has been annually increasing, and at present the rooms are hardly sufficient for their accommodation..

The main building, known as Mead Hall, is a large and imposing brick edifice, about 150 feet long and 100 feet wide, of the Ionic style of architecture. It contains the library, chapel, reading-room, and the offices and lecture-rooms of the professors. Its original cost was very great, and in consequence of the superior quality of its materials and the workmanship, it seems as complete and substantial as at the beginning. It is heated with steam throughout, and is in every respect adapted to its various uses. Asbury Hall, in the Elizabethan style, was prepared solely for the use of students. Each room is tastefully supplied with carpet, full set of oak furniture, and every appliance needful for the comfort of the occupants. Embury Hall contains the boarding-house of the students, who, by their committees, direct their boarding matters, subject only to the supervision of the faculty. This building contains also the Society Hall and the residence of the janitor and matron, and a number of additional rooms for students. The houses of the professors were erected at the cost of about \$20,000 each.

It was Mr. Drew's purpose to make these houses thoroughly convenient and comfortable, and it was fully accomplished. Each house has connected with it about three acres of land, with requisite out-buildings. The grounds of the seminary are ample, amounting to about one hundred acres. They are laid out with great taste and attractiveness, the original model being one of the finest of the English baronial estates.

The first president of the institution, Rev. Dr. McClintock, was removed by death; the second, Rev. Dr. Foster, resigned after his election to the episcopacy. He was succeeded in May, 1873, by Rev. Dr. J. F. Hurst, who in May, 1880, was elected Bishop. The faculty consists, at present, of Rev. George R. Crooks, D. D., acting as Professor of Historical Theology; James Strong, S.T.D., Professor of Exegetical Theology; Rev. Daniel P. Kidder, D.D., Professor of Practical Theology; Rev. Henry A. Buttz, D.D., George T., Cobb Professor of New Testament

Exegesis; Rev. John Miley, D.D., Professor of Systematic Theology; James Oliver Wilson, A.B., Special Instructor in Elocution.

Bishop Simpson, of Philadelphia, is president of the board of trustees, and John B. Cornell, of New York, is vice-president.

The library consists of about 15,000 volumes, and was selected with great care by its first president. It contains important literary treasures, which were industriously gleaned in various parts of Europe. In hymnology, lexicography, history, serials, and several other departments it is very rich. Dr. McClintock's personal library has been purchased very recently by a few ladies in New York, and incorporated with the seminary. Besides this valuable addition, other important accessions to the library have been made by legacy.

In March, 1876, the trustees were informed by the founder that he would not be able to continue the payment of the interest on the note which constituted the endowment of the seminary. This was a great blow to the institution, and it came in the very midst of the year's work. The real estate had already been deeded to the trustees, and on this there was no incumbrance. The question now was to provide measures for the continued effectiveness of the seminary and for its ultimate re-endowment. A. V. Stout, of New York, gave \$40,000 for the endowment of the president's Chair, and the heirs of the late Hon. George T. Cobb, of New Jersey, gave property in New York City estimated to be worth about \$40,000 for the endowment of the chair of New Testament Exegesis. Other important gifts have been made, amounting in all to about \$130,000. Other leading benefactors are the following: John B. Cornell, George J. Ferry, E. L. Fancher, John T. Martin, William White, James H. Taft, Mark Hoyt, Mrs. Ziba Bennett, and William Hoyt.

The seminary employs no financial agent, and refuses to borrow money from any quarter. There are plans on foot for the endowment of a Janes memorial professorship, an alumni professorship, a professorship to be established by the ladies of the Methodist Episcopal Church throughout the country, and a professorship to be established by the Methodist Episcopal churches of the city of Philadelphia. There are good beginnings in each of these, and when they are once completed the seminary will be fully restored to its original unembarrassed condition. However, no branch of the instruction has been cut off, and, notwithstanding the financial embarrassment, the facilities of the seminary have been improved from year to year.

In addition to the corps of regular instructors it has been announced that arrangements have been made for teaching in future the Arabic and Syriac languages, besides German, Spanish, and Italian, -- the latter group as an adaptation to the new requirements of the missionary field of the Methodist Episcopal Church. A series of lectures will be delivered in future, every term, by representative men, not only of the Methodist, but of other denominations. The students are exempt from all expenses except the items of board and fuel. The cost of instruction, rooms, and other necessities is met by the endowment provided at the outset, and placed at the disposition of the trustees by the founder.

While the institution has the charter of a university, it attends, for the present, to its original work of theological instruction. Its officers are determined to develop it in this respect to the highest possible status. One of its chief advantages is its location in one of the most healthful



regions along our sea-board, in the midst of beautiful scenery, and surrounded by a community of high Christian culture. It is easy of access from New York, and the students have therefore all the positive advantages, without the disadvantages, of life in the city.

\* \* \* \* \*

0903 -- DRINKHOUSE, EDWARD J., M.D. of the Methodist Protestant Church, born in Philadelphia, Pa., March 26, 1830, was converted in 1848, and was educated in the public school of his native city. A few months after being received into full membership in the M. E. Church he withdrew on account of dissatisfaction with the church polity, and united with the Methodist Protestant Church. He was licensed to exhort and to preach in 1849, and was received on probation in the Maryland Annual Conference in March, 1850. He filled various appointments up to the spring of 1863, when ill health led to a residence in San Francisco, Cal., and a demission of the active ministry up to May, 1866. He received the degree of Doctor of Medicine from Toland Medical College, San Francisco, in 1865. Returning to Maryland under an appointment to the West Baltimore station, he served two years, and was appointed to Ninth Street, Washington City, mission and remained in charge until October 1, 1874, being exempted from the operation of the "Restrictive Rule" by a special provision covering missions. This continuous pastorate of six years and a half is perhaps the longest ever served in the Methodist Protestant Church by successive annual appointments and in accordance with law. He was one of the editors of the Methodist Protestant for the year 1867; a member of the General Conference of 1870 and also of the General Conference of 1874, by which he was elected editor and publisher of the Methodist Protestant for the ensuing four years. He was also a representative to the General Convention which united the two branches of the Methodist Protestant Church.

\* \* \* \* \*

0904 -- DRINKLE, H. O., a native of Lancaster, born in the year 1845, and still a resident of that place, was converted at the early age of thirteen; he has since devoted himself to the interests of the M. E. Church. He occupies a prominent position in the legal profession at the bar of that city, and his election to prominent positions of trust at home and in the State gives him wide influence in that section of country. He is active in the church and Sunday School interests.

\* \* \* \* \*

0905 -- DRUMMOND, JAMES, M.D., was born May 19, 1804, and was engaged in the practice of medicine from 1827 to 1836. He joined the M. E. Church in 1832, and was licensed to preach in 1833. The death of his brother, Rev. Thomas Drummond, in 1835, led him to abandon his profession as a physician and to enter the Pittsburgh Conference in 1836. In 1852, by a change of Conference boundaries, he became a member of the West Virginia Conference, where he remained until, in 1865, he was transferred to the Pittsburgh Conference, and in 1876, by another change of boundaries, he became a member of the East Ohio Conference. After laboring forty-one years in the itinerant field, and during thirty-seven of which he was on the effective list, he requested to be changed to the supernumerary relation. He was one year agent for Allegheny College, six years a presiding elder, for eighteen months chaplain to the United States hospital in Wheeling, W. Va., having been appointed by President Lincoln, and also by Bishop Janes. He has been a member of

five General Conferences, to wit: 1844 and 1848, from the Pittsburgh Conference; and 1856, 1860, and 1864, from the West Virginia Conference. His present residence is Cadiz, O.

\* \* \* \* \*

0906 -- DUBLIN (pop. 246,326) is the capital and the largest city of Ireland. It is beautifully laid out, and is the seat of many flourishing institutions. Mr. Wesley very early crossed over to Ireland, and societies were organized in Dublin, The first Irish Conference was held in this city. There is in Dublin a connectional school, established under the patronage of the Conference, and twelve ministers are stationed, including Kingstown. Services are also held in the garrison for the benefit of the soldiers who are members of the Methodist societies. The membership is reported at about 1300, with 2000 Sunday School scholars. The principal churches are Stephen's Green, Abbey Street, Rathmines, Centenary chapel, Cork Street, and Blackball Place.

\* \* \* \* \*

0907 -- DUBUQUE, IOWA (pop. 22,254), the capital of Dubuque County, is situated on the west bank of the Mississippi River. It is the oldest town in the State, having been settled in 1788 by Julien Dubuque, a French Canadian Catholic, who obtained a grant from the Spanish government to operate the lead mines in the vicinity. Its modern settlement took place in 1833, when the United States government took possession of the land that had been vacated by the Indians the year previous. Before the end of the first year its population had increased to about 500. It was organized as a town in 1837, and a city charter was granted in 1841. It was the first, or one of the first, points at which Methodism entered the State. In 1834, Galena and Dubuque mission was organized, and Barton Randall and J. T. Mitchell were appointed to the mission. In 1835, H. W. Reed was appointed to Dubuque, and the mission reported 48 members.

The German Methodists have here a small organization. This station is now in the Upper Iowa Conference, and reports 340 members, 300 Sunday School scholars, and \$30,000 church property. The German M. E. Church reports 38 members, 42 Sunday School scholars.

\* \* \* \* \*

0908 -- DULUTH, MINN. (pop. 3483), the capital of Duluth County, is situated near the western extremity of Lake Superior. As late as 1869 the present site of this town was almost a dense forest. It has direct connection with the Northern Pacific, and Lake Superior and Mississippi Railroads. It grew rapidly for a time, but has declined since the failure of the North Pacific Railroad.

From the Minnesota Conference, held at St. Anthony, September, 1868, Rev. U. Haw was appointed to Lake Superior, and his charge embraced this settlement. In 1869 he reported 43 members, when Duluth appears on the records of the church. In 1870 Duluth reported 43 members, 60 Sunday School scholars. It is in the Minnesota Conference, and reports (1876) 60 members, 76 Sunday School scholars.

\* \* \* \* \*

0909 -- DUNCAN, JAMES A., D.D., president of Randolph Macon College, was born in Norfolk, Va., April 14, 1830. His father having accepted the professorship of Ancient Languages in Randolph Macon College, then located in Mecklenburg County, Va., he removed to that place, and, becoming a student, graduated in June, 1849. The same year he entered the Virginia Conference, and served in circuit and station work, filling a number of prominent appointments, and being for six years editor of the Richmond Christian Advocate. In 1868 he became the president of Randolph Macon College, in which position he still (1877) continues. His father still lives, and is Professor of Greek in Wofford, S. C., though over eighty years of age.

\* \* \* \* \*

0910 -- DUNKIRK, N. Y. (pop. 7248), is situated in Chautauqua County, on Lake Erie, and is an important railroad center. It was incorporated in 1837. It is first mentioned in the annals of the church as connected with Fredonia, in 1851, and both places were served by J. W. Lowe and G. W. Chesbro. In 1852 they reported from the charge 105 members. In 1853 it was made a separate charge. A German M. E. Church has been organized and is prospering. This city is in the Erie Conference, and reported in 1876, 129 members and 115 Sunday School scholars. The German M. E. Church reported 42 members, 60 Sunday School scholars.

\* \* \* \* \*

0911 -- DUNMORE, PA. (pop. 5151), situated in Luzerne County, two miles from Scranton, has grown up comparatively recently. It was early in 1861 reported as a charge in the records of the M. E. Church. It had, however, been connected with Scranton for some time before. In 1862 it reported 55 members, 70 Sunday School scholars. It is connected with the Wyoming Conference, and reports 136 members, 163 Sunday School scholars.

\* \* \* \* \*

0912 -- DUNN, CHARLES B., was born in Eastern Maine, Dec. 10, 1815. He experienced religion when about fourteen years of age; attended the Washington Academy, pursuing the higher branches of an English education, as also the Latin and Greek languages. His father's house being the home of the Methodist preachers, he had free access to their books, and at an early age became well acquainted with Methodist literature. He joined the Maine Conference in 1842, and at its division became a member of the East Maine portion. In addition to other appointments he has served seven years as a presiding elder, and has been twice elected to the General Conference.

\* \* \* \* \*

0913 -- DUNN, L. R., D.D., was born in New Brunswick, N. J., in 1822, and was converted in Newark in 1836. In 1838, at the age of sixteen, he commenced his ministry, and after having served as a supply on several circuits, he was received into the New Jersey Conference in 1841. He has filled a number of the most important appointments in the State of New Jersey, especially in the city of Newark and its vicinity. He has been engaged in building churches in Keyport, Madison, Springville, Elizabethport, and Orange. He has officiated at the dedication and

laying the corner-stone of some seventy churches and chapels. He prepared for the press with Dr. George "The Garden of Spices," and is the author of "The Mission of the Spirit" and of "Holiness to the Lord," both of which have been republished in England. He was a member of the General Conference of 1876, and the same year received the degree of D.D. from the Wesleyan University. During the last year he was appointed by the Missionary Society one of the executive committee to aid the missionary secretaries in their plans for the relief of the treasury. He has been a frequent contributor to the church periodicals.

\* \* \* \* \*

0914 -- DUNN, THOMAS, M.D., of the Methodist Protestant Church, was born in York Co., Pa., in 1782. He was educated for the profession of medicine, but devoting himself to the ministry, was received into the Philadelphia Conference in 1803. He continued to preach until 1813, when he located and practiced medicine in Philadelphia for twenty years. When the organization which became the Methodist Protestant Church was formed, the Union Society, of Philadelphia, which consisted of some eighty members, was dissolved, but some of them formed themselves into a church, and chose Dr. Dunn for their pastor. In 1837 he became a member of the Maryland Annual Conference, and was stationed in Baltimore and Alexandria. Subsequently he removed to Louisiana, where he died in 1852.

\* \* \* \* \*

0915 -- DUNWODY, SAMUEL, a minister of the M. E. Church South, was born in Chester Co., Pa., Aug. 3, 1780. Having removed to the South, he was received on trial by the South Carolina Conference in 1806, and succeeded in organizing the first Methodist church in Savannah, Ga. He was a very successful preacher, and one of the most influential in founding Methodism in various parts of the Southern States. For a number of years he was presiding elder, and was at several sessions a member of the General Conference. He took an active part with the South at the General Conference of 1844 upon the slavery question, and continued zealously in the ministry until 1846, when he became superannuated. He died July 8, 1854.

\* \* \* \* \*

0916 -- DURBIN, JOHN PRICE, D.D., an eminent minister of the M. E. Church, was born in Bourbon Co., Ky., in 1800. He was of an old Methodist family, and was carefully trained by pious parents. In his eighteenth year he was converted, and shortly afterwards he joined the church. He was licensed to preach in about a week, and was soon sent out as a supply upon a circuit. In his earliest ministry he held his audience as if by some strange spell and frequently thrilled them with electric sparks of surprising eloquence. Being very vehement, his health failed, and his voice seemed broken. He was advised to go into the Negro cabins and sit down and talk to the inmates in a conversational tone. Other occupants came in, and with care his voice in six months became powerful enough to be heard by large congregations; and this experience probably produced his peculiar conversational style. In 1820 he joined the Ohio Conference, and while he traveled a circuit some two hundred miles in extent, he read on horseback during the day, and in the evening by the light of pine-knots thrown upon the fire. He soon commenced the study of the ancient

languages, and attended during the week the Miami University, and subsequently Cincinnati College, where he was admitted to the degree of Master of Arts.

In 1826 he was elected Professor of Languages in Augusta College. In 1831 he was elected chaplain to the United States Senate. In 1832 he was elected to the editorship of The Christian Advocate, in New York, but in 1834 Dickinson College having been accepted by the Baltimore and Philadelphia Conferences, and his election having been unanimous and enthusiastic, he accepted the presidency, in which he remained until 1845. In 1836 he became a member of the Philadelphia Conference, in which he remained during life. In Dickinson College he manifested unusual administrative and executive ability. In 1842 and 1843 he traveled in Europe and the East, and published as the result four volumes of observations. He was a member of the General Conference of 1844, and took part in the debates which occurred in reference to slavery. He was a member of seven successive General Conferences, and was always a wise and prudent counselor. He was an early advocate of lay representation in the councils of the church. After having been eleven years president of Dickinson College he returned to the pastorate, filling the pulpits in Union and Trinity churches, Philadelphia, and was appointed as presiding elder on the North Philadelphia district. In 1850 the health of Dr. Pitman, who was missionary secretary, having failed, the Board of Bishops appointed Dr. Durbin to fill the vacancy.

The General Conference of 1852 elected him to that position, in which he remained during all his active life. By his administrative power, his rare tact, his great prominence and popularity, and his stirring eloquence, he aroused the church, and was eminently successful in the management of the affairs of the society. With the exception of the mission in Liberia, and one which had just been commenced in China, all the foreign missions grew up under his personal supervision. The receipts increased from \$100,000 to nearly \$700,000 a year. In 1872 he declined a re-election as missionary secretary. Seldom afterwards did he appear in public, and on the 18th of October, 1876, he was stricken with paralysis, and calmly departed this life. Few men ever equaled him in solid and widespread popularity; few have been his equals in ability, fidelity, tact, and industry. He ranked among the first in the church as a pulpit orator, a Christian pastor, an educator, a writer, and an administrator.

\* \* \* \* \*

0917 -- DUSTIN, MIGHIL, D.D., of the Cincinnati Conference, was born in Booneville, N. Y., Aug. 18, 1810. In 1831 he entered as a student in a collegiate institute, which became Marietta College, where he continued his studies. He united with the M. E. Church in 1833 was licensed to preach, and was admitted into the Ohio Conference in 1836; and on its division became a member of the Cincinnati portion. He has been an effective minister for forty-one years, six on circuits, twenty-six in stations, eight years as presiding elder, and one as agent for the Ohio Wesleyan University. He was a delegate to the General Conferences of 1856 and of 1864, and was appointed by the latter body as fraternal delegate to the M. E. Church of Canada. When stationed at Oxford he pursued the study of Hebrew in the Miami University, and received the degree of D.D. from Moore's Hill College.

\* \* \* \* \*

THE END