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## **CYCLOPEDIA OF METHODISM -- LETTER-E (0918--1001)**

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

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0918 -- EARLY, JOHN, D.D., one of the bishops of the Methodist Episcopal Church South, was born in Bedford Co., Va., Jan. 1, 1786, and died in the city of Lynchburg, Va., Nov. 5, 1873. He was converted April 22, 1804. His parents were Baptists, but he united with the Methodist Church, and early gave promise of usefulness. In 1806 he was licensed to preach, and among those who received the benefit of his first labors were the slaves of President Jefferson. He was admitted on trial in the Virginia Conference in 1807. Having good administrative ability, he was soon appointed a presiding elder. In 1815, the care of a family having come upon him, he felt it his duty in order to support them to locate. In 1821 he was admitted and appointed presiding elder. He was eminently successful in leading sinners to the Saviour; on one circuit receiving into the church five hundred members, and it is said that at one camp-meeting conducted by him one thousand persons were converted. He was deeply interested in the missionary cause, and everywhere awakened missionary zeal. He was one of the most zealous and active workers in the

establishment of Randolph Macon College, and was for many years president of its board of trustees. In 1812 he was elected a delegate to the first delegated General Conference, and was elected a delegate to every successive General Conference from 1828 to 1844. The first General Conference of the Methodist Episcopal Church South, in 1846, elected him as book agent. At the General Conference in 1854 he was elected bishop, and in 1866, at the General Conference held in New Orleans, he was, with Bishops Soule and Andrew, voted a superannuated relation. He was active in his various official duties until his eightieth year. On the morning of November 5, 1873, he died in great peace.

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0919 -- EARLY, WILLIAM, a pioneer minister in the M. E. Church, was born in New Jersey, Oct. 17, 1770, and died in June, 1821. He was converted at the age of nineteen and united with the Conference in 1701. He spent two years of his early ministry as a missionary in New Brunswick, where he endured much suffering, laboring for his Master's cause. His subsequent ministry was spent in Pennsylvania, Delaware, and Maryland.

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0920 -- EAST AFRICA; LANGUAGES AND MISSIONARY LITERATURE. -- The missionary literature of the languages of Eastern Africa consists chiefly of grammars and vocabularies in several languages, as the Amharic, Galla, Nakafui, Waniki, Suacheli, and Daukali, composed by the agents of the Church Missionary Society, and University missions, and Drs. Krapf and Hopkins, and translations of parts of the Scriptures into the same languages. To these should be added the translation of the Bible into Waniki, which Mr. Wakefield, of the United Methodist mission, is preparing.

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0921 -- EAST AFRICA, MISSIONS IN. -- THE countries near the eastern coast of Africa have been only recently explored, and comparatively little attention has been given to them by missionaries. The researches of Livingstone and others have shown that the region between the Zambezi River and the Upper Nile is elevated, well watered, fertile, and capable of a high degree of development, and have awakened a great interest in them. The principal missionary operations in East Africa have been along the Zanzibar coast and in Abyssinia. Abyssinia is nominally a Christian. country, attached to the Abyssinian Church, but its Christianity is of a corrupted form, and a large part of its population are in heathenism. It has received missionaries from several English, German, and Swedish societies. The Zanzibar coast is under the rule of the sultan of Zanzibar, an Arabian chief. The interior districts have been devastated by the slave-trade, which he is trying to suppress, and a few settlements of emancipated slaves have been formed on the coast. The earliest Protestant mission on this coast was that of the Church Missionary Society, which was established near Mombas, about 200 miles north of Zanzibar, by Dr. Krapf, in 1843.

Methodism is represented in this region by the mission of the United Methodist Free Churches, which was established in 1863. Dr. Krapf had been in Europe on a visit, and was accompanied on his return to the field of his labors by Messrs. Woolman and Wakefield, of that

body, who established a missionary station at Ribe, near Mombas. The design was, at first, to labor among the southern Gallas but this was eventually given up, and the operations of the mission were directed to the Waniki people. Its work has been very useful, though not as yet fruitful in converts. The labors of the late Rev. Charles New, one of the Free Church missionaries, were of importance in other aspects than that of the missionary. The value of the services rendered by him in the search for Dr. Livingstone was publicly and gratefully acknowledged by Sir Bartle Frere and the Royal Geographical Society of England, and his death, in 1875, was generally regretted as a loss to civilization and science. In 1872 this mission reported 3 principal and subordinate stations, 17 hearers, and 12 scholars.. In 1876 the mission was reinforced by the dispatch of an agriculturist with a plow, and a mechanic who were to teach the natives agriculture and other useful arts. Mr. Wakefield was engaged in translating the Scriptures into the Waniki language.

Other missions in this region are that of the Church Missionary Society, which reported, in 1876, 40 native communicants, and that of the Society of the Universities of Oxford, Cambridge, Durham, and Dublin. A bishop of the Church of England is stationed at Zanzibar.

Three movements have been made since 1875 to establish missions in the lake regions of Central Africa. The Free Church of Scotland dispatched a party in 1875, who reached Lake Nyanza in the latter part of 1876, and have there founded the Livingstonia mission, They were followed by a company representing the Established Church of Scotland, and were to be followed by a company of United Presbyterians, both of whom would occupy the same region, and co-operate with them. The London Missionary Society has sent a party to establish a mission at Lake Tanganyika, and the Church Missionary Society is establishing a station on the Nyanza lakes.

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0922 -- EASTERN AFRICA MISSION, THE, of the United Methodist Free Church of England, was originated through the influence of the writings of Dr. Krapf, and by his subsequent visit to England. In his interview with the Missionary Board he agreed to accompany the missionaries and to aid them in selecting a location. Two young ministers, Thomas Wakefield and James Woolman, were selected, and on the recommendation of Dr. Krapf two students were taken from the Missionary Institute in Switzerland. The missionary party of five met at Kornthal, in Germany, and on Aug. 12, 1861, left Europe, and sailed from Trieste to Alexandria, making some stop at Cairo, where Dr. Krapf continued his instructions in Arabic and the native languages. From Cairo they proceeded to Aden, and thence by a native vessel to Mombas, an island on the east coast of Africa. They reached Zanzibar Jan. 5, 1862, and were kindly received by the sultan, who gave them passports to any parts of his dominions. Jan. 20 they reached Mombas, but before a missionary station was selected the two Swiss missionaries abandoned the work. The two young Englishmen, though shattered and seriously ill, remained. In a short time, however, Mr. Woolman was obliged to return to England. The place selected for the missionary station was Ribe, a few miles from Mombas, where a tent was pitched, and the parts of an iron house, which they had brought with them, were put together. On this being accomplished, Dr. Krapf returned to Europe, Mr. Wakefield being left alone, On Dec. 12, 1862, Rev. Charles New sailed from England to strengthen the mission, and arrived April 7, 1863, and found Mr. Wakefield in great straits. A few months later they were joined by Rev. Edward Butterworth, who died within a few weeks. For several years the two missionaries prosecuted the work amidst great difficulty and

discouragement. In 1868, Mr. Wakefield visited England at the request of the foreign missionary committee, and on his return to Africa in 1870, was accompanied by his wife and Rev. William Yates. They found the mission in a flourishing condition. About twenty converts were shortly after baptized, and a number more received on trial. In 1872, Mr. New visited England, speaking in behalf of the cause of missions, and prepared for the press a book entitled "Life, Wanderings, and Labors in Eastern Africa."

Intelligence was received of the death of Mrs. Wakefield, and Mr. Yates having returned to England, Mr. Wakefield was left alone, Mr. New sailed from London, May 7, 1874, designing to establish a mission at Chaga, but was instructed to attempt first to open a station at Uscambara. Failing in this he proceeded to Chaga, but was treated with great injustice and cruelty, and died before his missionary brother could reach him. Another missionary sent out was seized soon after his arrival with sun fever, and was obliged to return. Since that time Mr. James S. Seden has gone out as a missionary and Mr. W. H. Randall as a Christian mechanic, The mission now gives promise of success; several preaching-places have been opened, and three native evangelists have been set apart for the work. These native teachers are the fruit of the mission. There were reported to the assembly of 1876, 35 members and 10 on trial. Much attention is now being paid to civilizing processes, gardening, planting, and building are in active progress, but Mr. Wakefield is anxious to devote his whole efforts to native evangelization, He is also engaged in the work of translation, having a printing-press that the work may be executed on the spot. The expenditure on behalf of the mission last year (1876) amounted to £1391.12.11.

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0923 -- EAST GERMAN CONFERENCE embraces "the German work east of the Allegheny Mountains." Its first session was held, in 1868, in Troy, N. Y., Bishop Scott presiding. It then reported 35 traveling and 24 local preachers, 2805 members, and 3614 Sunday School scholars, 30 churches, and 17 parsonages. In 1876 its statistics were: 40 traveling and 32 local preachers, 3777 members, 5256 Sunday School scholars, 39 churches, and 22 parsonages.

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0924 -- EAST MAINE CONFERENCE, M. E. CHURCH was organized by the General Conference of 1848, and embraced "all that part of the State of Maine not included in the Maine Conference," being all that part of the State lying east of the Kennebec River, and of a line due north from the great bend near Skowbegan. It held its first session Aug. 2, 1848, and reported 8865 members, 85 traveling and to local preachers. The latest report (1876) is 93 traveling and 83 local preachers, 10,823 members, 163 Sunday Schools and 10,959 Sunday School scholars; 105 churches, 61 parsonages.

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0925 -- EAST MAINE CONFERENCE SEMINARY. -- At the first session of the East Maine Conference of the M. E. Church, in August, 1848, it was resolved to establish a Conference seminary. A board of trustees was elected, and proposals were received from various places. In 1849 the location of the seminary was fixed at Bucksport. The charter bears the date of 1850, and

the seminary building was completed in 1851. It was opened in June, 1851, under the principalship of Rev, L. L. Knox, with some 25 students in attendance. In 1854 the boarding-house was erected, and was opened during the following year. In 1856, owing to financial embarrassment the school was suspended until relief could be furnished. In 1859, R. B. Bucknam was elected principal of the seminary, and the school was re-opened with improved financial prospects, He was succeeded, in 1862, by James B. Crawford, He served until 1869, when M. F. Arey was principal; in 1872 he was succeeded by Rev. George Forsyth, who fills the position at present. The faculty consists of Rev. George Forsyth, principal, F. H. Haley, Miss M. Trecarten, Mr. J. F. Knowlton, and Mr. W. C. Kimball.

The academical course of study is regarded as equal to that of any similar school, and the classical course offers a thorough preparation for any college in the country. The location is a beautiful one, on an eminence commanding a magnificent view of the Penobscot River and surrounding country. The school is well equipped with apparatus for the successful teaching of natural science. It has an honorable record, having during the period of national peril furnished from among its alumni and students a large number who entered the service of their country. Many of the students have risen to positions of influence and honor.

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0926 -- EASTMAN, BENJAMIN C., was born in New Hampshire, 1788 entered the New England Conference, M. E. Church, in 1825. He was of delicate health, and was superannuated for a number of years. He manifested deep devotion and was more than ordinarily useful. He died at Concord, July 12, 1858. When asked near the close of life as to his spiritual condition, he replied, "Clinging to the Rock."

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0927 -- EAST OHIO CONFERENCE was organized by the General Conference of 1876. The Pittsburgh Conference, at its session in March, 1876, requested a division of its territory, making the State line between Ohio and Pennsylvania the Conference line. The General Conference detached not only the Ohio part of the Pittsburgh Conference, but also the Ohio part of the Erie Conference, and united these segments to constitute the East Ohio Conference. The boundaries are as follows: "Beginning at the Cuyahoga River, and running easterly along the lake-shore to the Pennsylvania State line; thence along said line, leaving the Petersburg society in the Erie Conference, to the Ohio River; thence down said river to the Muskingum River; thence up said river to the Ohio Canal, near Dresden, excluding Marietta and Zanesville; and thence along said canal to Lake Erie, including Akron and all of the city of Cleveland lying east of the Cuyahoga River." The first session of the East Ohio Conference thus constituted was held at Steubenville, O., Sept. 20, 1876, and was presided over by Bishop Ames, the Rev. James R. Mills, D.D., being secretary. The statistics reported are as follows: number of preachers in full connection, 242; on trial, 6; supernumerary, 12; superannuated, 47; full members, 40,048; probationers, 2115; 497 Sunday Schools and 42,269 Sunday School scholars; church edifices, 490; 106 parsonages.

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0928 -- EASTON, PA. (pop. 11,924), the capital of Northampton County, situated on the Lehigh Valley Railroad and on the Delaware River. It was laid out in 1738 and incorporated in 1789. The Six Nations and seven other tribes of Indians met here in council in 1758 with the governors of Pennsylvania and New Jersey, and also Sir William Johnson. It was frequently made military headquarters. This region was early included in the Bristol circuit first mentioned in the annals of the M. E. Church in 1801, when Anning Owen and Joseph Osburn were appointed to that charge. Northampton circuit was organized in 1802, and Johnson Dunham was the only pastor. Easton, however, is not mentioned by name until 1831, when Thomas Millard was pastor. The first church was erected in 1835. It is now in the Philadelphia Conference, and reports 294 members, 411 Sunday School scholars.

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0929 -- EAST SAGINAW, MICH. (pop. 19,016), in Saginaw County, is one of the most important railroad centers in the State, and is a rapidly-growing city. Methodism was introduced into this region in 1831 by B. Frazee, who was appointed to "Saginaw mission" from the Ohio Conference. (See SAGINAW CITY.) This city, however, does not appear by name in the annals of the M. E. Church until 1853, when Addison C. Shaw was appointed to East Saginaw. He reported, in 1854, 35 members. Methodism has continued to prosper in this city, and now has two well-established M. E. churches. The German Methodists have here an enterprising congregation. This city is in the Detroit Conference.

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0930 -- EAST ST. LOUIS, ILL. (pop. 9185), is one of the most important railroad centers in Southwestern Illinois. Its recent and rapid growth is chiefly owing to this fact, and also to its proximity to St. Louis. This city is first mentioned in the annals of the M. E. Church as an appointment in 1865, when J. T. Hough was appointed pastor. There had been Methodist services held here, however, for some time previous. Mr. Hough reported, in 1866, 47 members, 158 Sunday School scholars. It is in the Southern Illinois Conference, and reports 91 members, 175 Sunday School scholars.

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0931 -- EAST TENNESSEE WESLEYAN UNIVERSITY is located at Athens, Tenn. In 1865 the Holston Conference of the M. E. Church recommended the "establishment of an institution of high grade to meet the wants of the whites of the M. E. Church in the South." A committee was appointed to survey the field, and Athens was selected as being in location the most central, easy of access, and healthy, and as having a commodious structure ready for occupancy. The report was adopted, and in 1865, Rev. J. F. Spence succeeded in raising in the North a sufficient sum of money to purchase the ground and building. The site of the university is pleasant; the campus embraces about fourteen acres of land, handsomely elevated, and gently sloping in several directions. A beautiful mountain stream sweeps along to the south, which in various ways adds to the comfort of students. The main college building, University Hall, is a large three-story brick edifice, erected before the war by the Odd-Fellows for educational purposes. It occupies a central position in the campus, and has a fine view of mountain scenery. The institution was incorporated



by the legislature of Tennessee in the winter of 1865-66 as the East Tennessee Wesleyan College, and was opened on the 30th of October following, under the direction of Prof. P. C. Wilson. During the first year 86 students were enrolled. The following year its title was changed to the East Tennessee Wesleyan University, and it commenced its operations in September, 1867, under Rev. N. E. Cobleigh, D.D., as president. During its second year 141 students were enrolled; 6 of the first class graduated in 1870. Dr. Cobleigh having been elected editor of The Methodist Advocate in 1872, James A. Dean, D. D., was chosen president, which chair he occupied for three years, and during this time a heavy debt accumulated on the property, and great financial embarrassment ensued. In June, 1875, Rev. J. J. Manker was chosen president, but his private business led to his resignation in three months afterwards. Rev. J. F. Spence, A.M., was then elected president, and through his efforts the indebtedness was liquidated and the building and grounds were improved, and the prosperity of the school is now greater than at any previous time. Several Southern States are represented in its halls, and the names of over 190 students are enrolled. Young ladies are admitted to all the classes, and may compete for the honors and prizes of the university. The present faculty are: J. F. Spence, President, and Professor of Moral Science J. C. Beaman, Ancient Languages; J. F. Palmer, Natural Science; D. A. Bolton, Mathematics with several assistants and tutors.

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0932 -- EAST TEXAS CONFERENCE, M. E. CHURCH SOUTH. -- The old Texas Conference was organized by the General Conference of 1840, and was made to "include the republic of Texas, except what was embraced in the Red River district of Arkansas Conference." It held its first session Dec. 25, 1840, and reported 18 ministers, 1623 white and 230 colored members, and 25 local preachers. This was the result of the toils of such faithful pioneers as Ruter, Fowler, Alexander, Summers, Manly, Williams, Stevens, and a few others. The General Conference of 1844 organized an "Eastern Texas Conference," and at the division of the church in 1845, both of these Conferences adhered to the Church South. In 1847 the "Eastern Texas Conference" reported to the Church South as follows: preachers, 29; local preachers, 33; members, white, 3622; colored, 764. Its latest (1875) report is as follows: preachers, 52; local preachers, 116 members, 11,223; Sunday Schools, 97; Sunday School scholars, 3745.

The boundaries of this Conference, as fixed by the General Conference of 1874, are as follows: "On the north by the southern boundary of North Texas Conference; on the east by the Louisiana State line from its junction with the North Texas Conference southern boundary, in Caddo Lake, to the Gulf of Mexico; on the south and west by the Gulf of Mexico to the East Pass of Galveston Bay; and thence by said bay and the Trinity River to the southwest corner of Kaufman County."

The Church South has also in the State the North Texas, Texas, Northwest Texas, and West Texas Conferences, and also a part of a German Conference.

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0933 -- EATON, HOMER, of the Troy Annual Conference, son of the late Rev. Bennett Eaton, of the same Conference, was born in Enosburg, Franklin Co., Vt., Nov. 16, 1834. He was

converted at the age of sixteen years, and immediately thereafter commenced his preparatory studies at the academy in Bakersfield, Vt., and finished them at the Methodist General Biblical Institute, in Concord, N. H., in 1857. He was admitted on trial in the Troy Annual Conference in May, 1857. In 1861 he was chosen first assistant secretary of his Conference, which position he continued to hold until 1870, when he was elected secretary, to which office he was re-elected for seven consecutive years. He was a member of the General Conference held in Brooklyn, May 1872, and by that body was appointed one of the fraternal delegates to the General Conference of the M. E. Church in Canada. He was elected a reserve delegate to the General Conference of 1876, and in the same year was appointed presiding elder of the Albany district, which position he now (1877) holds.

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0934 -- EATON, JOEL W., a delegate from the Troy Conference to the General Conference in 1876, was born in Enosburgh, Vt., Sept., 1831, and was graduated from the General Biblical Institute at Concord, N.H. He joined the Troy Conference in 1857. He served as a chaplain in the Union army in 1862 and 1863. Mr. Eaton was one of the short-hand reporters in the four General Conferences preceding the one to which he was elected a delegate.

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0935 -- EBBERT, HENRY, was born in Uniontown Pa., Nov. 29, 1801, and received a fair education. Converted in his early manhood, he has held the office of leader, steward, and trustee. He now resides in Tiffin, Ohio, and has occupied high civil positions as mayor of the city and associate judge of Seneca County, Ohio, collector of the United States revenue, etc. He was a trustee of Ohio Wesleyan University for some time, and represented the North Ohio Electoral Lay Conference at the General Conference of 1872.

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0936 -- ECKETT, ROBERT, a minister of the United Methodist Free Churches, England, was born at Scarborough on Nov. 26, 1797 and died at Clevedon, near Bristol, on July 26, 1862. In early life he removed to London, where by skill and diligence in business he gained fortune and position. His parents were pious, and when sixteen years of age he gave his heart to God, and joined the Wesleyan society. He became a local preacher and class-leader. Mr. Eckett adhered to the dissidents, and in the late Wesleyan Methodist Association gradually rose to the foremost place. In 1838 he retired from business and entered the itinerant ministry. He never left London, but was appointed to the same circuit for twenty-four years in succession. During that period he wielded great influence in the councils of the body. For many years he shaped the policy of the late Wesleyan Methodist Association. He was very active in promoting the union which resulted in the founding of the United Methodist Free Churches, of which body he was the second president. He was elected on the connectional committee every year from its formation in 1836, to his death. He was elected thirteen times connectional secretary, and four times he filled the presidential chair. For fourteen years he was editor of the magazines, and at the period of his death he held the office of foreign missionary secretary.

Mr. Eckett was a man of peculiar mental powers, an able preacher, a ripe theologian, a competent reviewer; his special domain was church politics and legislation. He was a debater of consummate skill. Hence he became literally a master of assemblies. For years he had no compeers and no rivals, although he had antagonists. His controversial powers were displayed not merely "viva voce". He was a pamphleteer. Though zealously attached to his own body, Mr. Eckett was a lover of all good men, and a member of the Evangelical Alliance from its formation. In private he was genial and sympathetic. His memory has been embalmed in a work from the pen of Rev. M. Baxter, entitled "Memorials of Free Methodism."

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0937 -- ECUMENICAL CONFERENCE. -- For several years a desire had been expressed in various ways, and suggestions had been made in reference to a Conference of the different branches of Methodism. The first official step was taken by the General Conference of the Methodist Episcopal Church in 1876. A paper presented by Dr. A. C. George and others was in substance adopted by a vote of 129 to 74. The bishops were directed to appoint a committee of correspondence, consisting of two bishops, four ministers, and three laymen, to confer with committees from other Methodist bodies, and to report to the next General Conference. The proposition was cordially received by nearly all them branches of American Methodism, as well as by, many of the Wesleyans of England. A meeting of the committees so appointed was held at Cincinnati, O., during the session of the General Conference of the Methodist Episcopal Church in 1880, and a plan was agreed upon, reported, and approved by the Conference with great unanimity.

The number of delegates to compose the Conference was fixed at 400. One half of these were to be appointed by the various Methodists in England, Europe, and Australia, and to be termed the Eastern section; and one half was to be appointed from the American branches and their missions, and was to be termed the Western section. Each of these sections appointed an executive committee to apportion according to their numbers the delegates for each branch, and in joint action to prepare a program of exercises. The delegates were to bear their own expenses, unless assisted voluntarily by friends. The Eastern section, however, proffered to provide hospitality for the delegates during the time of the session.

The delegates assembled Sept. 7, 1881, in City Road chapel, London, -- The church built by Mr. Wesley, and in the yard of which his ashes repose, -- and they closed their deliberations September 20. The delegates were generally in attendance, and almost every branch of Methodism was represented. A president of the Conference was selected for each day, so that all the principal bodies were represented in the chair, -- the president of the British Wesleyan Conference occupying the chair the first day. An opening sermon was preached, followed by the administration of the Lord's Supper, and in the afternoon an address of welcome was delivered and suitable replies were made. About forty topics were discussed. To each topic one hour was assigned; the discussion consisting of an essay limited to twenty minutes, an address of ten minutes, and voluntary speeches of five minutes each. The range of topics embraced home and foreign missions, education, temperance, the observance of the Sabbath, the statistics of Methodism, its general influence on society and on other churches, its itinerancy, lay preaching, benevolent work, the

work of women in the church, its perils from skepticism, formality, and worldliness, and its influence as a bond of brotherhood among nations.

The proceedings were conducted with great propriety and dignity, in the presence of large and interested audiences, Not an unkind word was spoken, and the delegates of the different branches intermingled freely as the members of one body. The closing session was marked by a deep devotional spirit.

The Conference received delegates from Presbyterian, Congregational, Baptist, and Moravian churches, For this purpose a public meeting was held in Exeter hall, where fraternal addresses were delivered. A number of social receptions were enjoyed, among which was one given in the Mansion house by the Lord Mayor of London, the lion. William Marthen, M. P., who is a member of the Wesleyan Church, and whose year of office was marked by unusual dignity and liberality. A resolution was adopted recommending the holding of another session in the United States in 1887.

The influence of the Conference was exceedingly salutary. Its devotional spirit, its fraternal manifestations, and its fair and lucid treatment of its topics received favorable notice from the press; and auxiliary meetings were subsequently held in many of the large cities of England, in which different Methodist bodies met together in the same spirit.

The proceedings have been published in an 8vo volume of some 600 pages.

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0938 -- EDDY, AUGUSTUS, D.D., an eminent preacher of the Methodist Episcopal Church, was born in Massachusetts, Oct. 5, 1798, and died at Anderson, Ind., Feb. 9, 1870. He was converted in Western New York, under the preaching of the Rev. B. G. Paddock, in 1817, and joined the church. In 1818, he walked, with three other persons, to Franklin, Pa., where the young men made a boat with which they went down the river to Cincinnati Here Mr. Eddy engaged in teaching, was licensed to preach near Xenia, O., in 1821, and joined the Ohio Conference in 1824. He traveled large circuits till 1831, when he was appointed to the Scioto district. He afterwards labored upon the Columbus district as presiding elder and in Cincinnati, till 1836, when he was transferred to the Indiana Conference. After filling a number of important appointments in Indiana he was transferred to the Ohio Conference in 1848, where he was appointed at different times to Chillicothe, Hamilton, Xenia, and the West Cincinnati district. He was transferred to the North Indiana Conference in 1855, where he served as presiding elder of the Richmond district, post-chaplain at Indianapolis (four years), and presiding elder of the Richmond and Anderson districts till his death. He was beloved as a man, happy in his family life, genial in society, instructive and entertaining as a preacher, and "kept his heart in sympathy with the live questions of the day." He was a member of the General Conferences in 1836 1840, and 1844. He was the father of the late Thomas M. Eddy, D.D., missionary secretary.

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0939 -- EDDY, JOHN REYNOLDS, son of Rev. Augustus Eddy, and brother of Dr. Thomas Eddy, was born in Xenia, O., Oct. 10, 1829. He commenced the study of law, but determining to devote himself to the ministry, was admitted into the Northwest Indiana Conference in 1856. After filling several appointments, he became chaplain of the 22d Indiana Regiment, but on June 24, 1862, in the midst of battle, he was instantly killed by a shell.

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0940 -- EDDY, LYMAN A., member of the Oneida Conference, was born in Milford, N. Y., April 3, 1811 converted while a clerk in Geneva, N. Y. He entered Cazenovia Seminary in 1835, and subsequently was received on trial in the Oneida Conference. He has filled many important appointments, and has especially taken a deep interest in the cause of education. He has been president of the trustees of Cazenovia Seminary for many years, and has been a patron and friend of the school.

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0941 -- EDDY, THOMAS M., D.D., late one of the corresponding Secretaries of the Missionary Society of the Methodist Episcopal Church, was born near Cincinnati, O., in September, 1823, and died in the city of New York, Oct. 7, 1874. He joined the Indiana Conference in 1842, and filled its most important appointments; was elected editor of The Northwestern Christian Advocate in 1856, and was re-elected to the same position in 1860 and 1864. While serving in this office he was frequently called upon to participate in the dedication of churches in the towns and villages of the Northwest, so that he soon became widely known as a preacher as well as an editor. After the close of his office as editor of The Northwestern Christian Advocate, in which the weekly issues had swelled from 14,000 to about 30,000, he returned to pastoral work, and was appointed to the Charles Street church, Baltimore. Here he was associated with the building of the Mount Vernon Place church. He was next appointed to the Metropolitan church, Washington, in 1872, but was chosen a delegate to the General Conference in the same year, and was by that body elected a missionary secretary. In this capacity he labored assiduously and with his whole strength for the promotion of missionary interests, traveling throughout the bounds of the church, and delivering addresses, until he was seized by the illness which ended in his death.

Dr. Eddy was a preacher of unusual power, a sprightly and forcible writer, a wise and safe counselor, and of indomitable energy. He was by deep conviction a believer in the doctrines of the church, and a firm adherent to its polity. As a friend, he was genial and social, of unquestioned piety, without a tinge of narrowness, and was universally respected and beloved. In his last illness his mind was absorbed in the interests of the missionary cause. He said, "Forward is the word; no falling back. We must take the world for Christ, say so to our people. God calls us louder than thunder in the dome of the sky. The Lord strikes the hour. We must throw down our gold in the presence of God."

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0942 -- EDGAR, JAMES, of the Primitive Methodist Church in Canada, was born in Flamboro', Western Ontario, in 1824, of Irish parentage. In early life he entered the ministry of the church of his choice. Of studious habits and fond of science, he studied medicine and graduated in that department. He has been president and secretary of his Conference. He is of enlarged views and an ardent friend of the unification of Canada Methodism.

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0943 -- EDITORS, THE, of the various periodicals and publications of the Methodist Churches are elected either by the General Conferences or, as among the British Wesleyans, by the Annual Conference. They may be either ministers or laymen, but must be approved by the church. Thus far they have always been ministers, though not always members of Annual Conferences. In the Methodist Episcopal Churches they may be members of such Annual Conferences as they, with the approbation of the bishops, select. The salary is determined by the book committee, or by a committee of publication, where the circulation is chiefly local. The corresponding secretaries of the Missionary Society, and of the Tract and Sunday School Union, are also editors of the various publications belonging to their departments. They are elected by the General Conference for four years without limit as to re-election.

During Mr. Wesley's life-time he selected various persons to assist him in managing the general book interest and in printing his magazine but he himself was editor of the magazine, and all the books were published under his immediate inspection. After his death the publishing interests devolved upon the Conference, which was properly his successor. This Conference elected from time to time a book steward, who was also for a time editor of the publications, But at present two editors, Benjamin Frankland and Benjamin Gregory, are appointed. The Methodist Magazine was for many years the only official periodical publication. The weekly papers, such as The Watchman and The Recorder, are under the patronage of the Conference, but are the property of private individuals. The Missionary Society, in its development, required missionary notices, which were issued at first quarterly and then monthly.

In America, no editor separate from the book agent was elected until 1828, when Dr. Nathan Bangs was elected as editor of The Advocate, The magazine, or Quarterly Review, was edited for a time under the supervision of the agents. As the various periodicals arose additional elections were made, until at present there are some twenty editors elected by the General Conference. The names and period of service of the different editors are as follows:

M. E. Church. -- Methodist Quarterly Review, prior to 1832, was edited by the book agents; from 1832 to 1840 it was controlled by the editor of The Christian Advocate. At that time it was enlarged, and the subsequent editors are as follows: 1840-48, George Peck; 1848-56, John McClintock; 1856 until this time, Daniel D. Whedon.

Christian Advocate: 1828-32, Nathan Bangs; 1832-36, J. P. Durbin, Timothy Merritt; 1836-40, S. Lucky, John A. Collins; 1840-48, Thomas E. Bond, with George Coles as assistant until 1844; 1848-52, George Peck; 1852-56, Thomas E. Bond; 1856-60, Abel Stevens; 1860-64, Edward Thomson; 1864-76, Daniel Curry; 1876, Charles H. Fowler; 1880, James H. Buckley.

Sunday School Advocate: 1844-56, Daniel P. Kidder; 1856-72, Daniel Wise; 1868, John H. Vincent.

Ladies' Repository: 1840-44, L. L. Hamline; 1844-48, Edward Thomson; 1848-52, Benjamin Teft; 1852-54, W. C. Larrabee; 1854-64, Davis W. Clark; 1864-72, Isaac W. Wiley; 1872-76, Erastus Wentworth; 1876, Daniel Curry, the name being changed to National Repository.

Western Christian Advocate: 1832-36, T. A. Morris; 1836-48, Charles Elliott, W. R. Phillips being assistant, 1836-40, and L. L. Hamline, 1840-44; 1848-52 Matthew Simpson; 1852-56, C. Elliott; 1856-64, Calvin Kingsley; 1864-68, John M. Reid; 1868-72, S. M. Merrill; 1872, Francis S. Hoyt.

Northwestern Christian Advocate: 1852-60, J. V. Watson; 1860-68, Thomas M. Eddy; 1868-72, John M. Reid; 1872, Arthur Edwards.

Northern Christian Advocate: 1844-48, Nelson Rounds; 1848-56, William Homer; 1856-60, F. G. Hibbard; 1860-64, Isaac S. Bingham; 1864-76, Dallas D. Lore; 1876, O. H. Warren.

California Christian Advocate: 1852-56, S. D. Simonds; 1856-68, Eleazer D. Thomas; 1868, Henry C. Benson; 1880, B. F. Crary.

Pittsburgh Christian Advocate was under the control of the Pittsburgh Conference until 1844. Its editor from 1833-36 was C. Elliott; from 1836-40, William Hunter; from 1840-44, Charles Cook. It was then taken under the care of the General Conference. 1844-52, W. Hunter; 1852-56, Homer J. Clark; 1856-60, Isaac N. Baird; 1860-72, S. H. Nesbit; 1872-76, William Hunter; 1876, Alfred Wheeler.

Pacific Christian Advocate: 1856-64, Thomas H. Pearne; 1864, H. C. Benson; 1868, Isaac Dillon; 1876, John H. Acton.

Central Christian Advocate: 1856-60, Joseph Brooks; 1860-64, Charles Elliott; 1864-72, Benjamin F. Crary; 1872, B. St. James Fry.

Methodist Advocate: 1868-72, E. Q. Fuller; 1872-75, N. E. Cobleigh; 1875, E. Q. Fuller.

The Christian Apologist (German): 1840, William Nast.

German Family Magazine and Sunday School Publications: 1872, Henry Liebbart.

Southwestern Advocate: 1876, J. H. Hartzell.

Besides the official publications, a number of unofficial papers, either as individual property or as owned by Annual Conferences, have been published.

The Zion's Herald, in Boston, was established in 1823, and, with a short intermission, has been published ever since. It is owned by the Boston Wesleyan Association, who have always elected its editor. Among these have been elected: Abel Stevens, N. E. Cobleigh, Gilbert Haven, and W. R. Pierce.

The Methodist was published in New York City, chiefly in the interest of lay delegation, and was edited from 1860 to 1875 by George R. Crooks, assisted by contributing editors. Since that time D. H. Wheeler was elected editor.

The Philadelphia Christian Standard, or Home Journal, was published for several years by Adam Wallace, and was then sold to the Association for the Promotion of Holiness, and has been edited by A. Lowrey and J. S. Inskip.

The Buffalo Christian Advocate was established in Buffalo by W. E. Robie, and has been continued with varying fortune since his death.

The Vermont Christian Messenger has also been published for a number of years.

M. E. Church South. -- Prior to the separate organization of the M. E. Church South, weekly periodicals were published at Nashville, Richmond, Charleston, and subsequently at Memphis, New Orleans, Galveston, and one or two other points. During the Civil War some of these were suspended, and the Book Room being considerably crippled, they thought it not expedient to publish officially by the General Conference more than one paper, which is at Nashville, and edited by Thomas O. Summers, D. D. Papers, however, under Conference patronage are still published at the principal points where they had been previously.

The Methodist Protestants in the United States publish The Methodist Protestant, of which E. J. Drinkhouse is editor; and The Methodist Recorder, at Pittsburgh, of which Alexander Clark is editor, as also of The Morning Guide.

The True Wesleyan has been published by the Wesleyan Methodist Church, at Syracuse. In Canada, The Christian Guardian has been the organ of the Wesleyan, now the Methodist Church of Canada, and is edited by E. D. Hartly. The Canada Christian Advocate is published by the Canada M. E. Church, and is edited by S. G. Stone.

Church papers are also published in Germany, edited by C. H. Doering, and also small sheets in Sweden and Norway, designed for the church and the Sunday School. A paper is also published in India, and in China, and very recently, under Dr. Butler's supervision, a paper is published in Spanish in the city of Mexico, called El Abogado, or The Advocate.

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0944 -- EDMONDSON, REV. JONATHAN, M.A., was appointed by Mr. Wesley to the Epworth circuit, and continued in the work fifty years. He was at one time missionary secretary, at another the president of the Conference. His last words were, "Jesus is my salvation." Died in 1842.



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0945 -- EDUCATION. -- In its early work Methodism devoted its energies so actively to evangelical efforts that among many the opinion prevailed that it was indifferent, if not hostile, to education. This impression may have arisen partly from the fact that in its rapid spread it was obliged to employ earnest devoted men who had not enjoyed opportunities for refined culture. The thought, however, that Methodism was unfavorable to education was wholly erroneous. The young men in Oxford University, that time-honored seat of learning, who first received the epithet of Methodists, were scholars of a high rank, and of unusual mental power. Mr. Wesley and his coadjutors, though they preached the gospel to the poor and the outcast, as soon as these were united into societies sought their elevation and the education of their children. Among his earliest works was the teaching of poor children in Oxford, and scarcely had he formed a society when he opened a school at Kingswood for the education of the children of the poor colliers.

At his first Conference, in 1744, when persecution in its severest form was raging around him, he proposed a school for the education of those who might assist him in the sacred work, but he was obliged to defer the project for want of means. The Kingswood School was, however, enlarged to receive the sons of his preachers, and others who gave promise of intellectual vigor.

The Wesleyans of England embodying his spirit and imitating his example, have established a number of seminaries, colleges, and theological schools. In the United States, scarcely were small societies organized before Mr. Asbury turned his thoughts to the subject of education. We find him in 1780 engaged with John Dickins in preparing a plan for a seminary,\* and in securing some subscriptions.

[\*I think that Simpson here embellishes the fact somewhat. As I recall the historical record, Asbury was interested only in a Bible School, not a full-blown Seminary, College, or University.]

The times were so unfavorable, however, that but little was accomplished. As soon as the church was organized he joined with Dr. Coke in plans for a college; they solicited subscriptions, and an institution was built at Abington, called Cokesbury College (which see), which was burned. It was immediately reopened in Baltimore, but in another year that perished also in the flames...

[And, Asbury took these destructions of Cokesbury by fire as a sign that God did not want Methodism side-tracked into the business of founding and operating full-blown Colleges and Universities -- a fact that Simpson overlooks in this article, instead finishing his article with a recital of the various schools of higher learning that Methodism went on to found, and at the end giving listings of Methodist colleges around the globe. The frenzy with which Methodism founded college after college following the death of Asbury was, to a large extent, an eating of the satanic fruit that loomed large and luscious before their eyes as "desired to make them wise." The focus of Methodism moved from humble but vital salvation and evangelism to proud, but fatal education and humanism. In the process of "educating" their ministers and people, they indeed lost their worldly ignorance, but at the same time they lost their heavenly knowledge of God. -- DVM]

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0946 -- EDUCATION, BOARD OF -- THE General Conference of the M. E. Church of 1860 appointed a special committee to report and determine a plan for an Educational Board. No action was taken until 1868, when the committee on education reported a plan for the organization of a board, to consist of twelve trustees, six of whom should be ministers two of them bishops, and six laymen, of which number five should be a quorum. They authorized the board to secure a suitable charter, and trustees were elected, four for four years, four for eight years, and four for twelve years, and every four years thereafter four for twelve years. The board has received and securely invested the Educational Fund, which was contributed during the Centennial year, and also the Children's Fund, contributed during the same year. The interest only of these funds can be appropriated. The interest on the Children's Fund is to be applied in assisting in the higher education of Sunday School scholars. The interest of the Educational Fund proper is to be appropriated, first, to aid young men preparing for the foreign missionary work; second, to aid young men preparing for the ministry at home; third, to aid the biblical and theological schools; fourth, to aid any societies and colleges or academies under the patronage of the church. This board has its headquarters in the city of New York...

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0947 -- EDUCATION, GENERAL COMMITTEE OF, and its Funds (English Wesleyan). -- The general committee of education, to whom the Conference had intrusted the supervision of day and infant schools, and of educational interests generally, in the Wesleyan body, after having considered with care and deliberation the various subjects committed to them, judged it right to present to the Conferences of 1840 and 1841 a draft of their matured plan, to direct and assist the friends of Wesleyan education, that the desired ends might be effectually secured...

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0948 -- EDUCATION SOCIETY (Methodist Church of Canada). -- This association was formed at their first General Conference in 1874. Its object is "to assist in maintaining our universities, theological, day-schools, and higher mission-schools; to defray the expenses of examination of candidates for the ministry in our church, and to aid such in obtaining an education."...

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0949 -- EDWARDS, ARTHUR, D.D., editor of The Northwestern Christian Advocate, was born in Ohio in November, 1834. He graduated from the Ohio Wesleyan University in his twenty-third year, while Dr. Thomson, afterwards bishop, was president. He immediately entered the Detroit Conference, and has been for many years its efficient secretary. During the war he spent nearly three years as chaplain in the army. For several years he was assistant editor of The Northwestern Christian Advocate, and was elected as editor in 1872, and re-elected by acclamation in 1876. He was a member of the General Conference, of 1872 and of 1876, serving as secretary of the committee on the Book Concern in the first session, and as secretary of the committee on episcopacy in the latter.

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0950 -- EDWARDS, JAMES T., D.D., principal of Chamberlain Institute, was born Jan. 6, 1838, in Barnegat, N. J. He was converted at twelve years of age, pursued his academic studies at Pennington Seminary, and graduated at the Wesleyan University in 1860. He filled for one year the chair of Natural Science in Amenia Seminary, and then accepted the same department at East Greenwich. In 1862 he enlisted as a private in a Rhode Island regiment, but shortly after was made lieutenant and then adjutant of the parole camp, near Alexandria. Leaving the army, he was elected principal of the East Greenwich Seminary, and also served as State Senator and as Presidential elector. He was elected for the third time to the Senate, and was chairman of the committee on education. In 1870 he became principal of Chamberlain Institute and Female College where he now continues. In 1876 he received the degree of D.D. from Allegheny College.

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0951 -- EDWARDS, WILLIAM, born 1820; entered the institution in 1841 labored with great acceptance in several circuits; was appointed in 1865 one of the general secretaries of chapel building committee. He labored long and well in this important department; was seized with apoplexy while conducting divine worship in London; lingered ten days, then fell asleep in Jesus, May, 1876, in the fifty-seventh year of his age, and the thirty-third of his ministry.

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0952 -- ELA, DAVID HOUGH, late principal of the Providence Conference Seminary, was born in Canaan, Me., Jan. 19, 1831, and was graduated from the Wesleyan University in 1857. He joined the Providence Conference of the Methodist Episcopal Church in 1858, having already served one year in the pastorate. He was elected principal of the Providence Conference Seminary in 1871. In 1873 he returned to pastoral work in the New England Conference. Mr. Ela was a member of the General Conference of 1872.

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0953 -- ELDER is a word used synonymously with presbyter, and usually signifies, ecclesiastically, one who exercises the full office of the ministry, because generally in ancient times only persons of somewhat advanced years were selected to hold public office and to fill commanding positions. In some churches the word elders is used to signify officers of the local church who assist the minister in its administration, but who do not take upon themselves the office of the ministry. The elders of the New Testament Church were plainly the pastors or overseers, to whom pertained the functions of expounding and administering the sacraments. In the Roman Catholic Church, the Church of England, and the Protestant Episcopal Church, the word priest is generally used instead of presbyter or elder; but in the Methodist Episcopal Churches it signifies those who fill the full office of the ministry, and is used in contrast with the term deacon.

In the Methodist Episcopal Churches, after a preacher has been elected to the office of a deacon and serves two years acceptably in the ministry, he is eligible to the order of elder, and being elected by an Annual Conference, he is ordained by the laying on of the hands of the bishop

and of the elders who assist him. There is no higher order than elder recognized in the Methodist Episcopal Church, A presiding elder is appointed simply to superintend a given district. (See PRESIDING ELDER.) Local preachers who have filled the ministry as deacons acceptably for four years are eligible, after proper examination, to the office of elder. Among the Wesleyan Methodists, however, there is no ordination of local preachers, and the only ordination recognized among them is that of elder. The same is true of nearly all the non-episcopal Methodist Churches. What are termed "ruling elders" in the Presbyterian Churches correspond more nearly with the offices of steward and class-leader in the Methodist Episcopal Church, though they differ in their mode of election, the duration of the office, and some of the functions performed.

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0954 -- ELECTION. -- There are three kinds of election spoken of in the Scriptures, which may be clearly distinguished from one another:

First. The election of individuals to perform some special service. Thus, Cyrus was "elected" to rebuild the temple; the twelve disciples were "chosen" to their office by Christ; St. Paul was a "chosen" vessel to preach the gospel to the Gentiles. This election has, however, manifestly no relation to the limitation of eternal salvation. It does not confer upon the persons so chosen an absolute security. One of the elected apostles was Judas, who fell and was lost and St. Paul confesses his own personal liability to become a "castaway." It does not exclude others from the saving-grace of God, for the apostles were "elected" to preach the gospel in order to their salvation.

Second. That of nations or bodies of men to eminent "religious privileges." Thus, the Hebrews were chosen to receive special revelations of truth, to be the "people of God," to be his visible church, and publicly to "observe and uphold his worship." They were privileged because unto them were committed the oracles of God. By covenant with Abraham, their founder, all the nations of the earth were to be blessed in his seed. The promised Messiah was to be born of his seed.

In the Christian dispensation believers are elected to the privileges of the visible church. Faith in Christ as the promised Messiah was substituted for birthright in Abraham, as the condition of membership in the visible church. The subjects of these elections are called in Scripture "the elect," "the chosen," "ordained," or "called." The election of the Gentiles to equal privileges with the Hebrews on condition of faith in Christ, is the election chiefly spoken of in the Epistle to the Romans.

Christ removed all distinctions between Hebrews and Gentiles by his atonement. He added new conditions to the blessings of church and of grace. The entrance into the new church founded by Christ was not by natural birth, but conditioned on spiritual birth. The conditions were offered first unto the Hebrews, which accepted, constituted them the elect of God, They were also offered unto the Gentiles, which they accepting, became the elect of God and the "called according to his purpose." The calling and the election were not limited to one people, but to all believers of all nations. The gospel was preached to both Hebrew and Gentile, and men of all nations received it.

But this election into the visible church does not infallibly secure the salvation of every elected person. The Hebrews were elected to be a peculiar people, but that did not secure the salvation of every Hebrew individually. This will be admitted by all; for as the foundation of their church state was their natural relation to Abraham, and as "that which is born of the" flesh is flesh, none of them could be saved merely by "virtue of their being" Hebrews outwardly. "But with many of them God was not well pleased: for they were overthrown in the wilderness." I Cor. x, 5. Nor does the election of the Christian church infallibly secure the eternal salvation of every one of its members, -- that is, of every elected person. True believers are warned of danger, and exhorted to care and diligence, that they may inherit eternal life. The fact of their outward calling does not procure salvation. As men in the Hebrew Church, elected to all its privileges, fell into sin and were lost, so some in the Christian church, having the same privileges, have sinned and been cut off. "Let him that thinketh he standeth take heed lest he fall." I Cor. x. 12. "Give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." II. Peter i. 10. Neither does this election preclude the salvability of those not elected, as the Calvinists teach. The election of the Hebrews to be a peculiar people did not exclude other peoples from the possibility of salvation. In the Old Testament we have men of piety of many nations regarded by God. Thus, Job and Jethro were rewarded by him.

The Scriptures testify that all men are under the favor of God because of the atonement, that by virtue of Christ's sacrifice salvation is made possible unto the race. "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts x. 34, 35. This ecclesiastical election, neither in the old nor in the new church, excludes others from the favor and mercy of God. The election of Abraham and his posterity was designed not only to preserve the truth, but to diffuse it, and to counteract the spread of superstition and idolatry. God made them the conservator of his revelation, that through their election all might be called. He educated them, that through their culture the world might be brought to Christ. Their election did not mean the reprobation of other nations, but just the opposite; in Abraham, one family, all the families of the earth were to be blessed. Jerusalem, hid in the solitude of the mountains for ages, was in the fullness of time to be revealed in her principles and laws, in her holiness and beauty, "the joy of the whole earth."

And so of membership in the church of the New Testament, the election is not designed to exclude those outside from the grace of God, not to be a testimony of God's wrath, but a witness of God's love unto the world. The church is to illuminate, and is called "the light of the world;" it is to conserve human interests, and is called "the salt of the earth." Men are called into its fellowship that through its blessed agency others may be "made partakers of eternal life."

Third, That of individuals to be "the children of God and heirs of eternal life." That a personal election is designated in the Scriptures is evident from the following passages: "I have chosen you out of the world." John xv. 19. "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." II. Thess. ii. 13. "Elect according to the foreknowledge of God the Father, through the sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." I Peter i. 2. "Many are called, but few are chosen."

Not only is the election designated, but the grounds of the election are made known. Men "are elect according to the foreknowledge of God." The choosing is after the calling; it is an "act

done in time." The election is by and through the sanctification of the Spirit, -- That is, it is a selection, a choosing out of the world, a separation from the world, by regeneration, conversion, the new birth; in a word, when God justifies a sinner, regenerates his nature, accepts him as a child of God, makes him an heir of eternal life, he thereby, then and there, separates him from sinners of the world, elects him to be his child and an heir of eternal life. "The sinner, by this selection, becomes a saint, an elect person, and is frequently so called in the Scriptures." "This election is almost universally spoken of as conditioned upon repentance towards God and faith in our Lord Jesus Christ; and if in any passages the condition is not specifically mentioned, it is plainly implied. If in any sense this election is eternal, it is so only in the purpose of the Divine Being to elect; and as the election itself is conditioned upon faith, it follows that the eternal purpose to elect was based upon that foreseen faith."

This doctrine of election is distinguished from the Augustinian and Calvinian doctrine, that "election is the unchangeable decree of God, by which, before the foundation of the world, he hath chosen in Christ unto salvation a set number of men. This election is one and the same of all which are saved. Not all men are elected, but some not elected; whom God in his unchangeable good pleasure hath decreed to leave in the common misery, and not to bestow saving faith upon them; but leaving them in their own ways at last to condemn and punish them everlastingly for their unbelief, and also for their sins. The error of this doctrine consists, first, in the statement that "personal election is eternal." Eternity in the proper sense of the word can alone be predicated of God, not of his volitions or doings. His purpose in the salvation of men is eternal, it is unchangeable. "He that believeth shall be saved; he that believeth not shall be damned."

But this purpose, according to Scripture, is carried out in time, and follows the administration of certain appointed means of salvation. The "calling" antecedes election, and the election is conditioned upon "belief in the truth," by "the sanctification of the Spirit" and "the sprinkling of the blood of Jesus Christ." Men are not elected to everlasting life from all eternity, but only upon fulfilling the conditions of God's purpose. I Peter 1, 2. The Augustinian election is unscriptural in the fact that it limits the number of those for whom Christ died.

Scripture nowhere alludes to a salvation ordained for a set number of men. If there is a secret purpose, Scripture makes no allusion to it. Scripture is an ultimate authority, what it reveals we must accept; its testimony is explicit. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. "Jesus Christ by the grace of God tasted death for every man." "He is the propitiation for our sins, and not for ours only, but for the sins of the whole world." The interpretation of the terms "the world," "whosoever," "all men" and "every man," as referring to the elect, is not in consonance with the meaning of the Scripture. In all reason the words express universality; they are terms that are used without limitation; they affirm as clearly as words can express that the death of Christ has made the salvation of all men possible.

Further, it is declared that "God is not willing that any should perish;" but, "will have all men to be saved." There is no conflict between his will and purpose. They are one, hence his purpose cannot be to save only a determinate number of men.

Christ died for all men. "For if through the offense of one many be dead, much more the grace of God and the gift by grace which is by one man, Jesus Christ, hath abounded unto many; therefore as by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came unto all men unto justification." Christ died that all men through him might be saved; he died in order that they might be elected through faith to eternal life. He reveals in his death the extent of the atonement: it is coextensive with the sin of the race, As many as have suffered death in Adam, so many have the possibility of eternal life in Christ.

The election cannot be limited, for the command to preach the glad tidings is universal. Proclaim it to every creature. "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him." This command cannot be reconciled with the doctrine of an eternal purpose to elect only a determinate number of men.

If those who believe not "shall not see life," it must have been possible for them to have believed and have received life; the alternative declares that salvation is unlimited.

Again, the Augustinians "affirm that as Christ's death does save the elect, and does not save others, therefore, in the eternal purpose and intent of the divine mind, there was a distinction." Christ was given of the Father, and he gave himself and suffered and died for the elect in a sense in which he was not given, did not give himself, and did not die for others. Some are saved, and some are not; therefore saving agencies have different relations to their subjects. It assumes that God purposed that what is should be, and that the opposite could not be; that the lost were purposed to be lost from eternity, and the saved to be saved from the same period. It assumes that the death of Christ per se saves men, so that those saved only had the salvation offered them. Scriptures teach that those for whom Christ died may perish, that true believers may refuse the grace of God, and "draw near unto perdition," that men may "depart from the fellowship of Christ and become partakers of evil and be lost."

Another error in the doctrine of election as held by Augustine and Calvin is, that "election to eternal life is unconditional." "It is the gracious act of God in choosing a definite number of men," without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto.

To affirm that in purpose men were elected from eternity "without foresight of faith or good works," is to say that from eternity God purposed to constitute his church of persons to whose faith and obedience he had no respect. He eternally purposed to make Peter, James, and John members of his church without respect to their faith or obedience or anything else in them. That his church is constituted on the sole principle of this purpose and not on the basis of faith and obedience, is entirely opposed to the word of God. The essential elements of a church are believing and obedient men. Discipleship in Christ is based upon faith and obedience. Men are made part of the church by faith. The initiatory rite by which they are led into the church implies a previous faith.

Men are not elected or predestined unto faith and obedience, but are elected through faith and obedience. "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." II Thess. ii. 13.

Sanctification and faith are here means of election, and if they are means there cannot be an election unto faith and obedience.

But it is affirmed that Paul teaches unconditional election in Romans viii. 29, 30: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

The doctrine can be determined by finding out to whom the clause "whom he did foreknow" refers.

If reference is had to men considered as actually existing beings, then knowing all men, all men are elected and universalism is affirmed; if particular persons are designated, then Calvinism is affirmed; if a class of persons distinguished by some special relation or qualities is affirmed, that relation or quality will interpret the true meaning of the sentence. None will affirm that the text applies to any particular persons. There is no ground for that exegesis.

The reference is evidently to the class "named in verse twenty-eight," they that love God who are the called according to his purpose.

The election is conditioned upon the ground of love. The successive steps from the hour of the call until the hour of glorification are conditioned upon the faith and obedience of the human soul. "God is no respecter of persons," having given his Son to redeem all men as our Father he loves all mankind, He has given Christ our all-sufficient Saviour to die for all mankind, he has given the Holy Spirit to strive with all mankind, He has ordained that the glad tidings be preached unto all mankind, giving unto every human soul the offered salvation through Christ, and providing that all who receive it shall live, and that those who voluntarily reject it shall die. God is no respecter of persons, but he is a respecter of character. He does not elect unconditionally, but in every nation he that worketh righteousness shall be saved. Holiness is the end of redemption. The formation of a godlike human character is the essential to please God and be accepted of him. For this and of humanity he has made special sacrifice, He has given Christ our Redeemer that we might make our "calling and election sure."

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0955 -- ELECTORAL CONFERENCE is a body of laymen in the M. E. Church which assembles on the third day of the session of the Annual Conference, immediately preceding the General Conference, and at the same place. It is composed of one layman from each circuit or station within the bounds of the Annual Conference. Each layman is chosen by the last Quarterly Conference preceding the time of the assembling of the Electoral Conference. No layman is eligible as a delegate to the Electoral Conference or to the General Conference unless he shall be at least twenty-five years of age, and shall have been a member of the church in good standing for five consecutive years preceding the election. The Electoral Conference convenes for the purpose of electing lay delegates to the ensuing General Conference. Each Electoral Conference is entitled



to two delegates to the General Conference, except where such Annual Conferences have but one ministerial delegate, and then it is entitled to one lay delegate.

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0956 -- ELECTRICITY. -- Mr. Wesley showed his keen sagacity and foresight in early employing electricity as a remedial agent. In 1753, when he read Franklin's letters, he wrote, "What an amazing scene is here opened for after-ages to improve upon!" In 1756 he opened rooms for the sick to try "the virtue of this surprising medicine." After many experiments, he writes, "Hundreds, perhaps thousands, have received unspeakable good; and I have not known one man, woman, or child who has received any hurt thereby ... It is the most efficacious medicine in nervous disorders of every kind which has ever yet been discovered." These services and experiments were in behalf of the poor, and were wholly gratuitous.

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0957 -- ELGIN, ILL. (pop. 8789), in Kane County, Fox River, 42 miles northwest of Chicago, was settled 1835, and is the site of the American Elgin Watch Factory. The first Methodist sermon of which we have record was in 1835. In 1836 a few persons favorable to Methodism settled at Hoosier Grove, four miles east of Elgin, and during the year a class was organized. George Hammers was appointed the first leader, and was succeeded by Benjamin Burritt. It was then a part of Fox River circuit, which reported, in 1837, 280 members. In 1838 the Elgin circuit was organized, covering a territory of about forty miles square, and containing thirty-two preaching places. In 1839 services were held on the east side of the river, and for a time at the corner of Du Page and Geneva Streets. The first church building was not finished until 1840, when Elgin became a station, with one or two contiguous appointments, and S. Bolles was placed in charge. The church edifice was enlarged in 1851 to accommodate the growing congregation. In May, 1866, a new church was commenced, which was finished in September, 1867. It is in the Rock River Conference, and reports 470 members, 250 Sunday School scholars. The Free Methodists have a small society.

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0958 -- ELIJAY SEMINARY is located in a town of that name, on the Eljay River, in North Georgia. It is the Conference seminary of the Georgia Conference of the M. E. Church, and is in successful operation. W. R. Turner, A.M., was principal in 1876-77, and 75 students were enrolled. The value of the property is \$8000.

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0959 -- ELIZABETH, N. J. (pop. 28,229), the capital of Union County, and five miles southwest from Newark. It was settled in 1665, and was for some time the capital of the State. It was formerly called Elizabethtown. According to the records of the M. E. Church the State was in 1781 divided into East Jersey and West Jersey, and in that year James O. Cromwell and Henry Metcalf were appointed the only preachers for all of that former territory. In 1785 Bishop Asbury in one of his tours having missed the stage was obliged to walk six miles to Elizabethtown, and

there preached in an unfinished church belonging to the Presbyterians. In 1787 this city is first mentioned in the annual minutes, and it was visited by Asbury and Coke, the latter preaching in an Episcopal church. After this, Asbury often visited the city. In 1795, July 28, he preached here to about eighty people, and after the sermon "led the class." In the afternoon he attended the Bowery church, He was here again in 1802, and makes this amusing record: "Wonders will never cease! Nothing would serve but I must marry Thomas Morrell to a young woman. Such a solitary wedding I suppose has been but seldom seen. Behold father Morrell 75, father Whatcoat 66, Francis Asbury 57, and the ceremony performed solemnly at the solemn hour of ten at night!" In 1809 he and Boehm, his traveling companion, were here, and Asbury calls it "a new town, and we have a large house built here; the Baptists are building a grand house." From that time Methodism has gradually increased in this city. During the last year two of the churches united and purchased a new church edifice. The Free Methodists have a small society, and the German M. E. Church is prospering. It is in the Newark Conference.

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0960 -- ELKHART, IND. (pop. 6953), situated in Elkhart County, and on the Lake Shore and Michigan Southern Railroad, is surrounded with a fine agricultural district. It is first mentioned in the annals of the M. E. Church for 1852, as connected with Bristol, with Enoch Holdstock as pastor, and he reported, in 1852, 117 members, They were continued together until 1858, when J. H. Hutchinson was appointed to Elkhart. He reported, in 1859, 164 members, 270 Sunday School scholars. It is in the North Indiana Conference, and reports (1876) 150 members, 200 Sunday School scholars.

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0961 -- ELLIOT, ARTHUR W., was born in Maryland in 1784; removed to the West, and was an efficient local preacher in the M. E. Church for several years. In 1818 he entered the Ohio Conference, where he traveled circuits from two to three hundred miles in circumference, oftentimes encountering great difficulty from almost impassable roads and streams, as well as from the storms of winter. His originality, eloquence, and energy gave him great influence. He had wonderful power over the multitude in protracted and camp-meetings, where the thunder of his voice, his daring style, and bold delivery had full scope; and thousands were converted under his ministry. His health, however, became impaired, and he was supernumerary eight years, and superannuated seventeen. He died in Paris, Ill., Jan. 18, 1858.

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0962 -- ELLIOT, CHARLES, D.D., was born May 16, 1792, at Glenconway, Ireland. He was converted in 1811, and soon turned his attention to theological studies. He was licensed to preach in 1813 and in 1814, with his widowed mother and her family, sailed for America. Locating in Western Pennsylvania, he was received on trial in the Ohio Conference in 1818 and appointed to Zanesville circuit. In 1822 he was appointed a missionary to the Wyandotte Indians. From 1827 to 1831 he was Professor of Languages in Madison College, Pennsylvania. From 1833 to 1836 he was editor of the Pittsburgh Conference Journal From 1836 to 1848 he was editor of The Western Christian Advocate. The next four years were spent in the regular work of the

ministry, and from 1852 to 1856 he was again editor of The Western Christian Advocate. In 1857 he was elected a professor, and in 1858 as president, of the Iowa Wesleyan University. From 1860 to 1864 he edited The Central Christian Advocate. He was nine times a delegate to the General Conference, and after a long career of arduous and successful labor he died at Mount Pleasant, Iowa, Jan. 6, 1869. The chief literary work of his life was his "Delineation of Roman Catholicism," and his arguments drawn from original sources are probably unrivaled in English literature. His scholarship was not only varied but accurate and especially his knowledge of the history and theology of the Roman Catholic Church was not surpassed by any theologian of his time. In every department of labor Dr. Elliot was an untiring worker. Naturally possessed of a vigorous constitution and cheerful spirits, he never felt labor a burden. Mere elegance was never his aim either in mind or manners; but while the learned found in him a master the child also found in him a companion. The great burden of his heart was a reformation of Romanism. He had even offered himself as a missionary to Rome. During the last days of his life this was the burden of his mind. He was permitted to see the veil lifted and light dawning on that land, and rejoiced greatly. His closing hours were, as might be expected, full of calm, peace, and joy.

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0963 -- ELLIOT, SIMON, was born in Ireland, Oct. 25, 1809. He was converted and joined the M. E. Church about the age of eighteen, was educated at Madison Collage under the care of his brother, Dr. Charles Elliot, and joined the Pittsburgh Conference in 1833. He filled a number of the leading stations, and was presiding elder of Beaver, Clarksburg, Morgantown, and Steubenville districts, on the latter of which he died on Sept. 26, 1849. He possessed a sound, discriminating judgment, with deep and earnest piety. In ministerial faithfulness he had few equals. He was a man of talent, culture, and unflinching Christian integrity.

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0964 -- ELLIOTT, JAMES, D.D., lately president of the Montreal Conference of the Methodist Church of Canada, was born in Drogheda, Ireland, in 1818, and emigrated to Canada in 1832. He was converted and united with the church at the early age of twelve, and was received into the Conference in 1841. After having spent several years on circuits, he was stationed in Prescott, Brockville, and Hamilton. At the close of his term in the latter city he was elected secretary of the Wesleyan Conference, and was removed to Quebec, and made chairman of the district, which office he has continued to fill in various districts. In 1866 he was nominated as president of the Canada Conference, and confirmed by the British Conference, and performed its duties in the years 1867-68. Since 1854 he has been stationed in Quebec, Toronto, London, and Kingston.

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0965 -- ELLIOTT, JOHN, a banker of New York, and a member of St. Paul's M. E. church. He was born in Ireland, emigrated when a young man to America, resided several years in Philadelphia, and is a partner in the firm of Riggs & Co. He is a member of the Missionary Board, and is also a member of the Board of Education.

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0966 -- ELMIRA, N. Y. (pop. 20,541), the capital of Chemung County, situated on the Northern Central and Erie Railroad. It was organized as a town in 1792, and was at first called Newtown, but in 1828 its name was changed to Elmira. It was known by the former name in the earlier records of the M. E. Church, and appears in 1826 with Edmund O'Fling as pastor. It had formerly been connected with Bath circuit. Mr. O'Fling reported, in 1827, 60 members. In 1829, Robert Burch was appointed to "Elmira," and he reported, in 1830, 141 members. Since this time Methodism has prospered, and now reports, as connected with the New York Central Conference.

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0967 -- ELYRIA, OHIO (pop. 4777), the capital of Lorain County, and situated on the Lake Shore and Michigan Southern Railroad. It is pleasantly located, and has some natural advantages for prosperity. It is first mentioned in the annals of the M. E. Church for 1840, when Joseph Jones and John Brokefield were appointed to that charge, and they reported from that circuit, in 1849, 570 members. It is situated in the North Ohio Conference, and reports (1876) 227 members, 220 Sunday School scholars.

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0968 -- EMBURY, PHILIP, a local preacher from Ireland, probably conducted the first Methodist service on the continent of America. He was a descendant of the Palatines, who had been exiled from their own country on account of their religion and who had settled in Ireland, in Ballingarane, west of Limerick. He was born about the year 1730, his parents been members of the German Lutheran Church. He was converted on Christmas, 1752, through the instrumentality of Mr. Wesley. His qualifications were soon recognized, and he was appointed class-leader, and subsequently local preacher.

About 1760 he emigrated in company with a few families and settled in New York; but we have no information of his holding any religious service until 1766. Late in the year 1765 a number of emigrants from the same neighborhood arrived in New York. Mrs. Barbara Heck, moved by the religious destitution among the circle of friends, urged Mr. Embury, -- who was her cousin -- to commence preaching. After some hesitation he consented and she collected four persons, who, with herself, constituted his audience. These he enrolled in a class, and from that time conducted services regularly in his own house.

About three months afterwards, Captain Webb, of the British army, visited the society and preached for them. The private room being too small to hold the congregation, a larger room was hired, and subsequently a rigging-loft. The congregation increasing in two years, the old John Street church was built. Mr. Embury, who was a carpenter, worked upon the building, making the pulpit with his own hands; and on the 30th of October, 1768, he preached the dedicatory sermon. At that time he was one of the trustees, and was the treasurer of the church.

In 1770 he left New York and settled in Camden Washington county. When leaving the city the society made him a present of a copy of Cruden's Concordance, which he carried with him and

carefully preserved as a memento of their affection. In his new residence he continued to preach. He organized a small society, and was also appointed justice of the peace.

In 1775 he received a severe injury while mowing in his meadow, and shortly after died. His remains were interred on the plantation of a friend, about seven miles from Ash Grove; and in 1832 they were moved to the Methodist burying-ground at Ash Grove, where a marble tablet was erected, an address being delivered on the occasion by Rev. John N. Maffit. In 1873 the National Local Preachers' Association erected a marble monument with a suitable inscription, to perpetuate the memory of the first local preacher of America.

As a preacher, though possessing no superior talent, and without much literary culture, he was of a respectable character. He evinced deep feeling, was earnest in his appeals, and he manifested the beauty of deep Christian piety. The Methodists of America everywhere honor his memory.

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0969 -- EMORY COLLEGE is located in the village of Oxford, Newton Co., Ga., 40 miles east of Atlanta. By special act of the legislature, drinking-saloons and gambling-saloons are excluded from the town and from within one mile of the place. It was chartered Feb. 6, 1837. Lovick Pierce, Ignatius A. Few, William J. Parks, and George F. Pierce were among the original charter members of the board of trust. The college is held in joint ownership by the North Georgia, the South Georgia, and the Florida Conferences of the M. E. Church South, but numbers among its patrons members of all Protestant denominations. From the beginning it has given free tuition to the sons of itinerant preachers. Its sessions have been regularly held, except for a short period during the war. Its alumni number 605.

The college is well furnished with ample and commodious buildings for thorough educational work, having, besides the society halls and the academy, four new large and well-appointed buildings. It has a partial endowment. Emory College for a generation has been recognized as one of the foremost institutions of Christian learning in Southern Methodism. Its curriculum is broad and thorough ... Its students for 1876 in all the departments numbered 167.

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0970 -- EMORY JOHN, D D., one of the bishops of the M. E. Church was born in Queen Anne Co., Md., April 11, 1789 Before he was ten years of age, his father Irwin designed him for the profession of the Law placed him under a popular classical teacher in Easton thence he was sent to Lancaster. Pa., where he remained at school one year. He completed his academical course in the year 1804, in Washington College, Md., and in 1805 commenced the study of law. In 1806 he experienced justification and united with the M. E. Church. In 1808 he was admitted to the bar and commenced his profession, but in the following year, notwithstanding the strong opposition of his father, he resolved to enter the ministry, and in 1810 joined the Philadelphia Conference. He successively filled appointments in Philadelphia, Wilmington, Baltimore, Washington, and Annapolis. When just eligible he was chosen delegate to the General Conference of 1816, and he was a member of every subsequent General Conference, except that of 1824, until his election as

bishop. In 1817 he engaged in controversy, writing in defense of the witness of the Holy Spirit, answering Bishop White, of Philadelphia, who had written against that doctrine. In 1820 he distinguished himself in the General Conference in the discussions on various important questions, and was appointed a delegate to the British Wesleyan Conference to settle some difficulties that had arisen in reference to Canada. In the controversy with the Reformers from 1820 to 1828, he wrote a defense of the fathers, which was regarded as exceedingly able and useful. In 1824 he was elected assistant book agent, and in 1828 he was elected book agent. With him originated the Publishing Fund and the change of the magazine into the Quarterly Review. For its first two years most of its original articles were from his pen.

In 1832 he was elected bishop, and the appointment gave great satisfaction throughout the church. He was an able presiding officer, and was always on the alert to advance the interests of the church. He took an active part in the organization of the Wesleyan University and Dickinson College, and prepared a course of study for candidates for deacons and elders' orders. After he was elected bishop he removed his family to Baltimore, and in the spring of 1834 placed them temporarily on a farm.

On Wednesday, the 16th of December, 1835, he left home in a light carriage early in the morning. About two miles from his house he was found by a wagoner lying insensible and bleeding by the side of the road. He had either jumped or been thrown from the carriage while it was in rapid motion, and his skull was fractured by the fall. He was unconscious until about seven in the evening, when he expired. His remains were deposited beside those of the venerable Asbury in the vault under the pulpit. The degree of D.D. had been conferred upon him several years before his death. Bishop Emory was a man of unflinching integrity, of great strength of will, and of more than ordinary discretion. As a writer he was clear, forcible, and accurate, and as a presiding officer self-possessed and systematic. His early death was a great loss to the church. Few ministers have equaled him in accuracy of scholarship, broad and comprehensive views, fertility of genius, and in administrative ability.

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0971 -- EMORY, ROBERT, D.D., son of Bishop Emory, was born in Philadelphia, July 29, 1814. In 1827 he entered Columbia College, New York, and graduated in 1831 with the highest honors of his class. Like his father, he entered upon the study of law, first in Yale, and afterwards in the office of the Reverdy Johnson, of Baltimore. In 1834 he was elected Professor of Ancient Languages in Dickinson College. In 1839 he was admitted on trial in the Baltimore Conference of the M. B. Church. In 1842 he was appointed, in the absence of Dr. Durbin, acting president of Dickinson College, and in 1845, on the resignation of Dr. Durbin, he was elected president. In 1847 he was selected to attend the Evangelical Alliance at London. By reason of failing health he spent the following winter in the West Indies, but his health continuing to decline, he returned, and died in Baltimore, May 18, 1848. Dr. Emory's classical scholarship was thorough and accurate, and his general culture wide and generous. As a preacher he was earnest and successful, and as a college president seldom surpassed. He was a clear and accurate writer, and his "History of the Discipline" was of great value to the church. He had projected several works, which he did not live to complete. His death, as might have been expected, was marked by composure and serenity. Having arranged his temporal concerns, he said, "And now something is

due to God. My mind in all my deep affliction has been kept in peace; indeed, its complete serenity has been a matter of astonishment to myself." To his brethren of the Conference he frequently said, "Tell me not how a man dies, but how he lives."

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0972 -- ENDSLEY, ANDREW J., D.D., born in Allegheny Co., Md., Jan. 16, 1824, but brought up in Somerset Co., Pa., was converted in his eighteenth year, and was a leader, steward, trustee, exhorter, and local preacher for nine years. He was received into the Pittsburgh Conference in 1851, and spent his first two years on a circuit, and the remainder of his ministerial career -- fifteen years in prominent stations, and nine years in the office of presiding elder. During this period he was ten years a member of the publishing committee of the Pittsburgh Christian Advocate, -- part of the time its chairman. He was two years member of the committee of control of Allegheny College, and was honored in 1871 by Mount Union College with the degree of Doctor of Divinity. He was a member of the General Conferences of 1868 and 1872.

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0973 -- ENGLAND (pop. 21,487,688) is the most important division of the United Kingdom of Great Britain and Ireland, and contains an area of 50,922 square miles, or including Wales 58,320 square miles. Christianity was introduced into England as early as the second century, but during the Saxon invasion, A . D. 449 the chief part of Great Britain, except Wales, was thrown back into barbarism. In 596 it was visited by Augustine as a Christian missionary, and it is related that during his first year he baptized ten thousand converts, He was sent by the Roman pontiff, Gregory the Great, and under his influence, and that of his successors, the churches in England became subject to the authority of Rome. Although it had been independent prior to the sixth century, from this period there were occasional struggles between papal supremacy and ecclesiastical freedom until the sixteenth century. After the Norman conquest, William the Conqueror openly refused submission to the court of Rome, but at the accession of Henry VIII, in 1509, the supremacy of Rome was acknowledged by the English churches. During his reign the Reformation commenced in Europe, and was favored by him so far as it opposed the papal supremacy, and during this period several editions of the Bible were printed and circulated. The struggles which followed the reign of Henry VIII until the establishment of Elizabeth on the throne are well known to the readers of history. Subsequently the churches sunk into apathy and spiritual inactivity, from which they were not aroused until nearly the middle of the eighteenth century, when the Methodistic or Wesleyan movement commenced under the leadership of John and Charles Wesley, George Whitefield, and others. It was chiefly confined to the students of Oxford and a few localities, until about the year 1739, when the public mind became stirred by the powerful preaching of the early Methodists, in the open air, in chapels which they erected, and by the means of lay ministers who were raised up in various localities. (See METHODISM WESLEYAN METHODISTS, and JOHN WESLEY.)

From the time of Henry VIII the king or queen of England was recognized as the head of the church, and notwithstanding the Reformation the Church of England has been a state church, its property having been furnished at public expense, and its ministers and public institutions supported chiefly by national funds, or by specific endowments given, from time to time, by pious

individuals, The Church of England still embraces the largest part of the population, though other churches have rapidly increased. The Presbyterian Churches, though not strong in numbers, have considerable influence from the fact that the Church of Scotland is recognized as the state church in that part of the kingdom, and the Queen, when visiting in Scotland, frequently attends its services. The Congregationalists and Baptists are also quite numerous.

The Methodists of England are divided into various bodies, of which the original or Wesleyan Methodists are much the strongest in numbers, institutions, and social position. The Primitive Methodists rank next in numbers and in ratio of increase, and are an earnest and devoted people, whose ministrations reach a large part of the masses. The other Methodist bodies -- such as the New Connection, which was first separated from the Wesleyan Methodists on the point of church government, the United Methodist Free Churches, and the Wesleyan Reformed Union -- Have considerable numbers, but have not increased so rapidly as the Primitives. The census of 1861 and of 1871 give no information concerning the membership of the Church of England or other religious denominations, and hence only estimates can be made.

The national church claims from twelve to seventeen millions, while the various non-conforming bodies claim a larger percentage of people than these statistics would give them. The number of Roman Catholics is variously estimated at from one to two millions, From England, as its center, the Methodistic movement has spread through all parts of the British empire, and has its chief strength among the English speaking nationalities, its greatest number being in England and the United States, though by missionary effort it has spread into nearly all parts of the globe. The relative strength of the various Methodist bodies in England is given in the following table, although the numbers may not be entirely accurate, as it is difficult in some of the reports to distinguish the numbers in England alone from those in Scotland, Ireland, and Wales:

[This chart was aligned perfectly in my TKO Text Editor, but it is quite possible that you will need to re-align it for use in the program of your choice.]

Date	Names	Itinerant Min.	Members	SS Schol.
1739 --	Wesleyan Meth.....	2000 ..	362,623 ..	673,557
1797 --	New Connection Meth.....	261 ..	26,837 ..	72,778
1810 --	British Primitive Meth.....	1080 ..	176,847 ..	218,817
1828-57 --	United Meth. Free Churches..	354 ..	74,845 ..	170,718
1849 --	Wesleyan Reformed Meth. Union..	19 ..	7,708 ..	17,705
1815 --	Bible Christians.....	284 ..	30,000 ..	31,658

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0974 -- ENGLISH, JOSEPH G., a resident of Danville, Ill., and engaged in banking. He served as lay delegate from the Illinois Conference in the General Conference of 1872.

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0975 -- ENTHUSIASM is a term applied to mental excitement, manifesting itself in various ways. The priestesses of Apollo delivered their oracles in a state of great excitement, and their hearers believed it was caused by a divine influence. It is sometimes considered to be a divine impulse or impression, which for a time overpowers the reason and the outward senses; in this sense, prophets who spoke by the will of God were enthusiasts. Sometimes the term is applied to intense mental feeling, as when one speaks of the enthusiasm of poets, or of the enthusiasm of men of genius. It is more usually applied to mental excitement which exceeds the rules of propriety. Men are said to be enthusiasts who manifest feeling out of due proportion with the ordinary relations of life; who are ready to engage in enterprises without proper calculation or proper foresight; who expect results without the proper agencies; in this sense it is a species of insanity or of folly, applied generally to religious people and religious exercises. It signifies an imagination unduly excited, and which leads the mind astray in its conclusions.

Instances of it are found in persons who fancy they have some special grace, some superior manifestations of the divine nature, and yet manifest improper tempers and perform unchristian actions. Others fancy that they are endowed with special gifts, as a power of working miracles, of healing the sick, and some have supposed they had the power of prophesying. Of the same class are those who fancy they receive particular communication or direction from God in the ordinary circumstances of life; who rely on visions, or dreams, or strong impressions, or sudden impulses; such persons injure the cause of evangelical religion very greatly without designing so to do. They have in their own fancy created a wrong standard, and many persons, discovering their error, attribute to religion their defects; unfortunately, such persons are found connected with almost every period of religious revival, and either by extravagances in manner or in language, tend to weaken the confidence of the public mind, making profession with which their deportment does not harmonize, and claiming gifts or manifestations unwarranted by the word of God; they have wrong conceptions of what God has promised.

As in the natural world, he is the author of temporal blessings and yet will not raise the harvest for us if we do not plant or sow and cultivate so in the spiritual, while he is ready to answer prayer and while he is the author of every spiritual mercy, yet he will enlighten the judgment or communicate spiritual strength but by the use of our understanding, and the improvement of every opportunity for gaining knowledge and understanding the circumstances in which we are placed. He has given his word as the great directory of human conduct; he refers us to that word as our guide, and we are not at liberty to turn from that word and expect divine light without its careful study. Nor does God reveal his will directly since the volume of revelation has been closed. It is true the Spirit enlightens the human heart, it leads to a knowledge of the truth, but it is by bringing "all things to our remembrance whatsoever he hath spoken unto us." The word of God is the sword of the Spirit, "The words that I speak unto you, they are spirit, and they are life."

They are enthusiasts who expect to understand truly the word of God without careful and diligent study, or, who expect to be guided in the ordinary affairs of life by the Divine Spirit when they do not try to use their own understanding and all appropriate helps. The Anabaptists in Germany greatly troubled the work of the Reformation by claiming for themselves divine guidance and superior divine illumination. They wrought not only their own ruin, but vastly injured the progress of God's work. In Mr. Wesley's day, he was exceedingly annoyed by persons professing piety and yet running into wild extravagance, claiming that they were better than others, had power

to discern spirits, received direct answers of prayer to guide them in the ordinary duties of life, were guided by impulses and impressions. He was obliged to disown George Bell and others (see GEORGE BELL), and at one time his societies in London were in very great peril.

The same influences operated in each period of the church's history. When evangelical piety is active, as in this age, in labors for the benefit of man, it will almost inevitably be attended by enthusiastic manifestations. There will be some claiming for themselves what God has not promised to give. Methodism has thus not infrequently been injured. In Western New York, where this spirit of enthusiasm prevailed some twenty years ago, the churches were divided, and they have scarcely yet recovered from the injuries inflicted by some who were really earnest and zealous Christians, but who were led astray; and by others who fancied they were designated of God as leaders of the people. Not infrequently, at camp-meetings and in protracted meetings and in revival services, indications of the same character are manifested. There are some very good people who claim to be guided by impressions, and who profess to receive direct answers to prayer with regard to the practical duties of life.

Such persons need to be admonished that while God has promised to hear and answer prayer, and while he does enlighten our judgment, and does guide the hearts of those who put their trust in him, he has not promised to give direct answers in the ordinary duties of life. He has given us reason to guide us, sources of information to enlighten us, and his Holy Spirit to, imperceptibly and unconsciously to us, incline our judgment. He has promised to answer our petitions and requests in all spiritual matters, and He has promised that his Spirit shall bear witness with ours that we are the children of God; but he has not promised any such spiritual communication or influence to answer our temporal requests.

It is doubtless difficult to draw the line clearly and distinctly between true spiritual perception and enjoyment and that which is enthusiastic and fanatical. Many good people fearing lest they may discourage the ardent and the zealous, rather favor what may be tinged with enthusiasm; but it should be remembered that no error can help the cause of truth; that the cause of God needs no addition of human influence or power, but is always weakened and impaired by every mixture of defect or error. It is important on the one hand to cultivate true, earnest, zealous, scriptural piety, and on the other hand to repress everything which is contrary to the word of God, and is simply the result of excited and erring imaginations.

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0976 -- ENTWISLE, JOSEPH, Sr., under the constraining love of Christ began to call sinners to repentance ere he was sixteen. He maintained an untarnished reputation, prosecuted his labors with exemplary diligence, and won the esteem and confidence of all who knew him. He was twice placed in the chair of the Conference by his brethren. In all the relations of life he adorned his Christian profession. His departure was sudden, in 1841.

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0977 -- EPISCOPACY, METHODIST. -- Episcopacy is a form of church government in which officers are appointed to superintend a number of churches and ministers. Where this

superintendency is confined to a specific district or territory, as in the Roman Catholic, the Church of England, and the Protestant Episcopal Church, it is called diocesan episcopacy. Where there is no Limitation of districts, but the supervision is connected with the entire church, as in the Moravian, Methodist Episcopal, and Reformed Episcopal Churches, it is called a general episcopacy or superintendency.

Methodist episcopacy differs from the episcopacy in the Church of Rome, and in what is termed the High Church party of the Church of England and of the Protestant Episcopal Church, in that it does not claim that the order of bishops is instituted by direct divine appointment. The Church of Rome and the high Church party teach that the bishops are the successors of the apostles in the Christian church, and that the ordination has descended in an unbroken line from the apostles down to the present time, and an ordination can only properly be performed by bishops. What is termed the Low Church party in the Church of England and in the Protestant Episcopal Church does not maintain the theory of an unbroken apostolic succession, nor of the exclusive validity of episcopal orders.

The Methodist Episcopal Churches believe that the episcopal form is a very ancient one, -- that it grew up early in the Christian church as the best means of exercising a proper supervision over all parts of the church, and of uniting time church in all of its great movements and enterprises, -- but that the form of church government is not contained in the New Testament, and is left to the judgment of the church in the different ages, and according to different circumstances, They believe that this form of episcopacy is nearer the apostolic model than that of the churches which claim apostolic succession. Their belief is that certain elders were chosen from the body of the presbyters to superintend the church, and for the sake of order to exercise certain functions, such as presiding in assemblies, ordaining, and performing such other duties as by the authority of the presbyters are devolved upon them.

The bishops of the Methodist Episcopal Church are elected by the General Conference, and are consecrated according to a special form, which was modified by Mr. Wesley from the ritual of the Church of England . Their functions and the limit of their authority are clearly set forth in the Book of Discipline, and they are amenable to the General Conference both for their official and moral conduct, and may be suspended or expelled, if it be deemed necessary. This form of episcopacy was recommended by Mr. Wesley at the organization of the Methodist Episcopal Church in America. It is well known that in consequence of the Revolutionary War the ministers of the Church of England had generally left the country, and the Methodist societies, being unable to obtain the sacraments, were anxious to be supplied with ordained ministers.

At the first Mr. Wesley urged the bishop of London to ordain preachers for America, but, failing in this, he advised an independent organization, and for this purpose ordained, assisted by other presbyters, Richard Whatcoat and Thomas Vasey as elders, and Thomas Coke, a presbyter in the Church of England, as superintendent. This ordination was performed because, according to his view of the primitive episcopacy, bishops and presbyters were of the same order. This view was entertained by the ministers who met in conference or convention in 1784, and organized the Methodist Episcopal Church, And they provided, as is still the order of the church, that in case there should remain no bishop, either by death or otherwise, then the Conference should elect elders who should ordain a bishop elect.

Mr. Wesley, in the earlier part of his ministry, had adopted the views of the High Church party in reference to episcopal succession, but by his subsequent reading and reflection he entirely changed his opinion. He says, "I still believe the episcopal form of church government to be scriptural and apostolical, -- I mean well agreeing with the practice and writings of the apostles. But that it is prescribed in Scripture I do not believe. This opinion, which I since zealously espoused. I have been heartily ashamed of ever since I read Bishop Stillingfleet's 'Irenicon.' I think he has unanswerably proved that neither Christ nor his apostles prescribed any particular form of church government, and that the plea of divine right for diocesan episcopacy was never heard of in the primitive church."

Mr. Wesley made several efforts to secure a personal successor to act as the general superintendent over his societies in England. Eighteen years before his death he began to feel deep concern for his societies in case of his death. He wrote to Mr. Fletcher, saying, "The wise men of the world say, 'When Mr. Wesley drops then all this is at an end,' and so surely it will be, unless before God calls him hence one is found to stand in his place. It is not good that supreme power should be lodged in many hands. Let there be one chief governor. I see more and more, unless there be one to preside over the rest, the work can never be carried on. The body of the preachers are not united, nor will any part of them submit to the rest, so that there must be one to preside over all, or the work will no doubt come to an end."

He added, "Thou art the man. Come out in the name of God! Come to the help of the Lord against the mighty! Come while I am alive and capable of labor! Come while I am able God assisting, to build you up in faith, to ripen your gifts, and to introduce you to the people! Nothing is of equal moment." But Fletcher, fearing the opposition that might come from Charles Wesley, and perhaps shrinking from the great responsibility, refused to become his personal successor.

During his life-time, Wesley had but one unembarrassed opportunity of organizing a church according to his own idea, and in the language of Dr. Dixon it may be said, "If we mistake not, it is to the American Methodist Episcopal Church that we are to look for the real mind and sentiments of this great man." His sentiments are expressed in the diploma given Dr. Coke where he indicates his providential call to organize a Methodist Episcopal Church in the United States, and still further, in the ritual which he sent by Dr. Coke for the services of the Methodists in the United States, which prescribes a form for ordaining superintendents, elders, and deacons. The terms superintendent and bishop have both been used in the church from the beginning, being regarded as synonymous.

The early minutes say, "Following the counsel of Mr. John Wesley, who recommended the episcopal mode of church government, we thought it best to become an episcopal church, making the episcopal office elective, and the elected superintendent or bishop amenable to the body of ministers and preachers."

In 1789 is the fuller statement: "In the year 1784 the Rev. John Wesley, who under God has been the father of the great revival in religion now extending over the earth by the means of the Methodists, determined at the intercession of multitudes of his spiritual children on this continent to ordain ministers for America, and for this purpose sent over three regularly ordained clergy;

but, preferring the episcopal mode of church government to any other, he solemnly set apart, by the imposition of his hands and prayer, one of them, namely, Thomas Coke, Doctor of Civil Law, late of Jesus College, in the University of Oxford, for the episcopal office; and having delivered to him letters of episcopal orders, commissioned and directed him to set apart Francis Asbury, then general assistant of the Methodist society in America, for the same episcopal office. He, the said Francis Asbury, being first ordained deacon and elder. In consequence of which the said Francis Asbury was solemnly set apart for the said episcopal office by prayer and the imposition of the hands of the said Thomas Coke, other regularly ordained ministers assisting in the sacred ceremony. At which time the General Conference held at Baltimore did unanimously receive the said Thomas Coke and Francis Asbury as their bishops, being fully satisfied of the validity of their episcopal ordination."

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0978 -- EPISCOPAL ADDRESS is a quadrennial statement made by the bishops of the Methodist Episcopal Churches to the members of the General Conference, presenting a review of the condition of the church, and of what appears to the bishops as necessary for its advancement, The first episcopal address was made by Bishop McKendree to the first delegated General Conference in 1812. Prior to that time the bishops were members of the General Conference, and had equal rights with other members to make motions or take part in the debates; but in the delegated General Conference being restricted to the office of presiding, Bishop McKendree deemed it to be his duty to present to the Conference such matters as lie thought necessary. Bishop Asbury appeared to be a little surprised, and intimated to Bishop McKendree in the presence of the Conference that it was a departure from his custom but the latter pleasantly replied in substance that he could not expect his sons to be able fully to follow in his footsteps, The value of the suggestions made by Bishop McKendree was recognized, and ever since that period his precedent has been followed. The address presents a brief summary of the progress of the church during the preceding four years, the condition of the various departments of publication, missionary effort, Sunday Schools and education, and makes such suggestions to the General Conference, as to disciplinary changes, as to the bishops appear necessary from the condition of the administration or the growth of the church. In this respect it somewhat resembles the message expected from the President, or from the governors of the various States, addressed to the congressional or legislative bodies. The various topics contained in these addresses are usually referred to appropriate committees for proper consideration.

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0979 -- EPISCOPAL FUND is the term given to the amount collected in the Methodist Episcopal Church for the support of the bishops, their widows and orphans. In the early history of the church no definite plan was assigned for the support of the bishops. Bishop Asbury being a single man and spending nearly all his time in traveling, had no expense for a residence, and out of his early salary of only \$80 he supported himself, and for several years aided in the support of his aged mother. Dr. Coke, who visited the United States only occasionally, enjoyed a handsome income, and bore his own expenses, and contributed largely to aid all church enterprises. The amount which Bishop Asbury needed was furnished by friends from time to time, he kept a strict account of what he received, and devoted all the surplus means to aid the preachers on the frontier.

When Bishop Whatcoat was elected in 1800, the support of the bishops was directed to be divided among the Annual Conferences, After some years the bishops were directed to draw their traveling expenses from the Book Concern. In 1852 the support of the bishops was devolved upon the Book Concern, from which they drew their allowances quarterly. This remained the law of the church for twenty years. In 1872 the General Conference directed that a collection should be taken up for the support of the bishops, and paid to the agents of the Book Concern, on whom the bishops drew for their allowances, the book concern paying whatever was deficient in the collection. In 1876 it was ordered that the book committee should estimate the amount necessary for the support of the bishops, their widows and orphans, that the same should be apportioned to the several Conferences and churches; and the book agents at New York and Cincinnati were directed to loan to the Episcopal Fund such sums over and above those collections as would meet the drafts of the bishops for salary and traveling expenses, and for widows and orphans of deceased bishops, from the 1st of January, 1876, to the 1st of January, 1877, after which time no money should be loaned except for house rent and traveling expenses, and which sums should be returned to the Book Concern as soon its collected for the Episcopal Fund. In 1880 the entire support of the bishops after January 1, 1881, was ordered to be raised by collections.

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0980 -- EPWORTH CHURCH. The engraving on the opposite page [not included] represents the church at Epworth, county of Lincoln, England, of which Samuel Wesley, the father of John Wesley, was the rector from about 1696 to his death, in 1735. In this church John Wesley assisted his father, serving as his curate. One of his first sermons in the church was preached Jan. 11, 1726, at a funeral service for one of the parishioners, After his father died the living passed into other hands, and, after Mr. Wesley had returned from Georgia and had commenced his earnest ministrations, he visited Epworth, and, being refused the use of the church by the rector, he stood upon his father's tombstone, which was at the side of the church, and preached in the open air to an immense audience.

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0981 -- EPWORTH SEMINARY is situated at Epworth, Iowa, 19 miles west from Dubuque, on the Illinois Central Railroad. It was founded in 1856, and the school opened in the fall of 1857. The first principal was Rev. J. Pollock, who conducted the institution for two years, when Rev. R. W. Keeler assumed control, and retained it till 1864, when it was sold under a mortgage, passing into the hands of the Presbyterians. It was conducted by Mr. Jewett till 1870, when it again, after passing through one or two hands, became the property of the M. E. Church, who placed Rev. J.W. Rigby in charge as principal. Mr. Rigby laid the foundations of a good school, when ill health compelled him to resign. His successor was Rev. Adam Holm, the present incumbent, who is not entering on his fifth year as principal of the school. The average number of students, 60.

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0982 -- ERIE, PA. (pop. 27,730), the capital of Erie County, situated on Lake Erie, about midway between Cleveland, O., and Buffalo, N. Y. It is an important railroad center. Its military history is full of interest, the most important event of which was the building and equipping at this place of Commodore Perry's fleet during the war of 1812-15. The Erie circuit was one of the first organized in this part of the State. The first Methodist church erected within the bounds of the Erie Conference was built at West Springfield, Erie Co., Pa., some time before 1810. The Erie circuit then was two hundred miles in extent and had twenty-three appointments, and only one church edifice, the one above referred to, and it was "built with round logs covered with clapboards." On the 10th of June, 1817, J. B. Finley began a camp-meeting fourteen miles below Erie, which did much for the establishment of Methodism in all that region. The first class was organized in Erie in 1826, by Henry Knapp, then on the Northeast circuit. Soon after a lot on Seventh Street was secured. In 1834 Erie was made a station. In 1835 it reported 68 members. In 1838 a frame church was erected on the lot secured in 1826. It was dedicated by Homer J. Clark, Jan. 1, 1839. From that time Methodism has continued to advance gradually in this city. It is in the Erie Conference.

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0983 -- ERIE CONFERENCE M. E. CHURCH. -- The territory contained in this Conference was originally a part of the Baltimore Conference, and when the Pittsburgh Conference was organized, in 1824, was contained within its territory. It was organized as a separate Conference in 1836, with the following boundaries: "On the north by Lake Erie, on the east by a line commencing at the mouth of Cattaraugus Creek; thence to the Allegheny River at the mouth of Tunungwant Creek; thence up said creek eastward to the ridge dividing between the waters of Clarion and Sinnamahoning Creeks; thence east to the head of Mahoning Creek; thence down said creek to the Allegheny River; thence across the said river in a northwesterly direction to the Western Reserve line, including the northern part of Butler County and Newcastle; thence west to the Ohio Canal; thence along the said canal to Lake Erie, excluding Ohio City."

In 1844 Akron was included within its bounds. But little other changes were made until 1876, when all that part of the State of Ohio included within its limits was separated and placed in the East Ohio Conference. The boundaries are at present as follows: "On the north by Lake Erie, on the east by a line commencing at the mouth of the Cattaraugus; thence up said creek to the village of Gowanda, leaving said village in the Western New York Conference; thence to the Allegheny River at the mouth of the Tunungwant Creek: thence up said creek southward to the ridge dividing between the waters of Clarion and Sinnamahoning Creeks; thence southward to the head of the Mahoning Creek; thence down the said creek exclusive of the Milton society, but including the Finley society in the Punxutawney circuit, and Putneyville in the Bethlehem circuit, to the Allegheny River; thence across said river in a northwesterly direction to the Western Reserve line, including Wampum and Petersburg; thence along the said line to the place of beginning, including Orangeville and the State line appointments on the Jamestown circuit."

The first session of the Erie Conference was held in 1836, and reported 16,248 members, with 111 traveling preachers. Before the separation of the Ohio portion it reported 309 traveling and 279 local preachers, 40,343 members and 41,464 Sunday School scholars, 478 churches, and 181 parsonages. In its new and contracted boundaries it reported, in 1876, 205 traveling and 181

local preachers, 29,637 members and 29,297 Sunday School scholars, 325 churches, and 121 parsonages.

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0984 -- ESKRIDGE, VERNON, of the Virginia Conference, was born Oct. 26, 1803, in Westmoreland Co., Va. In 1820 he united with the M. E. Church, and was shortly after appointed the leader of a class. In 1823 he established prayer-meetings, and received license to exhort. In 1827 he obtained license to preach, and labored in various appointments with considerable success until his failing health rendered him unable to fulfill the regular work of the ministry. Desiring to be active, however, he obtained, in 1851, an appointment as chaplain in the navy, and in a short time some fifteen or twenty of the men professed faith in Christ and established a religious society on board his ship, the frigate Cumberland, which was then cruising in the Mediterranean. After an absence of three years he returned, and died in Portsmouth, of yellow fever, Sept. 11, 1855. He took a deep interest in the cause of education, and through his influence in a great measure the Virginia Collegiate Institute was established in 1851.

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0985 -- ETHERIDGE, JOHN WESLEY, A.M., Ph. D., was born in the Isle of Wight, Feb. 24, 1804, and died at Camborne, May 24, 1866. He professed conversion and united with the church at the age of sixteen. In 1824 his name appeared on the preachers' plan for the Isle of Wight, and in 1827 he was appointed to Hull circuit. His ministry was full of promise, but after eleven years of labor he was compelled by affliction to become a supernumerary. In 1846, his health recovering, for twenty years he discharged with conscientious fidelity his official duties. Early in life he evinced a strong love for the study of languages, and amid all his ministerial work he was a close student. He read both Hebrew and Syriac with remarkable facility. His mind was well stored with knowledge and he was endowed with correct and elegant taste. He was an eminently holy man. His only regret, uttered with meek humility just before leaving the world, was that his "Life of Fletcher," which he had written amidst much weakness and suffering, was not more worthy of the subject and better calculated to be useful. He published a "Life of Dr. Adam Clarke," a "Life of Dr. Coke," and a "Life of Rev. John Fletcher;" also, "The Syrian Churches: their Early History, Liturgies, and Literature;" "The Apostolical Epistles from the Peshito," with the remaining epistles and the revelation after a later Syrian text; "Horae Aramaicae," being essays on the Shemitic, Aramaic, and Syrian languages; "Jerusalem and Tiberias;" "The Targums of Onkelos;" and "Jonathan ben-Uzziel."

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0986 -- EUFAULA, ALA. (pop. 3867), is a beautiful town situated on the Chattahoochee River, at the headwaters of navigation, and is the principal shipping point for an extensive region of country. It was very early visited by the pioneer Methodist preacher. As early as 1823, John I. Triggs and John Slade were appointed missionaries from the South Carolina Conference to the Chattahoochee region. This town, however, is not mentioned in the annals of the M. E. Church until 1843, and then as connected with Glenville, with Thomas H. P. Scales as pastor. He reported, in 1844, 502 members. The M. E. Church has a small society of about 130 members, but no church.



The Church South has 275 members. The African M. E. Church has 335 members and 150 Sunday School scholars.

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0987 -- EUROPE (pop. 301,605,227) is the smallest, but also the most enlightened and enterprising quarter of the globe. Its superficial area is estimated at about 3,814,600 square miles. In proportion to its area it is more populous than any other quarter of the globe. It is eminently a Christian country, as it is estimated that nearly three-fourths of the entire Christian population of the globe live within its boundaries. It is divided into three empires, Germany, Austria, and Prussia; and one sultanate, Turkey; ten kingdoms, two principalities, and five republics; though two of these republics and the two principalities are so small they are seldom counted among the sovereign states. In language, it is divided into three principal groups, the Germanic embracing about 31.2 per cent; the Greco-Romanic, about 32.3 per cent; and the Slavonic, about 27.3 per cent of the population, with a number of smaller divisions, such as the Celts, Basques, Turks, Finns, etc. In religion, the entire population is nominally Christian, with the exception of about 5,000,000 Jews, 6,800,000 Mohammedans, and 500,000 pagans. The Christian population is separated into three main divisions, the Roman, the Greek, and the Protestant Churches. Among these the Roman Church is estimated at 147,000,000, or nearly one-half, the Greek Church at about 69,000,000, and the Protestant from 70,000,000 to 75,000,000.

Methodism commenced in England in 1739, and in point of numbers, position, and influence, is second only to the national church. It has spread into Scotland, Ireland, and the adjacent isles, but its numbers in these countries is comparatively small. About the beginning of the century it was introduced into France, where its progress has been very slow. Within the last forty years it has spread into Germany and Switzerland, where a Conference has been established; into Norway and Sweden, in each of which is a Conference; and into Denmark and Italy. A mission was established in 1857 in Bulgaria, but comparatively little has been accomplished, and the war between Russia and Turkey has completely interrupted all missionary effort. In Russia, Austria, Turkey proper, Greece, Spain, Portugal, and Belgium, no progress, except the organization of a few societies, has been made. The Roman Catholic countries have been so intolerant it has been almost impossible to procure admittance. Only within the last few years has the way been opened in Italy. Religious publications are now issued from the Methodist press not only in the English language, but in German, Danish, Swedish, French, Spanish, Italian, and Bulgarian. Its future must depend largely on the prevalence of liberal ideas and religious toleration.

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0988 -- EVANGELICAL ASSOCIATION is a religious denomination confined chiefly to the United States. It is generally classed under Methodist bodies, for the reason, perhaps, that Rev. Jacob Albright, its founder, was a Methodist, and that its doctrines, usages, and government are similar to those of the Methodists. It originated in Eastern Pennsylvania, when, about 1790, Mr. Albright felt himself called to endeavor to work a religious reform among the German population of that region. He had no thought at first of organizing a denomination, but he was so successful, and his little societies were so multiplied, that at a general meeting called to consider what should be done. Mr. Albright was unanimously elected and ordained by the preachers as their general

superintendent or bishop. The epochal year of this church is 1800, They have the same Conferences or Conventions as the M. E. Church, with similar powers. Their bishops are elected every four years by the General Conference, and their presiding elders are elected every four years by the Annual Conference. They have a flourishing college. at Plainfield, Ill., and several seminaries. The publishing house is located at Cleveland, O., from which issue four respectable periodicals, two in German and two in English. It has 4 bishops, 15 Annual Conferences, 835 itinerant and 503 local preachers, 95,258 members, 1233 churches, valued at \$2,935,000, 322 parsonages, valued at \$384,049, 1502 Sunday Schools, and 80,000 Sunday School scholars.

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0989 -- EVANGELISTS were a class of religious teachers spoken of in the New Testament. The term as applied therein seems to indicate that these teachers were not fixed to any particular charge. Their more modern designation, considering the true nature of their office, would be missionaries, and they might operate in the home or foreign field at pleasure. They do not seem to have been intended to be a permanent class of religious teachers. Methodism has never employed such a title to any considerable extent to distinguish any class of its religious teachers; an exception, perhaps, may be made in reference to the American Wesleyans. They were disposed to speak of their ministers as evangelists. The term, however, was never generally applied even in that denomination, As now used, it indicates a class of religious teachers who visit from place to place to conduct revival meetings, without being specially responsible for their work to any ecclesiastical body.

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0990 -- EVANS, J. G., A.M., president of Hedding College, was born in Marshall Co., Ill., Dec. 19, 1833, and was converted and joined the church in December, 1849. He attended the Peoria Wesleyan Seminary, Judson College and the Ohio Wesleyan University, but before graduation, by the advice of friends, entered the Rock River Conference, in 1854. In the division of the Conference he fell into that part which is now Central Illinois, and of which he has remained a member. He received in 1870 the degree of A.M. from Quincy now Chaddock College. In 1872 he was elected to the presidency of Hedding College. He has been for several years the secretary of his Conference, and was a member of the General Conference in 1876. He has published a number of sermons preached on special occasions.

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0991 -- EVANS, JOHN, ex-governor of Colorado, is a native of Ohio. He pursued the study of medicine, and graduated in Philadelphia; settled in Indiana, and after practicing a few years became director of the Insane Asylum in Indianapolis. Subsequently he accepted the chair of professor in a medical college in Indiana, and shortly afterwards in Chicago, where he became joint editor of the leading medical journal. He was active in founding the Northwestern University, which was located north of Chicago, and from him the village was called Evanston. He was appointed by President Lincoln governor of Colorado, and has since that time been actively engaged in railroad interests, having been president of the Denver and Pacific Road, and is now engaged in constructing a road from Denver to the mountains. He united with the M. E. Church in

1843, has filled various official positions, and was elected lay delegate to the General Conferences of 1872 and 1876.

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0992 -- EVANS, WILLIAM B., was born in Lancaster Co., Pa., March 18, 1794, and died near Ridgeville, O., March 10, 1873. His father had served in the Revolutionary War, and he served a term of six months in the war of 1812. Shortly afterwards he was converted, and soon felt it his duty to preach, and, though oppressed for a time with doubts as to his qualifications, he became a zealous and successful preacher, spending more than half a century in the ministry. At a very early period in the reform movement he identified himself with it, and attended, in 1828, the Convention in Baltimore which organized the associated Methodist Churches. Upon his return he entered the regular ministry, and was active in organizing churches and circuits under the conventional articles. He was also present and took part in organizing the first Annual Conference of the new denomination for the West, at Cincinnati, Oct. 15, 1829. In his preaching he was earnest, and was identified with many revivals. During one year he took four hundred members into the church. Everywhere he won the affections of the people, and commanded the respect of those without. He was a man of earnest faith and power in prayer, and many were brought into the church through his instrumentality. In his declining years he was uniformly patient, contented, and happy, and joyfully looked forward to his release. During the reform controversy he wrote a pamphlet entitled "A Brief View of the Government of the Methodist Episcopal Church, set forth in Questions and Answers," of which a large number of copies were printed and circulated.

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0993 -- EVANSVILLE, IND. (pop. 29,280), the capital of Vanderburg County, on the Ohio River, and also on the Evansville and Crawfordsville Railroad. It was laid out in 1817 by Mr. Robert M. Evans. Many relics have been discovered indicating that here was an early French settlement. The city is beautifully located. This place was very early visited by the pioneers of Methodism, who crossed the river from Kentucky. It is first mentioned by name in the minutes of the M. E. Church for 1838, when John S. Bayless was appointed to Evansville. He reported for "Evansville station" 160 members. From that time the church has greatly prospered. The German Methodists and the African M. E. Church are both well represented here. It is in the Indiana Conference.

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0994 -- EVERETT, JAMES, a minister of the United Methodist Free Churches, and the first president of the body, was born at Alnwick, on May 16, 1784. On Mr. Wesley's last visit to Alnwick, James Everett, then a scholar in the Wesleyan Sunday School, heard him, and in later years he often adverted with pleasure to the fact that the founder of Methodism had laid his hands upon his head. When nineteen years of age he found the Saviour, and joined the Wesleyan society. He entered the itinerancy in 1807, and for many years he labored, with occasional interruptions through a tendency to bronchitis, as a circuit minister, enjoying a large measure of popularity.

In 1849 he was severed from the Wesleyan ministry for refusing to answer a question propounded by the Conference as to the authorship of the famous "Fly Sheets." In the agitation which followed he co-operated zealously with the Wesleyan Reformers. When the amalgamation took place, in 1857, with the Wesleyan Methodist Association, Mr. Everett was elected president by a large majority. While strength permitted he continued to preach, but the last few years of his life were spent "in age and feebleness extreme." He died on May 10, 1872.

As a preacher he was able and eloquent, sound in doctrine and evangelical in tone. In his discourses he often relieved his graver manner by touches of quaintness or humor, for which his love of the Puritan writers would account. On the platform Mr. Everett was persuasive and stimulating in his palmy days, Especially on the mission question was he "a host in himself."

The forte of James Everett was literature. His literary taste was exquisite, and his literary productions voluminous. He was greatest in biography. His "Lives of Adam Clarke and Daniel Isaac" show something of Boswell's habits as well as Boswell's skill. Besides these biographies he published many others, the most popular of which is the "Life of Samuel Hick" (the Village Blacksmith), now in its twenty-sixth edition. The copyright of the greater number of Mr. Everett's biographical works was presented by him to the Free Methodist Book Room, which has brought out now editions of them. A memoir has been published by Rev. R. Chase.

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0995 -- EVERETT, JOSEPH, of the Philadelphia Conference, was born in Queen Anne Co., Md., June 17, 1732. He was awakened at the time of one of Mr. Whitefield's tours through the country, and united in 1763 with the Presbyterian Church; but under the excitement of the times he declined in his religious experience. In 1778, after having been in the Revolutionary army, he heard Francis Asbury at Dr. White's, in Maryland, and becoming deeply stirred, he subsequently united with the Methodist society. In 1780 he commenced traveling on the Dorchester circuit and the following year was admitted on trial in the Conference, from which time he continued to fill important appointments, being among the number of the most active presiding elders, until, in 1805, his name appears among the superannuated preachers. He was a remarkably useful minister, and was distinguished for "the boldness, the pointedness, plainness, and energy with which he rebuked sin and warned the sinner of his danger. Great was the success which attended his faithful admonition, for wherever he went he was like a flame of fire burning conviction into the understanding and heart of the ungodly, and at the same time pointing the penitent to the blood of the Lamb for pardon and salvation." His last illness was protracted, but his dying scene was remarkable. "On the night of his death, about twelve o'clock, he awoke from a gentle slumber, and immediately his devout spirit seemed overwhelmed with ecstasy, and with exclamations of praise and adoration, he shouted, 'Glory! glory! glory!' for about twenty-five minutes, and then ceased to shout, and ceased to breathe the same moment." He died at Cambridge, Md., on the 16th of October, 1809.

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0996 -- EXAMINING COMMITTEES are committees chosen by the Annual Conferences, or appointed by the bishops, at the request of the Conferences, to examine candidates for

admission on trial, as well as on the four years' course of study, and also to examine candidates for deacons' or elders' orders. The course of study is prescribed by the bishops (see COURSE OF STUDY), under the direction of the General Conference, and the candidates are required to give satisfactory evidence of their knowledge of the various subjects. These committees are appointed the previous year, at the close of Conference, and usually they assemble the day before the regular meeting of the Conference and after examining the classes, make report to the Conference when the names of the candidates are called. In the M. E. Church South the examining committee, with which the class begins, continues to conduct the examination through the four years' course of study. This is practiced by some of the Annual Conferences in the M. E. Church, but there is no uniform rule, and in the majority of cases new committees are appointed for each year.

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0997 -- EXCOMMUNICATION is the judicial exclusion of offenders from the religious privileges of a particular denomination to which they had belonged. It is a power necessary for the protection of religious societies, and being confined to separation from its membership and privileges, has in it no element of punishment. Anciently among the Jews excommunication deprived the person of many social enjoyments, and sometimes brought with it severe penalties. It is authorized by our Saviour when he says, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established, And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily, I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." In harmony with this direction of the Saviour the apostles exercised their authority in the churches, and St. Paul directs, "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." And to Titus he says, "A man that is an heretic after the first and second admonition reject." The church simply withdraws its association from persons who either teach contrary to its doctrines, or who violate the moral code or its order of government. As the church became connected with the state, excommunication involved also civil penalties, and the church delivered those whom they deemed incorrigible to the civil power, who put many of them to death. In the Methodist Episcopal Church no one can be excommunicated until after trial before a jury of his peers, and after having had the privilege of an appeal to a higher court. After due penitence and reformation the excommunicated person may be restored.

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0998 -- EXHORTATION is a form of direct address urging an individual to the performance of some duty, or deterring him from pursuing a course of wrong. It differs from persuasion, in that it is addressed more to the affections than to the intellect. It is a branch of preaching; for men need not only instruction but to be aroused to a sense of duty. Among the early Methodist preachers exhortation was an important branch of their work, and very generally when two ministers were present, at the close of the sermon by one, an exhortation was made by the

other. A class of persons are specified as exhorters, but exhortation in the Methodist Churches is by no means confined to them.

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0999 -- EXHORTER is a term applied to a lay officer in the Methodist Churches, who is constituted by the recommendation of the class of which he is a member, or of the leaders' and stewards' meeting of the circuit or station. He must have a license signed by the preacher in charge. The duties and privileges of an exhorter are to hold meetings for prayer and exhortation whenever an opportunity is afforded, subject to the direction of the preacher in charge; to attend all the sessions of the Quarterly Conference and the District Conference, and to be subject to an annual examination of character in the Quarterly or District Conference, and the renewal of license annually by the presiding elder or preacher having charge, if approved by the Quarterly Conference. This office has existed in the church almost from the beginning of Methodism. In the British Conference of 1746 the following direction was given: "Let none exhort in any of our societies without a note of recommendation from the assistant. Let every exhorter see that this be renewed yearly. Let every assistant rigorously insist upon this." And in 1770 we find this record: "That each assistant may know the exhorters in his circuit let each give his successor a list of them."

At the organization of the Methodist Episcopal Church in 1784, this office was recognized. and the same regulations continued. In the earlier history of the church this office was found to be very useful, both in the edification of the church and in developing the talents of persons likely to be called to the ministry. Where there was a scarcity of ministers the exhorter often did important service, and even now, in cities as well as in the more rural parts of the church, he is still useful. Many who are not qualified to preach may do important service in the way of exhortation. It also furnishes a sort of probation to the ministry, by preparing the way for the more efficient discharge of its functions. The gift of exhortation should be encouraged in the church as well as the gift of prayer.

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1000 -- EXPERIENCE is a word oftentimes applied to denote the religious condition through which a Christian passes, and men are said to tell their experience when they relate the events connected with their awakening, conversion, and increase of religious faith.

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1001 -- EXPERIENCE MEETINGS are meetings expressly appointed for the relation of Christian experience, wherein, after opening with singing and prayer, all Christians, male or female, old or young, have liberty to speak of the religious experiences through which they have passed or may be passing. One form of these experience meetings is the love-feast, another is the class-meeting, but the term is more generally applied to the more public meetings which occur without regular order. Sometimes they are called covenant or conference meetings. They appear to have been held in times of old, for it is said, "Then they that feared the Lord spake often to each other."

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THE END