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CYCLOPEDIA OF METHODISM -- LETTER-F (1002--1113)

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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1002 -- FABER, HENRY A. -- was born in Hasted, Bremen, Germany, 1842; emigrated to this country in 1856 and has resided in Cincinnati, O., since. He was admitted to the bar in 1869, and practiced law for several years, and was connected for three years with the Western Methodist Book Concern. He was early converted, his parents being among the first Methodist converts in Bremen. He has held various church positions, and was president of the Aurora Fire Insurance Company of Cincinnati for several years, largely managed by the German Methodists and is now president of the Queen City Commercial College. He represented the Central German Conference at the General Conference of 1872.

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1003 -- FAGG, T. J. C. -- was born in Albemarle Co., Va., June 15, 1822, and removed to Pike Co., Mo., in 1856. He became a member of the M. E. Church South in 1856, and in 1862 he and other members united with the Methodist Episcopal Church. He studied law, and commenced to practice in 1845. Twice he was a member of the legislature. He was judge of the third judicial district of Missouri for seven years, and for three years associate justice of the Supreme Court of the State. During the Civil War he was colonel of the 5th Regiment of the Federal State troops. He was delegate to the General Conference of 1876 for the Missouri Conference.

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1004 -- FAIRBANK, IRA -- was born in 1786, and died in Yates Co., N. Y., May 31, 1857. His parents were members of the church, and he professed conversion before he had reached his tenth year. He was received on trial by the Genesee Conference in 1811, and was ordained by Bishop Asbury. For the thirty years of his ministerial life he desisted from the regular work only six months. "He was prompt, diligent, systematic, laborious, and successful." He was a man of deep piety, loved the church, and was true to all her interests.

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1005 -- FAIRCHILD, WILLIAM -- was born in Greene Co., N.Y., in 1811, and has been a member of the Methodist Episcopal Church nearly half a century. He has been largely engaged in mercantile life, first at Cincinnati, and now at Leavenworth City, Kan., where he resides. He was a lay delegate from the Kansas Conference to the General Conference of 1872.

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1006 -- FAITH -- in its simplest form, is an assent to the truth of what we learn upon the testimony of others, and is specially applied to that realm which lies beyond our own intuitions and reason and the objects of our senses. Christian faith not only embraces this general idea, but it adds a personal trust in Christ's promises, presence, and power, which gives implicit confidence in him as a personal Saviour, and thus realizes the benefits of his redemption. Christian faith, in its character of simple assent, may be exercised by the intellect without any special work of grace upon the heart, for a man may believe the facts in the life of Christ, and the declarations which he made, in the same way in which he may believe the facts in the life of Socrates and the truth of many of his utterances; but no man, without the assistance of the Divine Spirit, is able to trust in Christ as his personal Saviour, so as to realize the fulfillment of his promises in the work of salvation on the human soul.

The Methodist Church teaches that the grace of God touches every human heart, leading it to serious thought, -- that under the influence of this grace man discerns his relations and responsibility to God, feels to some extent the force of his obligations, discerns the purity and holiness of the divine law, and finds himself exposed to its threatenings and penalties. If he yields to the influence of this grace he will have true sorrow for sin, will behold its enormity and exceeding sinfulness, and will repent sincerely and heartily. Under this state of penitence he turns to the exhibition of love in the incarnation, sufferings, and death of the Lord Jesus Christ, yields to the invitation to look unto him. Feeling his own helplessness, and his utter inability to save himself, he trusts in Christ as his Saviour. This is the exercise of true faith. It follows repentance, -- it precedes justification. This is especially so in the order of thought, for, while repentance and faith are conditions of salvation, the moment a man believes with all his heart he is justified by faith, -- he is regenerated by the Divine Spirit.

Methodism rejects the Calvinistic view that, in the order of salvation, regeneration is the first divine act, and that from that regeneration follows, first, faith, and then repentance. This theory is based upon the assumption that God gives his Holy Spirit only to the elect whom he chooses to save, and whom he creates anew by his own divine power, without any consent or co-operation upon their part; that this regeneration having taken place, man then exercises faith in Christ, and, in the exercise of that faith, repents of his sins and turns to a life of holiness. This view logically follows from a belief in the doctrine of predestination, -- for to the non-elect no efficacious grace is given, and without this grace it is impossible for man to turn to God.

But Methodism, rejecting the doctrine of election and reprobation, and believing that Christ died for every man, and that the grace of God which bringeth salvation hath appeared unto all men, every individual is placed by this divine influence in a state of possible salvation. This power having been imparted, and the human will being free, man may yield to the invitation and to the work of the Holy Spirit, and become a child of God by repentance towards God and faith in our

Lord Jesus Christ; or he may refuse to yield, and he may grieve the Holy Spirit, whereby he would have been sealed until the day of redemption.

While faith thus follows repentance, and precedes regeneration, yet the exercise of that faith continues to be the condition on which the gospel promises are realized, and the Christian is emphatically termed a believer, in that the mind remains in a condition of believing all the great truths of the gospel, and in personally trusting in Christ for light, comfort, consolation, and guidance all along the journey of life. Thus the realization of all the divine promises rests on faith, and to the believer Christ is made wisdom, and righteousness, and sanctification, and redemption.

Faith is the instrumentality by which victory over sin is obtained, power to resist the tempter, and a full trust in the atoning merits of Christ in all its cleansing efficacy. The true Christian lives by faith from day to day, and it is by faith He will triumph in the dying hour.

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1007 -- FALL OF MAN, THE -- is a phrase used by theologians to denote the act of disobedience towards God of our first parents, and the consequences of sin and misery which have been entailed upon their posterity. The scriptural account of the events in the garden of Eden is well known, involving the command, the temptation, the disobedience, and the ejection from Paradise. The effects of that fall are everywhere seen in a depraved human nature, which manifests itself in early childhood and affects men in all lands and under all circumstances. In consequence of it men are born in sin and exposed to wrath; not that they are guilty of Adam's sin, nor that they are to be punished for his transgression. As their depraved nature comes not of their choice, so a Saviour is freely given, who proffers to save them from that corruption, and to take away every stain. If we are condemned, it will be, not for having inherited a corrupt nature, but for having refused the offers of salvation through Jesus Christ. (See DEPRAVITY and ORIGINAL SIN)

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1008 -- FALL RIVER, MASSACHUSETTS -- (pop. 49,006), on Narragansett Bay, derives its name from the river at the mouth of which it is situated. Its excellent facilities for water-power have caused the erection of large manufactories. It was formerly known as Troy, but in 1834 the name was changed to Fall River. This region was included in the original Warren circuit of Rhode Island, organized in 1793, but the earliest record of Methodist services was in 1824, when Rev. E. Blake, pastor of Somerset, preached once in two weeks. In 1825 a class of twelve members was formed, and in 1827 the place was favored with a revival, which increased the society. The meetings were held in a school-house at the corner of Ananwan and South Main Streets. In 1827 it became a station, with Rev. E. T. Taylor (Father Taylor) as pastor, and the first church edifice was built and dedicated Dec. 25, 1827.

The church grew with the rapid growth of the place until 1845, when, in the great fire, the church edifice was burned, many of the members lost their property, and worship was conducted in a hall near the present site of the church. Under the pastorship of Thomas Ely a larger house was commenced, and dedicated April 3, 1844, the membership at that time being over three hundred. In 1849 the second church was organized; land was purchased on Bank Street, and a new house of

worship commenced, which was dedicated Nov. 10, 1852, by Dr. Wise. The North church was built in 1857 or 1858, and the Brayton church followed. The Quarry church was dedicated Sept. 28, 1870, and the Terry Street church, June 24, 1875. A Primitive Methodist church has also been erected, and is in a flourishing condition. In the meantime the First church, which is the mother of the six churches besides the Primitive, still exists, vigorous and full of energy.

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1009 -- FAMILY PRAYER -- was regarded by Mr. Wesley as of very great importance, hence he made it the duty of all those who would continue in fellowship with him to observe this practice, and thus show their desire for salvation. He made it the duty of his preachers in their pastoral visitation not only to inquire if the family observed this duty, but never to leave a family without praying with them whenever at all practicable. Wesley often deplored the absence of family religion, and believed this to be one of the causes why the church did not progress more rapidly. It was almost the invariable custom of the early pioneer Methodist preachers to pray with the family with whom they lodged, whether in a private or public house, and very often these services were the beginnings of a church organization in those communities. A judicious observance of this duty, as well as other parts of family religion, will be of moral and religious benefit to the family, to the church, and to the state.

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1010 -- FARIBAULT, MINNESOTA -- (pop. 5414), the capital of Rice County, situated on the Chicago, Milwaukee & St. Paul Railroad, has had a very rapid growth. Here are located the State Deaf and Dumb Asylum and Protestant Episcopal College. Methodism was introduced here in 1855 by Rev. T. M. Kirkpatrick. In 1856 the city for the first time appears in the minutes, with G. H. Jennison as pastor, who, in 1857, reported 26 members, but no Sunday School scholars or church property. The first church was erected in 1859, and was rebuilt in 1876. There are also a few Free Methodists, and the Germans have a small society. It is in the Minnesota Conference, and reports 147 members, and 125 Sunday School scholars. The German M. E. Church reports 30 members and 80 Sunday School scholars.

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1011 -- FANCHER, ENOCH L. -- is a distinguished attorney and jurist of New York City, and a member of St. Paul's M. E. church. For many years he has been an active member of the Board of Managers of the Missionary Society, and has served as counsel for both the Missionary Society and for the Methodist Book Room. He was elected as a reserve delegate to the General Conference of 1876, and was appointed as one of the Fraternal Commissioner, who subsequently met at Cape May. He has contributed a number of articles to the church periodicals.

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1012 -- FARMER, THOMAS -- was for many years one of the treasurers of the Wesleyan Missionary Society in England; he possessed many excellences which rendered his co-operation of the highest value. Firm in his attachments, diligent in business, gentle in manners, and munificent

in his contributions, his death was felt to be a public loss; but his work was done, and the Master said, dwell done; come up hither." He died in 1861.

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1013 -- FARRAR, JOHN -- Entered the work in 1822; was four years a master at Woodhouse Grove School, England then in the active ministry in some of the best circuits until 1839, when he became governor of Abney House Institution for four years; then classical tutor at Richmond for fourteen years, after which he was governor at Woodhouse Grove ten years in 1868 he became governor of Headingley College To the sorrow of all he this year (1877) retires from active duty. He was president of the Conference in 1854 and 1870. Mr. Farrar still retains that wisdom in council, urbanity of manner, and devotion of a pure life to the cause of Christ which are the chief ornaments of a long and useful career.

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1014 -- FASTING or ABSTINENCE -- was practiced in the early Christian church as a means of self-denial. In the Roman Catholic and Greek Churches fasts are kept with great severity. In Protestant churches fasting is not made a term of membership, but is generally recommended as a Christian duty. Mr. Wesley observed the weekly fasts prescribed by the Church of England, and recommended them to all the preachers and members of his societies. In the General Rules, fasting or abstinence is placed among the ordinances of God which are to be observed by all as an evidence of their desire of salvation. Among the duties of a preacher in charge, as prescribed in the Discipline, p. 176, s. 10, is, "He shall take care that a fast be held in every society in his circuit on the Friday preceding every quarterly meeting, and that a memorandum of it be entered on all the class papers." Among the instituted means of grace to which the attention of preachers is particularly directed, we find, p. 119, s. 4, "Fasting: Do you use as much abstinence and fasting every week as your health, strength, and labor will permit?" And among the questions propounded to every minister, prior to his being received into full connection, is: "Will you recommend fasting or abstinence both by precept and example?" No specific rules are given in regard to the time or extent of fasting or abstinence, but the whole matter is left to the judgment and conscience of each individual member or minister.

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1015 -- FAVILLE, ORAN -- late State Superintendent of Public Instruction of Iowa, was born in Manheim, Herkimer Co., N. Y., Oct. 13, 1817, and died at Waverely, Iowa, Oct. 3, 1872. He was graduated from Wesleyan University in 1844, and was in the same year appointed teacher of Ancient Languages in the Oneida Conference Seminary. In 1846 he was appointed to a similar position in the Troy Conference Academy, West Poultney, Vt., and was subsequently chosen principal of that institution. He was elected, in 1852, Professor of Ancient Languages in McKendree College, and in 1853, president of the Wesleyan Female College at Delaware, O. He removed, in 1855, to Iowa where he filled at different times the offices of county judge, lieutenant-governor of the State, and president of the State Board of Education. In 1863 he served as acting secretary of the State Board of Education, and was appointed a Visitor to the United States Military Academy at West Point. In 1864 he was appointed State Superintendent of Public

Instruction for Iowa, and president of the State Teachers' Association of that State. He resigned these positions in 1867, on account of ill health. In addition to his regular official duties, Mr. Faville was editor of the Iowa School Journal from 1863 to 1867.

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1016 -- FAYETTEVILLE, NORTH CAROLINA -- (pop. 3485), the capital of Cumberland County, is situated on the Cape Fear River and Western Railroad. It has several times suffered severely by fire. It appears that Methodism was introduced into this place about the year 1800, by Henry Evans, an educated colored local preacher from Virginia. Assisted by white people he succeeded in erecting a small wooden church, which was dedicated as Evans' chapel in 1802. A number of white people connected themselves with this church, contributing largely to build it; and they occupied the first floor while the colored people used the gallery. This property was deeded to the church about 1804, and a white preacher was regularly appointed in charge. It was visited in 1803 by Bishop Asbury and Rev. N. Snethen, who preached in the Presbyterian church. In 1805, Bishop Asbury, on visiting the place, declined an invitation to preach in the State-house, and also in the Presbyterian church, preferring to preach in the small Methodist church, partly occupied by the colored people. He makes the record: "Oh what sweetness I feel as I stroll along through the solitary woods! I am sometimes ready to shout aloud and make all vocal with the praises of his grace who died, and lives, and intercedes for me." Bishop Whatcoat also preached in the same church. The chapel seems to have been repaired, for Asbury, on his visit in 1812, says, "There is a neat little Methodist chapel costing but \$1200, ten hundred and fifty of which are paid; what will not perseverance and management do!" In 1813, on his visit, he was so lame that he was carried into the church, where he ordained two deacons and one elder.

The city first appears on the minutes of 1808, Samuel Dunwody being pastor. It was connected with other appointments, and he reported from the circuit in 1809, 197 members. In 1832 an eligible lot was purchased on Hay Street, and a large frame church was erected and dedicated in 1835. For a time it was occupied by both the white and colored membership, the small chapel having been sold, but subsequently it was repurchased and occupied by the colored people. In 1852 or 1853 Evans' chapel was burned, but was rebuilt of brick in 1855. It contains 600 sittings, and is valued at \$2000. At present it is occupied by the A. M. E. Zion Church, but the title is held by the Church South. At the separation of the church, in 1845, in common with the North Carolina Conference it adhered to the Church South, and since the close of the war no branch of the church except the Zion has effected any organization. The church on Hay Street is said to be the largest and most influential in the city, having a membership of 350, with 200 pupils in Sunday Schools. The Zion membership is 500, with a Sunday School of 200.

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1017 -- FELLOWS, NATHANIEL -- recently principal of Wilbraham Academy, was born at Stonington, Conn., Nov. 19, 1828. Having prepared at the Wesleyan Academy, he graduated at the Wesleyan University in 1858. The year after his graduation he served as Professor of Mathematics in the Wesleyan Academy; and was then admitted into the New England Conference, where he served the churches at Holyoke, Wilbraham, Southampton, Springfield, Palmer, and Watertown. In 1873 he was appointed presiding elder on the Worcester district, and after

remaining in that position for a year and a half he was elected to the presidency of Wilbraham Academy, but which he resigned in 1879 to re-enter the pastorate.

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1018 -- FELTON, CYRUS E. -- a native of Cleveland, OHIO, was born in 1830, and converted in his twentieth year. He entered the Ohio Conference in 1851, and in addition to a fine education pursued his studies in the Ohio University, at Athens, Ohio. He has filled appointments in Columbus, Cleveland, St. Louis, Chicago, and is now (1877) pastor of Christ Church, Pittsburgh. In 1875 and 1876, embracing thirteen months, he traveled in Europe, Egypt, Greece, and Palestine. Among the fruitful results of this trip, besides his pulpit ministrations, have been lectures giving his observations of travel, and he is now preparing a look on the Holy Land. McKendree College Illinois, in 1873, honored him with the degree of Doctor of Divinity.

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1019 -- FERGUSON, SAMUEL D. -- born in New York in 1798, was converted at fourteen, and joined the New York Conference in 1819. He occupied prominent positions in the Conference, and was at different times presiding elder on the Plattsburg, Hartford, and Delaware districts. He was a member of the General Conferences of 1832 and 1836, and in 1836 was agent for the Troy Conference Academy. For four years he was superintendent of an orphan house, and erected a boarding-school in the valley of the Charlotte River, which was opened in 1848. He was a man of great enterprise and benevolence and the religious enterprises of the church were remembered in his last will. He died in New York, Dec. 30, 1855.

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1020 -- FERNLEY, JOHN -- of Southport, England, resided many years in Manchester, where he was engaged in profitable commercial pursuits. He mingled with the most prominent men in Methodism. He was a man of deep, unobtrusive piety, and yet was foremost in every religious enterprise. Mr. Fernley held the office of treasurer of the Chapel Fund; was connected with the establishment of the Theologic Institution at Didsbury; founded the Fernley lectures; provided free from debt "Trinity Hall," at Southport, for the education of ministers' daughters; erected two large and commodious chapels, which he presented to the Conference; and, finally, made princely bequests to the funds of Methodism. He died in 1874, satisfied with divine favor, confidently relying on the atonement of the Lord Jesus Christ, aged seventy-six.

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1021 -- FERNLEY LECTURE, THE -- (established 1869), (English Wesleyan). This owes its existence to the liberality of one of the most generous donors to various institutions, the late John Fernley of Southport. A sum of money was invested by him to secure a premium to the lecturers year by year. The object of the lecture is defined in the minutes of Conference as designed "to explain and defend the theological doctrines, or the ecclesiastical polity, of Wesleyan Methodism in a manner adapted to the necessities of the times, and for the benefit of the candidates

for ordination and the laymen who attend the Conference on committee or otherwise." It is generally delivered on the evening preceding the opening of Conference.

The first lecture was delivered on July 25, 1870, at Hanley, by the Rev. G. Osborn, on "The Holy Spirit, His Work and Mission." The second in Manchester, on July 25, 1871, by the Rev. W. B. Pope, on "The Person of Christ." The third in London, on July 30, 1872, by the Rev. John Thomas, on "Jesus Christ, the propitiation for our sins." The fourth in Newcastle-on-Tyne, July 29, 1873, by the Rev. B. Gregory, on "The Holy Catholic Church, the Communion of Saints." The fifth in Camborne, on July 28, 1874, by the Rev. J. Dory Geden, on "The Doctrine of a Future Life as contained in Old Testament Scriptures." The following year no lecture was delivered, owing to the sudden death of the minister appointed. The sixth in Nottingham, on July 25, 1876, by the Rev. H. W. Williams, on "The Priesthood of Christ."

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1022 -- FERRIS, WILLIAM HENRY -- was born in Northcastle, N. Y., Feb. 15, 1815, and was converted and joined the M. E. Church at the age of thirteen. He was admitted into the New York Conference in 1843, and has filled a number of the most prominent charges in the city and on the Hudson River. He served for two terms in the office of presiding elder, and has represented his Conference three times in the General Conference. He has been instrumental in the erection of several prominent churches.

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1023 -- FERRY, GEORGE JACKSON -- of Orange, N. J., was born at Newburg, N. Y., Nov. 28, 1810. He was converted March 7, 1848, and immediately united with the M. E. Church. He moved to Newark, N.J., in November, 1855, and engaged in the mercantile business. From the beginning of his commercial career he has been successful and prosperous amid the many fluctuations which have occurred during the last twenty years. He has manifested an intense interest in the educational and general benevolent agencies of the church, and has been active in promoting the spiritual culture of young people. He was the chief donor in behalf of the Centenary Collegiate Institute (Hackettstown, N. J.), having given some \$40,000 during its building and organization alone. He is at present the president of its board of trustees. He is also a trustee in the Wesleyan University (Middletown, Conn.), and of the Drew Theological Seminary (Madison, N. J.). In the recent great reverses of these institutions Mr. Ferry has been a steadfast friend and wise counselor. His gifts to the two have been about \$25,000. He was a member of the General Conference of 1876, and took an active part in its deliberations. During the last few years he has resided at Orange, N. J. Though pressed with many other engagements he still consents to be superintendent of the Sunday-school. He has been twice elected mayor of the city of Orange, but has little inclination for the excitements of political life, and, though young, has withdrawn entirely from it. Mr. Ferry is an ardent advocate of the Temperance reform and other philanthropic movements.

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1024 -- FEW, IGNATIUS -- of the Georgia Conference, was born in Columbia Co., Ga., in April, 1791. His father, Capt. Few, participated actively in the Revolutionary War, and at its close became a judge and senator in Congress, and was a delegate to the convention which framed the Constitution of the United States. Dr. Few was prepared for college at Bergen, N. J., and was sent to Princeton to complete his studies, but, after remaining some time, went to New York, where he prosecuted his studies further, and then returned to Georgia and engaged in the study of law. During the war with Great Britain in 1812, he was appointed colonel of a regiment; subsequently he engaged in the practice of law, but was attacked with severe hemorrhage of the lungs he was converted in 1827, and connected himself with the M. E. Church. In 1828 he entered the South Carolina Conference and filled appointments for a few years, when he became superannuated. He was the projector of Emory College, which has rendered important service to the cause of education and to the church. The degree of Doctor of Laws was conferred upon him by the Wesleyan University. His last public act was drawing up a report on the division of the church, which was adopted by the Georgia Conference in 1845. The excitement connected with this work brought on a severe hemorrhage, from which he never fully recovered. He died at Athens, Ga., in perfect tranquillity, Nov. 21, 1845. He was a man of brilliant intellect, extensive culture and deep piety. He was for some time president of Emory College, at Oxford, Ga., but his impaired health compelled him to withdraw from so responsible a place.

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1025 -- FIELD-PREACHING -- or the proclamation of the gospel in the open air, has been the practice of the great reformers in almost every age of the church. The precedent for it was set by the Saviour himself and by his apostles, and by the early Christians who had no edifices regularly built for Christian worship for nearly two centuries. At the period of the Reformation, in the sixteenth century, religious services were frequently held, especially in the suburbs of cities, in the open air, as the Protestants had no buildings in which they were permitted to assemble. At Oxford University there is a niche or kind of pulpit on one of the buildings in which, according to the condition of the founder, a specified number of sermons must be preached during the year. This form of preaching was specially revived in England under Messrs. Wesley and Whitefield at the beginning of the year 1739. They were generally excluded from the Established churches, not by any ecclesiastical order, but by the general understanding of the clergy. Mr. Wesley spent the first two months of 1739 in London, and was not permitted to preach more than five or six sermons, except in private houses.

Mr. Whitefield visited Bath and Bristol, and was threatened with suspension and expulsion if he should continue to preach without a license. As the doors of the church were closed against him he went out into the open air at Kingswood, Feb. 17, 1729, and preached his first out-door sermon to about 200 colliers. At his second sermon about 2000 people were present, and the congregations increased so that at his fifth sermon 10,000 were estimated to be in attendance. Returning to London and finding the churches closed, he resorted to Moorfields and Kensington Common to preach the gospel to the multitudes. Vast assemblies met him at every appointment, and his congregations were estimated as high as from 50,000 to 60,000. Before leaving Bristol he wrote to Mr. Wesley an earnest letter requesting him to come and take part in the work; and summing up the result of six weeks' labor in the open air, he says, 'Many sinners have been effectively converted, and the children of God have been exceedingly comforted, several

thousands of little books have been dispersed among the people, about £200 collected for the orphan house, and many poor families relieved by the bounty of my friend, Mr. Seward; and what gives me greater comfort is that my dear and honored friend, Mr. Wesley, is to be left behind to confirm those that are awakened, so that I hope when I return from Georgia to see many believing followers of Jesus Christ." Mr. Wesley arrived in Bristol and preached his first sermon in the open air, April 2, at 4 o'clock in the afternoon. Out-door preaching, however, was not entirely new to Mr. Wesley, for while in Georgia he had frequently thus proclaimed the gospel.

Speaking of his feelings when he was about entering on this method of preaching in England, he says, "I could scarcely reconcile myself at first to this strange way of preaching in the fields, having been all my life, till very lately, so tenacious of every part relating to decency and order, that I should have thought the saving of souls almost a sin if it had not been done in a church." But from that time forward, both in the cities and in the country, he addressed vast audiences in the open air. He gives the reasons which induced him to adopt this method: "(1) That he was forbid by a general consent, though not by any judicial sentence, to preach in any church. (2) That the rooms in which he preached could not contain a tenth part of the people that were earnest to hear. He determined to do in England what he had often done in a warmer climate (Georgia), to wit, when the house would not contain the congregation, to preach in the open air; and never has been seen a more beautiful sight than when on Rose Green, on the top of Hanam Mount, thousands of people were calmly joined together in solemn waiting upon God."

After twenty years of experience in out-door preaching, he remarks, "One hour in Moorfields will convince any impartial man of the expediency of field-preaching. What building, except St. Paul's church, could contain such a congregation; and if it could, what human voice could have reached them there? By repeated observation I find I can command thrice the number in the open air that I can under a roof, and who can say the time for field-preaching is over while greater numbers than ever attend, while the comforting and convincing power of God is so manifestly present?" It was in these services Mr. Whitefield saw such evidences of divine power, which he thus records:

"The first discovery of their (the miners) being affected was in seeing the wet gutters made by their tears, which plentifully flowed down their black cheeks as they came out of the coal-pits. The open firmament above me, the prospect of adjacent fields, with the sight of thousands and thousands, some in coaches, some on horseback, and some in the trees, and at times all affected and drenched in tears together, to which was added the solemnity of the preaching, everything was almost too much for, and nigh overcame, me." A remarkable amphitheater at Gwenap, in Cornwall, was the scene of many of these services. Mr. Wesley preached there in 1762 to the largest congregation of his life. Mr. Tyerman says, "Here are held annual commemoration services, ever since the date of Mr. Wesley's death on Whitmonday, when thousands wend their way in all manner of conveyances to this consecrated spot, not only to honor the man whose memory they revere, but to commemorate the mercies of God, whose servants they are!"

The last occasion of out-door preaching by Mr. Wesley was in the eighty-seventh year of his age, at Winchelsea, beneath a shade tree in the church-yard. This tree was long protected by the vicar of the parish, and was known as "Wesley's tree." One who was present says, "The word was attended with mighty power, and the tears of the people flowed in torrents." Field-preaching, or

tent-preaching, was practiced among the Covenanters in Scotland, who in days of persecution were obliged to hide themselves in caves and commons, and the practice has been kept up in some parts of the Highlands until a recent period. In America, in the absence of churches, or on occasions of general interest, when the people cannot obtain admission, out-door preaching has been practiced by various denominations, and the practice has been kept up at camp-meetings and similar assemblies. (See CAMP-MEETINGS)

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1026 -- FIJI ISLANDS, WESLEYAN MISSIONS IN THE -- Fiji, or Feejee Islands, are a group of about one hundred and fifty islands, nearly one hundred of which are inhabited, lying in the Southern Ocean, between 15 degrees / 30 degrees and 19 degrees / 30 degrees south latitude, and longitude 177 degrees east and 178 degrees west. They are the largest and most populous group of Polynesia. They were formerly divided into several districts, each governed by its chief who exercised a severe tyranny over his subjects. The people were fierce savages and cannibals, in the practice of killing their parents and old people when they could no longer be useful, and sacrificing widows at the funerals of their husbands.

This group is the field of one of the most successful of the Wesleyan missions. The mission was begun in 1835, when William Cross and D. Cargile went from Vavau, one of the Friendly isles, where the Wesleyans had a missionary station, to Lakemba, of the Fiji group. They were received with hostile demonstrations by the populace, but sought an interview with the chief and gained permission to stay. They began to preach, and having among their hearers several persons who had witnessed the missionary services at the Friendly Islands and acquired some knowledge of the gospel there, soon gained a few converts, whom they baptized. The mission made steady progress, and was gradually introduced into the other islands of the group.

In 1845 and 1846 one of the islands was visited by a great revival, which gave the work a powerful impulse. Thakombau, a former cannibal chief, who had conquered a sovereignty over the other chiefs and had become recognized as king, embraced Christianity in 1854. In the same year the Missionary Society had in the group 89 chapels and other preaching-places, 2536 members, 574 persons on trial, and 4068 scholars in the 120 day schools.

The conversion of King Thakombau was followed by a rapid increase in the number of converts, so that, in 1858, the missionaries were able to report that about one-fourth of the entire population had abandoned heathenism and wished to be instructed in Christianity, and in 1860 the number of professed Christians had reached 60,000. In 1877 the group was annexed, with the consent of the king, and at his solicitation, as it is represented, to the British colonies. In 1875 the islands were visited by an epidemic of measles, which was very severe upon the Christian population, and carried off 9 native ministers, upwards of 150 catechists, 200 local preachers, 700 class-leaders, and 8000 church members, together with such a number of attendants upon worship as made the total loss to the Christian population about 35,000.

In 1876 the missions were refreshed by an extensive revival. The training schools, conducted in connection with a number of the circuits, have done a useful work in furnishing ministers and teachers. The new mission started by the Wesleyan Missionary Society in New

Ireland and New Britain has been manned by students from these schools. The following statistics of the Fiji district were reported at the district meeting held in the latter part of 1876: number of chapels and other preaching-places, 933; of missionaries, 10, and an English schoolmaster; of native ministers, 54; of catechists, 764; of day school teachers, 2941; of Sunday School teachers, 3107; of local preachers, 810; of class-leaders, 2406; of members, 17,302, with 39 English church members; of persons on trial, 5436; of Sunday Schools, 1178, with 39,873 scholars; of day schools, 1462, with 37,992 scholars; of hearers, 89,532.

The island of Rotuma, lying northwest of the Fiji group, is connected with the Fiji mission. Its inhabitants (about 3000 in number) speak a different language from the Fijian, and are all Christians. The Fiji churches form a district in connection with New South Wales and Queensland Conference of the Australian Wesleyan Methodist Church.

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1027 -- FIJIAN MISSIONARY LITERATURE -- One of the most important labors of the missionaries in the South Sea Islands was to reduce their languages to writing. This having been done, the mission press was established in connection with the missions shortly after the beginning of their operations, and through its means the people have been furnished with a Christian literature adapted to their capacity and wants. Besides numerous tracts and school-books which have been circulated among the native converts from the Fiji press, the most important works in Fijian are the translation of the Scriptures into that language, made by Rev. J. Calvert, the Fijian Dictionary of Mr. Calvert, and the Grammar and the Dictionary of Rev. D. Hazlewood. Mrs. Calvert has prepared a narrative of the mission. In general literature, Rev. J. Waterhouse has published in account of "The King and People of Fiji," and Revs. T. Williams and J. Calvert have prepared a work on "Fiji and the Fijians." The late Rev. Walter Lawry has left accounts of his two missionary visits to the Friendly and Fiji Islands in 1847 and 1850, and Dr. Seeman is the author of "Viti: a Mission to the Fiji Islands." These works are published by the Wesleyan Missionary Society, London.

A translation of the Bible into the Rotumah language has been made by Rev. Fletcher, and was printed in 1870, at the expense of the British and Foreign Bible Society.

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1028 -- FIKE, HENRY C. -- a native of St. Clair Co., Ill., born in 1832, was converted at the age of fifteen, and in his twentieth year graduated at McKendree College, and subsequently received the degree of A.M. He spent seven years in teaching, and during the war he was three years quartermaster of the 117th Regiment Illinois Volunteers. Since then he has been occupied in milling at Warrensburg, Mo. He has been for years curator of the State Normal School. For many years he has devoted his attention to Sabbath-school work. He represented the St. Louis Conference at the General Conference of 1876.

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1029 -- FILLMORE, GLEZEN -- was born in Bennington, Vt., Dec. 22, 1789, and died in Clarence, N. Y., Jan. 26, 1875. He was licensed to preach in 1809, and after having served nine years as a local preacher he was admitted, in 1818, into the Genesee Conference, and was sent to Buffalo. He found the city without any church building, and succeeded in erecting a small edifice 25 by 35 feet, and at the end of two years reported 82 members. He was then appointed to the Erie district, which embraced all the territory from Lake Ontario to Meadville. Under his supervision Rochester was favored with a remarkable revival, and thus was laid the foundation of the church in that city. He was appointed four times as pastor in the city of Buffalo, and twenty-seven years he served as presiding elder. For fifty-six years he was a member of Conference and never missed a session. When he asked for a superannuated relation he said, "This is the hardest appointment I ever received." He took an active part in establishing the Genesee Wesleyan Seminary at Lima, N. Y., and was four times chosen as a delegate to the General Conference. He was an earnest, devoted, successful minister, and was instrumental in the conversion of thousands.

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1030 -- FINCH, THOMAS JOHN -- was born in Lenham, England, April 22, 1816. He came to America in 1832, and, after remaining in New York one year, went to Cincinnati, OHIO, where a large part of his life has been spent. He united with the Methodist Protestant Church, and was converted two days after while walking on the street. He became pre-eminent in the Sunday-school work as teacher, superintendent, and organizer, and was active in this work for over thirty years. He afterwards removed to Springfield, where he has been Sunday-school superintendent for ten years. He is one of the trustees of his church, its secretary and treasurer, member of the district committee and Board of Church Extension, and treasurer of the Board of Missions. He has been a director of Adrian College from the beginning, two years member of the Board of Publication nine times in thirteen years representative to the Annual Conference. He was one of the Commissioners on the Basis of Union who met in Pittsburgh in 1875, and a member of the Union Convention at Baltimore in 1877. He has been elected and every General Conference of his church for the past twelve years.

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1031 -- FINDLAY, OHIO -- (pop. 4636), the capital of Hancock County, was originally called Fort Findlay, and the town was laid out in 1823. In 1832, E. Day and B. Allen were appointed from the Ohio Conference, M. E Church, to "Fort Findlay mission," and they reported, in 1833, 308 members. From that time the church has made fair progress. It is in the Central Ohio Conference, and reports 307 members and 220 Sunday School scholars.

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1032 -- FINLEY, JAMES B. -- born in North Carolina, July 1, 1781, was one of the most distinguished ministers of the M. E. Church in the West. He was converted in 1801, and in 1809 he was received on trial by the Western Conference, and traveled extensive fields of labor for six years. From 1816 to 1821 he was presiding elder of districts which embraced as much territory as an Annual Conference now contains. Through the instrumentality of a colored preacher (John Stewart) a revival had commenced among the Wyandotte Indians at Upper Sandusky, Ohio, and

Finley was selected as a missionary to these "sons of the forest." This work he successfully prosecuted for six years, and from that time until 1845 he was preacher in the leading charges or was presiding elder of districts. At the solicitation of the directors of the Ohio penitentiary he was appointed chaplain, where he served three years and a half, until his health became impaired. He was elected eight times as delegate to the General Conference. He died Sept. 6, 1856. He was a man of great energy of character, of burning zeal, and of deep devotion to all the interests of the church. In quarterly meetings and at campmeetings he had great power over the masses, who were oftentimes wonderfully moved by his eloquence. He published several volumes, among which were an "Autobiography," "Wyandot Mission," "Sketches of Western Methodism," "Life among the Indians," and "Memorials of Prison Life."

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1033 -- FINLEY, JOHN P. -- son of Robert W., was born in North Carolina, June 13, 1783. Under the instruction of his father he acquired a knowledge of the sciences as well as the Latin and Greek languages. In 1810 he was licensed to preach in the M. E. Church, at the time having charge of an academy in Union, Greene County. In 1816 he removed to Dayton, to take charge of an academy in that place. Subsequently he taught in Steubenville and in Piqua. In 1823 he was appointed Professor of Languages in Augusta College, Ky., where he spent the remainder of his life. He died May 8, 1825.

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1034 -- FINLEY, ROBERT W. -- a minister of the Ohio Conference, was born in Bucks Co., Pa., June 9, 1750. He was converted at the age of seventeen in the College of New Jersey, and, after pursuing through the regular course, remained two or three years as a student of theology, though occasionally engaged as a teacher of languages, and during this time was licensed to preach in the Presbyterian Church. Pressing calls being made for ministerial labor in the South, he volunteered, in 1777, to preach in the new settlements of the Carolinas and Georgia. In 1780 he returned to North Carolina, and such was the distraction resulting from the war, he removed first to Virginia and then to Ohio. In 1790 he removed to Kentucky, and settled at Cane Ridge. He opened a classical school, said to have been the first opened in the State, and ten or twelve young men were educated, who became Presbyterian ministers. In 1796 he removed to Ohio, and settled near Chillicothe. In 1808 he transferred his relation to the Methodist Episcopal Church, and in 1812 was admitted into the Western Conference as no itinerant preacher. The same year his son, James B. Finley, was admitted into full connection. He continued to preach until 1824, when he took a superannuated relation. He died Dec. 8, 1840, leaving three sons in the ministry.

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1035 -- FINNEY, THOMAS M. -- an eminent minister of the Methodist Episcopal Church South was admitted into the St. Louis Conference at its session in 1850. He has filled a number of the most important appointments in the Conference, having been stationed at different churches in St. Louis, and having been agent of the Depository and presiding elder of St. Louis district. He has also represented his Conference in the General Conference. According to the action taken by the General Conference of the M. E. Church South in 1874, he was appointed one of the

commissioners to meet similar commissioners on the part of the M. E. Church for the purpose of adjusting difficulties between the two churches. The action of the commission has been favorably received.

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1036 -- FISCHER, WILLIAM G. -- professor of music, was born at Baltimore, Md., Oct. 14, 1835. In early life he showed unusual fondness for music, and in 1858 was elected as teacher of music in Girard College. He was converted, and joined the M. E. Church Jan. 19, 1851, and has from his youth led in congregational singing. He resides in Philadelphia, and is engaged in a large piano trade. He is a musical composer, and has furnished a number of popular pieces for the Advocate of Holiness.

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1037 -- FISH, GEORGE W. -- Born in Delaware Co., N. Y., in 1818; has resided at Flint Mich., since 1838, having graduated in medicine the year previous. During the Civil War he was surgeon of the 4th Michigan Cavalry, and at the close he was appointed collector of internal revenue for his district. Dr. Fish was United States consul at Ningpo, China. He was also, at the time of his election to represent the Detroit Conference in the General Conference of 1876, State senator from the nineteenth district.

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1038 -- FISH, HENRY -- is a successful and influential business man, and is very devoted to the Sunday school work and other departments of the M. E. Church. He represented the Detroit Lay Electoral Conference at the General Conference of 1872.

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1039 -- FISHER, ALBERT N. -- was converted in his youth; studied theology in Garret Biblical Institute; catered the East Genesee Conference in 1862; and was transferred to Nevada in 1864. He served several charges, was presiding elder, and, being elected superintendent of public instruction, filled that office for five years. In 1874-75 he visited Europe and the East, and on his return was transferred to Genesee.

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1040 -- FISHER, CHARLES OLIVER -- a delegate from the Georgia Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in Baltimore, Md., July 4, 1830, and joined the Washington Conference of the Methodist Episcopal Church in 1865. He had for a time within this Conference the charge of the West Virginia missions, and organized societies and built churches at Wheeling, Moundsville, Fairmont, Clarksburg, Parkersburg, and Kanawha. In 1869 he was made presiding elder, and in 1870 was transferred to the Georgia Conference. He is now presiding elder of the Macon district.

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1041 -- FISHER, H. D. -- was born March 14, 1824; was converted at the age of fourteen, and commenced preparation for the ministry. In 1848 he joined the Pittsburgh Conference, and after filling various appointments was transferred, in 1858, to the Kansas Conference, and endured many of the trials of the early settlers. During those days of excitement his life was frequently in jeopardy. After the sacking at Lawrence and the fearful massacre, he was only saved, under the blessing of Providence, by the remarkable heroism and thoughtfulness of his wife. He was shot at from ambush, and in the pulpit when preaching. He was once on a steamer on the Missouri river, when persons were shot by enemies who were seeking to kill Chaplain Fisher. For fifteen years he was a member of the board of trustees of Baker University, and when in great peril he became its agent. In 1872 he received the degree of Doctor of Divinity. In 1875 he was financial secretary for Mount Union College, and was one year superintendent of the work under the Ladies' Home Mission of Cincinnati. He was a delegate to the General Conference from Kansas in 1864, and reserve delegate in 1868. He was for two years one of the regents of the State University, Kansas. He is stationed at present (1877) in Omaha, Neb.

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1042 -- FISK, CLINTON B. -- General Fisk was born in Livingston Co., N. Y., in 1828, and while but an infant his parents removed to Clinton, Mich. He was left fatherless at four years, and by dint of personal labor he became a student of Albion Seminary, and subsequently entered upon a commercial life. In 1858 he became a resident of St. Louis, and was connected with a life insurance agency. In 1861 he was elected colonel of the 33d Regiment of Missouri volunteers, and rapidly rose to brevet major-general. At the close of the war he represented the United States Freedmen's Bureau, at Nashville, Tenn., and founded Fisk University, and is still president of the trustees. For many years he has been a high officer of the Atlantic and Pacific Railroad, spending part of his time in New York City. He occupied the position of president of the Indian commissioners for some time under President Grant. He has long been active in church interests and was prominent in the organization of Union church, in 1862, at St. Louis. He was one of the fraternal messengers appointed by the bishops to the General Conference of the M. E. Church South, in 1874, and was also one of the commissioners to meet the commissioners of the M. E. Church South, at Cape May, in August, 1876, for the adjudication of difficulties between the churches. General Fisk was lay delegate from the St. Louis Conference to the General Conference of 1876 and was chairman of the committee on the state of the church.

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1043 -- FISK, HERBERT FRANKLIN -- principal of the preparatory department of the Northwestern University, was born in Stoughton, Massachusetts, Sept. 25, 1840; was graduated from the Wesleyan University in 1860; became teacher of Latin in the Delaware Literary Institute, Franklin, N. Y., in the same year, and principal of Shelburn Academy, Vt., in 1861. In 1863 he was appointed teacher of Ancient Languages in the Oneida Conference Seminary; in 1867, teacher of Ancient Languages in the Wesleyan Academy, Wilbraham, Massachusetts; and in 1868 principal of the Genesee Wesleyan Seminary. After filling this position a number of years, he accepted his present position. He is a member of the Central New York Conference.

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1044 -- FISK, WILBUR -- first president of the Wesleyan University, was born in Brattleboro, Vt., Aug. 31, 1792. At the age of twelve he embraced religion, but its enjoyment he subsequently lost for a time. At the age of twenty he entered the University of Vermont, graduating with honor in 1815. He immediately commenced the study of law, engaging at the same time as private tutor. A severe illness, which endangered his life, revived his religious impressions, and, on his recovery, he felt called to enter the ministry, and was received into the New England Conference in 1818. In 1823 he was appointed as presiding elder of the Vermont district, and in 1826 was elected as principal of the Wilbraham Academy. He was elected delegate to the General Conferences of 1824, 1828, and 1832, and took an active part in their deliberations. In 1830 he was elected as the first president of the Wesleyan University, and through his untiring efforts the institution was firmly founded, and began to exercise a widely-extended influence. In 1828, at the organization of the Canada Methodist Episcopal Church, he was elected bishop, but felt compelled to decline the office. In 1835-36 he visited Europe for his health, and while there was appointed a delegate to the Wesleyan Conference in England. He was at the same time elected to the episcopacy of the church, but on his return to America he declined the office, believing that his health was insufficient for that work, and that, were it otherwise, his duty to the university compelled him to remain in it, saying, "If my health would allow me to perform the work of the episcopacy, I dare not accept it, for I believe I can do more for the cause of Christ where I am than I could do as a bishop." For many years he struggled against a fatal pulmonary disease. He died at Middletown, Feb. 22, 1838.

Dr. Fisk was one of the purest men and one of the most intellectual and eloquent preachers the church has ever possessed. His distinguishing traits were deep personal piety, intellectual clearness and logical power, great tact in controversy, and earnest devotion to the truth. As a preacher he was everywhere admired, and as a teacher he was beloved and revered by his pupils. He lived for many years in the enjoyment of the Christian doctrine of perfect love, showing its impress on his daily life, and he considered it the most potent element in experimental divinity. He published a number of works, among which are "The Calvinistic Controversy," "Travels in Europe," "Sermons and Lectures on Universalism," "Reply to Pierpont on the Atonement" and other tracts and sermons.

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1045 -- FISKE, LEWIS H. -- president of Albion College, was born in Pennfield, N. Y., Dec. 24, 1825. Removing to Michigan, he was converted at the age of sixteen, and prepared for college at Albion Seminary. He entered the University of Michigan in 1846, and graduated in 1850. He immediately commenced the study of law, but in a few months accepted the professorship of Natural Sciences in Albion College, and after three years accepted the same chair in the Michigan State Normal School. In 1856 he became Professor of Chemistry in the Michigan State Agricultural College. In 1855, while Professor at the Normal School, he united with the Michigan Conference, and, after having served seven years as Professor of Chemistry in the Agricultural College, he entered on his pastoral work in 1863, and was stationed at Jackson. In 1866, being transferred, he was stationed in Central church, Detroit, and subsequently in Ann

Arbor. In 1872 he became presiding elder of Ann Arbor district, but the following year was re-appointed to the Central church, Detroit, and in 1876 was placed in charge of the Tabernacle church of the same city. The Michigan Christian Advocate having been started in Detroit, in January, 1875, he was appointed one of its editors, and in September of that year became editor-in-chief, which position he still holds. He received the degree of D.D. in 1873, and was elected president of Albion College in 1877.

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1046 -- FIVE POINTS MISSION -- Site of Old Brewery -- was established under the auspices of the Ladies' Home Missionary Society of the M. E. Church a society organized by the ladies of the church in New York in 1844. We find in the annual report of this society for 1848 the determination expressed "to make a new point in Center or Elm Streets, in the vicinity of the Tombs several ladies have pledged their labors to the Sunday School." In 1850 this purpose on the part of the society was carried into execution and a room 20 by 40 feet in size, on the corner of Cross and Little Water Streets, was secured for Sunday School purposes. On the first Sabbath of its use the room was filled with attendants from the alleys, garrets, and cellars of the neighborhood. A person present described the assembly as "a more vivid representation of hell than she had ever imagined."

A Sunday School of 70 children having been organized, the necessity of a day School was most apparent. During the second year of this mission effort under the care of Rev. J. Luckey and his untiring wife, the attendance upon the mission service so increased that the little room used would no longer meet the demands of the work undertaken. It was suggested by the ladies interested in the mission to buy the "old brewery which stood opposite Paradise Square, upon the corner of Park and Cross Streets. This was a dilapidated building which had for forty years served for a brewery, but which during the last twenty years had been the haunt of murderers and robbers, who within the shades of its dark and winding passages concealed their stolen goods and forever hid from sight their victims." The society appealed to the public to aid them in ridding the city of this "pest-house of sin, and to transform it into a school of virtue."

Through the kindly interest of Mr. Harding, two public meetings were held in Metropolitan hall (then the most desirable public hall in the city), the one addressed by Rev. Henry Ward Beecher and Rev. J. B. Wakely, and the other by Mr. Gough, the well-known lecturer upon temperance. As the result of these public appeals for help the Ladies' Society realized \$8000 towards purchasing ground upon which to erect a mission building in the Five Points.

The society selected an advisory board of gentlemen to negotiate for them a purchase of lots suitable for their purpose. The following-named gentlemen, W. B. Skidmore, L. Kirby, D. Drew, J. B. Cornell, A. Worrall, O. D. McLean, in company with Rev. J. Luckey, missionary, waited upon Mr. Lynch, the owner of the old brewery property, "to obtain the refusal of it for a short time."

Before one year had passed sufficient money had been pledged to justify further steps towards the completion of the purchase. In December, 1852, the old brewery was demolished. In January, 1853, the cornerstone of the Five Points mission building was laid; and on June 18 of the

same year it was dedicated to its sacred uses. This building was a substantial brick edifice, five stories in height, and contained a chapel that would accommodate 500 persons. The upper rooms were occupied by poor families, while the school-rooms and office were upon the ground floor. The building cost \$36,000.

Within the last few years extensive additions have been made to the mission-house. "Large school-rooms have been built in the rear costing \$7000, and a bequest from Mr. J. B. Scoles enabled the society to erect a four-story building adjoining the mission-house on the street, containing the present office, the manager's room, and rooms for the making, storing, and distributing of clothing to the 600 children who attend the schools.

In the office may be seen every day barrels of bread which supply a daily luncheon to the children. The former school-room has been fitted up for a reading-room, well supplied with papers and periodicals, with a library of 1200 volumes, -- from 80 to 100 young men may be seen here reading of an evening." The day School is chiefly supported by the Public School Fund, and requires the services of eight lady teachers; it is conducted strictly as a public school, although under the supervision of the board of managers of the Ladies' home Missionary Society. The school has numbered during the past year 1035 scholars upon its roll. The Sunday School numbers 600 scholars, and is conducted by volunteer teachers from various religious denominations.

The children are visited by a lady visitor employed by the society, and the condition and home influences of each child are reported to the lady managers. Each child of regular attendance and in need is clothed by the society. The policy of the Five Points mission is to help the children in their own homes. The tenement-rooms in the mission-house are occupied by widows and their children free of rent, -- the cleaning of the building being attended to by these women. The sewing-school under the care of the mission has trained many little ones to help themselves by the use of the needle, and has during the past year had an average attendance of 150 children and 30 volunteer teachers.

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1047 -- FLACK, ALONZO -- principal of Claverack College, was born in Argyle, N. Y., Sept. 9, 1823. Brought up by Presbyterian parents, he early became a professor of religion. He graduated at Union College in 1849, and, having been licensed as a preacher by the M. E. Church prior to that time, he pursued his theological studies at Concord, N. H. In 1850 he commenced teaching at Charlottesville, which, in the fourth year of its history, registered 1253 pupils, but, unfortunately, the buildings were suddenly destroyed by fire. He then took charge of the Hudson River Institute, at Claverack, and since that time has devoted himself to its interests. Under his care in twenty-three years about 6250 young people have attended as students.

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1048 -- FLEMING, ELIM. H. -- of the Des Moines Conference, was born in Chester Co., Pa., March 1, 1822, and united with the M. E. Church in 1836. He joined the Indiana Conference in 1850 and was transferred to Iowa in 1854. He has filled a number of important stations, was several years secretary of the Western Iowa Conference, and was presiding elder of Council

Bluffs district. One year he was transferred to California. He was delegate to the General Conference in 1876. He is the author of publications on " The Christian Sabbath," "The Separate and Continued Existence of the Soul after Death," " The Second Advent," " Total Depravity," etc.

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1049 -- FLETCHER, CALVIN -- a distinguished Methodist layman and banker of Indianapolis, Ind., was born in Vermont. and died in Indianapolis, June 4, 1866. Although he was prevented, by a financial reverse in 1812, from completing a course in college, he continued his studies in private, and acquired a liberal education. He was admitted to practice in the Supreme Court of Virginia in 1819, but, being opposed to slavery, removed from that State in 1821 to Indiana, where he became one of the first lawyers in the State. His life was identified with the building up of the city of Indianapolis, and while his energy and liberality were conspicuous in every part of the life and enterprise of the village and city, they were exhibited in none more clearly than in matters connected with the church. He was one of the strongest pillars of the early Methodism of the city, was identified for a long series of years with the Sunday-school of Roberts chapel, and held the interests of the church in all things dearest. He was also a liberal friend of education, was one of the promoters of the Indiana Asbury University, and was for many years a member and officer of its board of trustees. Twenty-five years before his death he retired from the law and engaged in banking and farming, in both of which branches of business his enterprises were extensive.

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1050 -- FLETCHER, JOHN -- was born Sept. 12, 1729, in Nyon, Switzerland, and died Aug. 14, 1785. He was educated at Geneva, where he studied both philology and philosophy. Early in life he was to a good degree master of the German, Latin, Greek, and Hebrew languages. His parents intended him for the ministry, but he preferred the army, and at twenty years of age he entered the service of Portugal as captain. On the return of peace he went to England, and became an instructor in the family of T. Hill, Esq. About 1755 he united with the Methodist society, and in 1757 was ordained in the Church of England. Through the influence of Rowland Hill he received three years afterwards the charge of Dunham; but his zeal and energy finding here too little for their exercise, he preferred Madeley, even at a lower salary, because it offered him a larger sphere of usefulness. Here was afforded an ample opportunity for the exercise of his varied accomplishments. Being very jealous for the Master's cause, he frequently reproved the country gentlemen for their various sports and pastimes. Opposition arose, and he was refused admission into many of their houses and homes. This refusal was indicated by placards posted on the doors of his chapel. But not intimidated, he pursued his work. His liberality to the poor is said to have been scarcely credible. "He led a life of severe abstinence that he might feed the hungry; he clothed himself in cheap attire that he might clothe the naked. He sometimes unfurnished his house that he might supply suffering families with necessary articles."

In the summer of 1769 he visited France, Italy, and Switzerland. On his return to England, at the request of Lady Huntingdon he became president of her seminary, established for the ministerial training of young men, at Trevecca, in Wales. He went there to reside in 1770, but soon afterwards resigned on account of doctrinal differences with its patron. His life in this institution is

thus described: "Languages, arts, sciences, grammar, rhetoric, logic, even divinity itself, as it is called, were all laid aside when he appeared in the schoolroom among the students, and they seldom hearkened long before they were in tears, and every heart caught fire from the flame that burned in his soul." On leaving Trevecca he resumed his pastoral labors, making Madeley his center. By reason of failing health he was obliged again to visit Switzerland. Being partially restored, he returned to England in 1781. The last public work of his life was the opening of a school-room for poor children in Madeley wood. "For a time he fell into asceticism, living on vegetables and bread, and devoting two whole nights each week to meditation and prayer; errors which he afterwards acknowledged. He accepted and defended Wesley's doctrine of perfection, and exemplified it in a life of purity and charity." Southey says, "No age or country has ever produced a man of more enlivened piety or more perfect charity. No age has ever possessed a more apostolic minister." His preaching was instructive, eloquent, and effective. The energy of his discourse was irresistible. He was Wesley's first choice as a personal successor, but this responsibility he declined.

Fletcher was especially eminent as a controversial writer. He wrote largely upon the Calvinistic controversy against Toplady, Hill, and others, and his "Checks to Antinomianism" have never been successfully answered. Their style is clear, forcible, and sometimes ornate. He discusses the highest problems, as theories of the freedom of the will, prescience, and fatalism, in a manner which interests the ordinary reader, and the scriptural argument is cogent and thorough. No writer has so fairly balanced and reconciled the apparently opposite passages of Scripture. These writings are to be found in all the Methodist publishing houses; they should be in the study of every minister and are read today more than any of the controversial works of the last century. Nor did he confine his writings to the Calvinistic controversy. His "Appeal to Matter of Fact and Common Sense" is an able treatise on human depravity, and he eloquently defended the doctrine of the "Witness of the Spirit." He was one of the few controversialists who wrote without bitterness, through whose pages a spirit of love and deep devotion everywhere glows.

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1051 -- FLETCHER, MRS. MARY -- Her maiden name was Bosanquet. She was born in Laytonstone, county of Essex, England, September, 1739. At five years of age she was much concerned to find out the way to heaven and a servant-maid who came to live with them from among the Methodist talked with her about her soul. She says of herself at this time "I thought that if I ever became a Methodist I was sure of salvation, and determined, if ever I could get to that people, whatever it would cost me, I would be one of them." She experienced God's pardoning love when between seven and eight years old and when about twelve used to rise in the morning before her parents were up, and go out to read and pray with poor neighbors in one of the little cottages near the garden. When nearly sixteen she resolved to resign the gayeties and amusements of fashionable life, in which she had been brought up, and, on occasion of declining to attend the theater with her father, explained to him her feelings and purposes on this subject. The result, according to her memoirs, of her persistence in a course commended by her conscience was the leaving of her father's house and taking lodging in an obscure part of London.

During the great revival in London in 1761 and 1762, in the little church of which she was a member, the people of Laytonstone weighed heavily upon her mind, with a sense of

responsibility she could not shake off. She finally decided to remove there; which she did opening in her own house an asylum for the poor and the orphan. To these she devoted her heart, time, and fortune. Here Mr. Wesley visited her establishment, which he said "appeared to him the only perfect specimen of a Christian family he ever saw." In 1768 she removed to Yorkshire, where, Nov. 12, 1781, she was married to Mr. Fletcher, one of the holiest of Mr. Wesley's sons in the gospel. Mr. Fletcher lived only four years, and his widow, for more than thirty years after his death, lived to supply his lack in the parish of Madeley. She was the chief instrument in building chapels in Madeley, and in each she had a seat beside the pulpit, elevated a step or two above the floor. From these seats she exercised her talents in publishing salvation in the name of Christ. In person she was small and short, but her appearance was noble, and commanded respect. Her forehead was large, her eyes prominent and penetrating. Her manner was marked by cheerfulness, humility, and unfeigned sincerity. She had rare faculty of adaptation, and won many souls by her efforts. As a public speaker her discourses were marked with great good sense, and some of them with great originality and ingenuity. Her style is described as vehement, her voice and manner masculine. She expounded the Scriptures with great wisdom and faithfulness. She retained her influence in the same places for thirty years, her congregations being as large at the end as at the beginning.

Rev. Henry Moore, editor of her Memoirs, says her preaching was only an enlargement of her conversation with her family and guests before her congregation. She never meddled with church government, nor usurped authority over man, but strove to win souls by pureness, by knowledge, by long suffering, and kindness.

Burder, in his "Pious Women," says, "Had she lived in the apostolic age she would have taken rank among the presbyteresses or female confessors of the primitive church. Had she been born in a Roman Catholic country she would doubtless have been enrolled among the saints of the calendar."

She died in 1805, and was buried in the church at Madeley, where a plain tomb was erected to her memory and that of her husband.

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1052 -- FLETCHER, MILES B. -- professor in Indiana Asbury University, a son of the preceding, [Calvin Fletcher] was born at Indianapolis, Ind., and was educated at and graduated from Brown University. Shortly after his graduation he was chosen, in 1852, Professor of the English Language and Literature in Indiana Asbury University, a position which he occupied for two years, when he retired from it to engage in more active pursuits. He was again elected to the same position in 1857, and remained in it till 1861, when he became superintendent of public instruction for the State of Indiana. On the breaking out of the Civil War he entered energetically, in co-operation with Governor Morton, as adjutant general, in the measures instituted by the latter for recruiting troops and furnishing and forwarding supplies to the soldiers in the field. He was killed April 8, 1862, by a collision with a railroad-car, while on his way, in company with the governor, to aid and relieve the wounded of the battle of Shiloh.

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1053 -- FLINT, MICHIGAN -- (pop. 8410), the capital of Genesee County, is surrounded by a fertile country, and possesses abundant water-power. It is the seat of the Michigan Asylum for the Deaf, Dumb, and Blind. It first appears on the annals of the M. E. Church for 1840, when Ebenezer Steele and Jonathan Blanchard were appointed to "Flint mission" from the first session of the Michigan Conference. In 1841 they reported 250 members, and Francis B. Bangs was appointed to Flint. He reported, in 1842, 273 members. The church has prospered since that period. It is in the Detroit Conference.

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1054 -- FLORIDA -- (pop. 267,351) was discovered by Sebastian Cabot in 1497. It was visited by Ponce de Leon, the Spanish navigator, in 1512, during a voyage which he had undertaken to discover the fountain whose waters were supposed to have the property of bestowing perpetual youth. He arrived from Hispaniola, at Cape Sable, on Easter day, and gave the country the name of Florida, from the vast multitude of flowers, or perhaps orange-blossoms. The first permanent settlement was made by the Spanish, under Melendez, in 1565, at St. Augustine, which is the oldest town in the United States. Florida remained a Spanish colony until 1763, when it was ceded to Great Britain, but was retroceded in 1784.

In 1810 the inhabitants met in convention at Baton Rouge and declared the independence of West Florida, and sought the protection of the United States. President Monroe issued a proclamation asserting the right of the United States, under the Louisiana purchase, to take possession of the Territory, and directed the governor of New Orleans accordingly. By a treaty government was established the same year. In 1839 a constitution was framed, and being approved by Congress, Florida was admitted into the Union in 1845.

Since its acquisition by the United States it has been the theater of many bloody Indian wars, principally with the Seminoles. The larger part of them were removed in 1846 beyond the Mississippi, although a remnant for several years battled the efforts of the government to remove them. The unsettled condition of the Territory prevented its rapid settlement, or the establishment of religious organizations. In 1807, Jesse Lee in his southern tour crossed the St. Mary's River into Florida in a small boat, knelt down in the woods, and earnestly implored God to claim this land for his own, to send ministers of the gospel, and to bless the people with the riches of his grace and salvation.

St. Augustine first appears in the minutes for 1823, with Rev. J. N. Gallen as preacher, who reported, the following year, 52 members. In 1830 there were in the Territory 9 circuits and 14 traveling preachers, and 2358 members. A Conference was organized in 1841, having 32 traveling and 58 local preachers, and 6186 members. At the separation in 1845, Florida adhered to the M. E. Church South, and so remained until the close of the Civil War. Since that time a number of societies have been organized, and churches have been built by the M. E. Church, the African M. E. Church, and African Zion Church. The M. E. Church has in the state of Florida 2564 members. The M. E. Church South reports 8705, and part of the state is included in the Alabama Conference. The African M. E. Church reports 10,237 members.

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1055 -- FLORIDA ANNUAL CONFERENCE, M. E. CHURCH -- was organized by the General Conference of 1872, and "shall include the state of Florida." Its first session was held Jan. 19, 1873, at Jacksonville, Bishop Ames presiding. It reported 26 traveling preachers, 59 local preachers, 2207 church members, 27 Sunday Schools and 1033 scholars. The principal part of the appointments are in the northern and eastern part of the state and along the St. John's River. In 1876 the reports are as follows: 2564 members, 47 Sunday Schools and 1426 scholars and 44 churches.

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1056 -- FLORIDA CONFERENCE, AFRICAN M. E. CHURCH -- was organized June 8, 1867. Its boundaries now include the state of Florida. At its session in 1876 it stationed 51 preachers, including 8 presiding elders. It reported 10,237 members, 223 local preachers, 131 churches, 148 Sunday Schools, and 7624 Sunday School scholars.

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1057 -- FLORIDA CONFERENCE, M. E. CHURCH SOUTH -- This Conference was organized by the General Conference of 1844. Adhering to the Church South after the division of 1845, it reported, in 1847, 37 preachers, 70 local preachers, 3988 white members, and 2570 colored. The General Conference of 1874 fixed the boundaries of this Conference so as to "include all that part of the state of Florida not included in the Alabama Conference." The latest report (1875) is as follows: 59 traveling preachers, 97 local preachers, 8705 white members, 20 colored, 117 Sunday Schools, and 3593 Sunday School scholars.

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1058 -- FLUSHING, NEW YORK -- (pop. 15,919), situated in Queen's Co., Long Island, on the Flushing and Northside Railroad, is about eight miles distant from New York. It first appears in the minutes of the M. E. Church for 1823, when Luman Andrus was appointed to that charge. In 1824 it reported 54 members, and John Lockey was appointed "missionary to the west end of Long Island," which included Flushing. In 1825, Robert Seney was appointed to Flushing which then had 90 members. From that time the church has made fair progress. The African M. E. Church has a prosperous organization. They report about 100 members, 125 Sunday School scholars, and \$10,000 church property. Flushing is in the New York East Conference, and the M. E. Church reports 174 members and 168 Sunday School scholars.

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1059 -- FOND DU LAC, WISCONSIN -- (pop. 13,019), the capital of Fond Du Lac County, on Lake Winnebago, and on the Chicago and Northwestern and other railways. Previous to 1845 it was an important trading-post, and has since grown rapidly. The first sermon in this city was delivered by Jesse Halsted, a Methodist itinerant. Occasional services were held from that time to 1843, when Alfred Bronson was appointed to Fond Du Lac circuit, in which year he

organized a class. The Methodists worshipped in a schoolhouse and halls until 1852, when the two churches on Marr and Arndt Streets were dedicated. In 1860 Arndt Street church was closed, the members joining the Marr Street, but in 1866 the society was organized, and the church opened. In 1865 Marr Street church was sold, and Spencer Hall was purchased. In 1866-67 the hall was enlarged and improved, and the charge was called Division Street. In 1866 the Arndt Street church was sold, and the Cotton Street church was dedicated in 1868. A German M. E. church was built in 1862, and rebuilt in 1873, and an African M. E. church was built in 1867-68, but no statistics are reported. There is also a Norwegian M. E. church connected with Green Bay, but the date of its organization is not reported. This city is in the Wisconsin Conference.

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1060 -- FOOTE, JOHN B. -- born at Martinsburg, N.Y., in 1826, was converted in his thirteenth year. He fitted for college at Lowville Academy, but entered the Concord Biblical Institute, from which he graduated in 1850, being the first graduate of the first theological school of American Methodism. The Wesleyan University and the Genesee College both gave him the honorary degree of A. M. in 1869. After supplying a pastorate at Ballard Vale, Mass., he entered the Black River Conference in 1851, serving its principal charges, and two terms as presiding elder. He was Conference secretary eight years, and a delegate in General Conference in 1864, in which he presented a resolution discountenancing tobacco, which was the first introduction of the subject in any General Conference. His published writings have been a few sermons, a "Cemetery Dedication Address," a small "Foote Genealogy," and some fugitive newspaper articles.

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1061 -- FORBUS, JOHN F. -- born in Baltimore, Md., about 1800, was converted in his boyhood, and started for the West soon after, settling in Cincinnati, where he lived and where he died, in 1876. He was an extensive merchant, and at one time very wealthy. For half a century he was a local preacher, and was president of the National Local Preachers' Association in 1874-75. He was a popular speaker, especially on the platform.

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1062 -- FOREKNOWLEDGE OF GOD, THE -- is a property of the divine nature that is included in his omniscience. The Scriptures affirm everywhere the divine prescience. The whole body of prophecy is founded upon it; the rise and fall of kingdoms predicted in the Old Testament, and the prophecies concerning Jerusalem and the Jews in the New Testament, uttered by Christ, are evidences of this property in the divine mind.

This foreknowledge Methodism teaches is not founded on predestination or decrees, as sometimes taught by the Calvinists. It has no influence upon either the freedom or the certainty of human actions, because it is knowledge and not influence. "Simple knowledge is no cause of action, nor can it be conceived to be causal unconnected with exerted power or mere knowledge; therefore, an action remains free or necessitated, as the case may be. A necessitated action is not made a voluntary one by its being foreknown, nor is a free action made a necessary one."

Mr. Wesley observes, "With God nothing is past or future, but all things equally present. He has, therefore, if we speak according to the truth of things, no foreknowledge, no after-knowledge. Yet when he speaks to us, knowing whereof we are made, knowing the scantiness of our understanding, He lets himself down to our capacity, and speaks of himself after the manner of men. Thus, in condescension to our weakness, He speaks of his own purpose, counsel, plan, foreknowledge."

Foreknowledge is also affirmed in the Scriptures of God in the sense of fore-approved. Thus, of believers it is written, that they were foreknown. "God hath not cast away his people which he foreknew." Romans xi. 2. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son" (Romans viii. 29), that is, those that love God. This foreknowledge of faith and obedience among men is made the ground of their predestination unto eternal life. It embraces all who believe in God, and, as believers, "who love God, who, having actually embraced the gospel, are said to be the called according to his purpose." (See ELECTION and PREDESTINATION)

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1063 -- FORRESTER, HIRAM M. -- president of Broadway Insurance Company, New York, was born near Danbury, Conn., Nov. 21, 1813. At the age of seventeen he removed to New York and engaged in a dry-goods store. He was converted in the great revival in Allen Street church in 1830, and united with the M. E. Church, since which time he has been actively engaged in church work, and has occupied the principal official positions in his church. He was an early advocate of lay delegation, and presided over the first public meeting held in its interests, in the John Street church, in the city of New York, in 1866; and he was also president of the first New York Lay Conference, in 1872. He has been for twenty-three years a member of the Board of Managers of the Missionary Society, to the interest of which he has given diligent attention, and has also been for thirteen years one of the managers of the American Bible Society.

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1064 -- FORSYTH, GEORGE -- principal of East Maine Conference Seminary, was born in England in 1835. Coming to the United States at an early age, he prepared for college at Amenia Seminary, where he was brought to seek "peace with God." Graduating at Wesleyan University in 1864, He engaged as teacher in Wyoming Seminary. In 1870 he was appointed to the Gibson charge in Wyoming Conference, of which body he became a member in 1867. In 1872 he was elected principal of East Maine Conference Seminary, which position he yet occupies.

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1065 -- FORT DODGE, IOWA -- (pop. 3586), the capital of Webster County, situated on the Des Moines River, and on the Illinois Central Railroad. This town was known in the records of the M. E. Church for 1855 as Dodgeville, when J. B. Riles was appointed to the circuit. In 1857 it appears as Fort Dodge, and was then connected with Webster City. In 1858, S. B. Gulberson was appointed to "Fort Dodge mission." A German Methodist society has been organized, and reports

72 members and 50 Sunday School scholars. The M. E. Church is in the Northwest Iowa Conference, and reports 151 members and 166 Sunday School scholars.

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1066 -- FORT EDWARD, NEW YORK -- (pop. 4680), is situated on the Hudson River, and is especially noted in history as the place where Miss Jane McCrea was barbarously murdered by the Indians during the Revolutionary War. It is the site of Fort Edward Collegiate Institute. The Methodist Church was organized in 1828, and a brick church was built in 1829, Julius Field being preacher in charge. It was connected in earlier years with Sandy Hill and Glens Falls, and was long merged in the Fort Ann circuit. A new brick edifice was built in 1853. It became a distinct station in 1854. It is in the Troy Conference, and reports (1876) 261 members and 200 Sunday School scholars.

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1067 -- FORT EDWARD COLLEGIATE INSTITUTE -- was organized as a stock corporation and erected in the year 1854. The object of its founders was to establish a seminary of learning of high grade under Christian auspices at a moderate price for board and tuition, so that the institute might be a people's college. The buildings are now furnished for 250 boarding students, and for a faculty of 15 residing in the institute. It has been favored with great prosperity during the twenty-three years of its existence, having enrolled upwards of 9000 students from 33 different states. Its graduates are now scattered in more than half of the states of the Union...

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1068 -- FORT MADISON, IOWA -- (pop. 4679), the capital of Lee County, situated on the Mississippi River, and the Burlington and Quincy Railroad. A fort, called Fort Edwards, was built in 1808 as a protection against Indian depredations. It was one of the first points in the state at which Methodist services were held, though its priority is disputed by Dubuque. In 1832 it appears on the minutes as Fort Edwards, with David B. Cartwright as missionary. Fort Madison was laid out as a city in 1835, and appears subsequently by that name on the minutes. It is in the Iowa Conference and reports 137 members and 130 Sunday School scholars.

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1069 -- FORT SCOTT, KANSAS -- (pop. 5372), the capital of Bourbon County, was established as a military post in 1842. It is surrounded by a fertile country, and has many facilities for improvement. The name first appears in the minutes of the Missouri Conference as a mission. In 1855 it reported 9 members. In 1856 the membership had increased to 90. It was then a circuit, embracing a large district of country. In 1865 it became a separate station. Under the labors of Rev. John Paulson, the present M. E. church was built and dedicated in 1869, and under Rev. Allan Buckner a parsonage was built in 1871. The African M. E. Church was organized in 1866, and a small edifice was erected. It was rebuilt and dedicated in 1875. Fort Scott is in the South Kansas Conference, and reports, in 1876, 188 members and 260 Sunday School scholars. The African M. E. Church reports 114 members and 70 Sunday School scholars.

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1070 -- FORT WAYNE, INDIANA -- (pop. 26,880), is the capital of Allen County, situated on the Pittsburgh, Fort Wayne and Chicago Railroad. It received its name from a fort which was erected by the order of General Wayne in 1794.

Methodism was introduced about 1827 by Rev. John Strange, who was presiding elder of the Madison district of the Illinois Conference, which at that time embraced a large portion of the state. In 1829, Rev. N. B. Griffith was appointed to Fort Wayne mission, and in 1830 the first class was organized consisting of but five members to whom, the following year, four were added. The services were held in private houses and in halls until 1840, when a neat frame church was erected, 36 by 50 feet, on the site where Berry Street church now stands. At the same period the first Methodist Sunday School was organized, the members having previously taken part in union schools. That frame church has since given place to a substantial brick edifice, two stories high, and which has connected with it a commodious parsonage.

A second congregation was organized in 1849, and held its early services in the college hall until a frame church was erected, in 1850, on the site where the present Wayne Street church now stands. It has given place to a brick building, with a commodious audience-room and gallery. It has also a parsonage connected with it. The Centenary church, a frame building, was erected in 1866, in the southern part of the city, and the Third Street church was built in 1876, in the northern part of the city, and has a small parsonage connected with it. A large part of the population of Fort Wayne consists of emigrants from foreign countries, among whom Methodism has as yet exerted comparatively little influence, but among the native population it keeps a fair position and has promise of much usefulness.

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1071 -- FORT WAYNE COLLEGE -- is located in Fort Wayne, Indiana, and was organized in 1846. It has a beautiful campus of about 3 acres, situated at the west end of the city. The building is 175 feet in front and four stories high, the foundation being of stone and the walls of brick. Though it is plain in its style of architecture, it is solid, substantial and well arranged. The lecture halls and recitation rooms are sufficient to accommodate 500 students and 100 boarders can be comfortably provided for in the building. The chapel is spacious and will seat about 1000 persons. The average attendance is about 100 students both young men and young women.

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1072 -- FORTY FORT CHURCH -- is situated in the Wyoming valley, near Kingston, Pennsylvania, and was erected in 1807, the first in the valley. It is a small edifice having high square galleries on three sides, and a pulpit so elevated as to make it painful to look up to the preacher. The box-shaped pews with perpendicular backs are made of unpainted pine boards, and the whole interior of the church well represents the stern simplicity of the early days of Methodism. It stands in one of the most beautiful rural cemeteries in the whole country, in which

rest the remains of many of the early members of the church. The battle ground of the Wyoming massacre lying near by gives additional interest to the old church. The name originated from its proximity to an old fort in which forty families took refuge from the hostile Tories and Indians. Bishop Asbury, Lorenzo Dow, and many of the early Methodist ministers preached from its pulpit.

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1073 -- FOSS, CYRUS DAVID -- one of the bishops of the Methodist Episcopal Church, was born at Kingston, N.Y., January 17, 1834; was graduated from Wesleyan University in 1854, and was afterwards appointed teacher of mathematics in Amenia Seminary, N. Y., and in 1856, principal of the same institution. He joined the New York Conference of the Methodist Episcopal Church in 1857, and served important appointments in that Conference and in the New York East Conference till 1875, when he was elected president of Wesleyan University. He was a member of the General Conference in 1872, 1876, and 1880. He was elected as bishop May 12, 1880. His official residence is St. Paul or Minneapolis.

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1074 -- FOSTER, HENRY -- the founder of Clifton Springs Medical Institute, is a native of Ohio. Having studied medicine, and being deeply pious, he resolved to build an institute which should be conducted on strictly Christian principles, and where patients might enjoy religious teaching and fellowship. He also designed to assist, as far as he was able, ministers who were suffering from impaired health. The building is large and commodious, and is furnished with every appliance of bath, electricity, and medicine. He built a chapel, where services are held every Sabbath morning and evening, with Bible class in the afternoon. Meetings for prayer and religious conference are also held twice in the week. He is a member of the M. E. Church, but all evangelical pastors and Christians who are in the institute or vicinity share in the services. Many have been converted, and many led to a higher experience while patients under his care.

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1075 -- FOSTER, RANDOLPH S. -- one of the bishops of the Methodist Episcopal Church, was born at Williamsburg, O., Feb. 22, 1820. He pursued his studies in Augusta College, KY., and shortly after he was seventeen entered the ministry. He was soon placed in important stations in the Ohio Conference. When in charge of Wesley chapel, Cincinnati, he replied, through The Western Christian Advocate, to attacks made by Rev. Dr. Rice, of the Presbyterian Church, on the doctrines of Methodism, and his letters were published in book form in 1849, with the title of "Objections to Calvinism." In 1850 he was transferred to New York, and stationed in Mulberry Street church, and while there he published a volume on "Christian Purity." In 1856 he was elected president of the Northwestern University, and, after occupying that position for several years, returned to the pastorate, filling appointments in New York City and vicinity. In 1858 he was chosen as professor in Drew Theological Seminary, and on the death of Dr. McClintock he succeeded to the presidency. He was a member of the General Conferences of 1864, 1868, and 1872. In 1868 he was selected to visit with Bishop Ames the Conferences of Ireland and England, and in 1872 he was elected one of the bishops of the Methodist Episcopal Church. Since his

election, in addition to other work, he has visited the Conferences and missions in Europe, and also the missions in South America. His present residence is Boston.

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1076 -- FOUNDATION DEED -- of the United Methodist Free Churches, England, defines and fixes the constitution of the connection so named; gives what may be called a legal basis to its Annual Assembly, and secures to the use of the connection, chapels and other premises which have been or may hereafter be settled upon it on trust. It was executed in 1840 by the Annual Assembly of the late Wesleyan Methodist Association. In 1857 the body formed by the union of the Association with the Wesleyan Reformers came under its provisions.

The object of the deed was to render valid and effectual trust deeds which had been or might be executed with the view of permanently settling property for the use of the body, to remove doubts and prevent litigation in the interpretation of such trusts, to declare who were the members of the Assembly when the Foundation Deed was executed to provide for the identity and successive identity of the Annual Assembly, and to fix its powers, and also to preserve the system of itinerant preaching and a permanent connectional existence among and between the circuits and churches of the body by means of the Annual Assembly...

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1077 -- FOUNDRY CHAPEL -- the first building opened for Methodist preaching, was situated in Moorfields, London. It had been occupied for the purpose of casting cannon for the government, but owing to an accident had long been in a dilapidated state. Mr. Wesley leased it from the government, and preached his first sermon in it November 11, 1739. Necessary repairs and alterations to fit it for this purpose were not made until the following year, when it was formally opened, July 23, 1740. The first Methodist society was organized in this building, and at its opening there were only 70 members in the society.

The building when arranged contained a dwelling-house, book-room, and school. There was also a dispensary, from which medicines were furnished to many of the poor, and an electrifying-room, where electricity was administered, without compensation, to the poor, and which became subsequently the origin of the London Electrical Dispensary. There was a band-room or chapel, in which a day school was kept for poor children, and the central part was fitted with seats for morning worship, where Mr. Wesley frequently preached at five in the morning.

In this building, also, Mr. Wesley formed a loan fund to assist the poor, and to prevent them from pawning their goods and paying exorbitant interest. Lackington, the celebrated bookseller, with others who rose to great eminence, began their career by loans from this fund. The main chapel was on the ground floor, and was not furnished with pews, except a few plain seats with backs, but had movable benches for seats, and it was furnished also with galleries. In this building the first Methodist Conference was also held. It was Mr. Wesley's chief place of preaching in London, until August, 1779, when, after forty years' occupancy, it was left for the new and

commodious City Road chapel. Mr. Wesley entered in his journal, August 8, 1779, "This was the last night which I spent at the Foundry. What hath God wrought there in forty years

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1078 -- FOWLER, CHARLES HENRY -- secretary of the Missionary Society, was born in Burford, Canada, Aug. 11, 1837. In 1841 his friends removed to Illinois, where he spent his early years on a farm. In 1851 he became a student at Rock River Seminary, and in the spring of 1855 entered Genesee Wesleyan Seminary, at Lima, N. Y., and in the fall of the same year entered Genesee College, graduating in 1859 with the highest honors of his class. He immediately returned to Chicago and commenced the study of law; but on Christmas evening of that year he was converted; and, determining to enter the ministry, in March, 1860, entered the Garrett Biblical Institute, graduating in 1861. He was subsequently honored with the first degree of D.D. conferred by that institution. He was received into the Rock River Conference in the fall of 1861, and occupied successively full ministerial terms at Jefferson Street and at Clark Street. In 1866 he was returned to Jefferson Street, and succeeded in building the large Centenary M. E. church. After being stationed at Wabash Avenue he was returned to the Centenary in 1870, and after the great fire of 1871 he took an active part in raising funds for the restoration of the Chicago churches and the Garrett Biblical Institute. He visited Philadelphia and other Eastern cities, raising the sum of \$40,000 for this purpose. In 1866 he was elected as president of the Northwestern University, but at that time declined being again elected in 1872, he accepted, and remained in that position until he was elected by the General Conference to the editorship of The Christian Advocate. In 1880 he was elected as Missionary Secretary. He received the degree, of LL.D. in 1875 from the Wesleyan University. He was a member of the General Conferences of 1872, 1876, and 1880.

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1079 -- FOWLER, HENRY H. -- of Wolverhampton, England, is the son of a Wesleyan minister, and a lawyer by profession. He is a Liberal in politics and a member of the Reform Church has for several years been the chairman of the Wolverhampton Liberal Association, and has announced his intention of contesting the borough in the Liberal interest at the next election. He was chosen mayor of the town at the early age of thirty. Mr. Fowler is well known in Methodist Connectional committees and Conference, and has taken a very active part in promoting the introduction of the laity into Conference. In conjunction with his partner, Mr. Robert Perks, he framed and carried through the British Parliament of 1876 "The Methodist Conference Act," which gives ecclesiastical freedom to the Methodist Churches of the Australasian and other colonies.

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1080 -- FOWLER, LITTLETON -- of the East Texas Conference of the M. E. Church South, was born in Smith's City, Tenn., Sept. 12, 1802. He embraced religion at a camp-meeting in Caldwell Co., Ky., in 1819, and shortly after united with the M. E. Church. He was licensed to preach in 1826, and was admitted on probation into the ensuing Kentucky Conference. In 1829 he was appointed to Louisville, where he received 250 persons into the church. In 1832 he was transferred to the Tennessee Conference, and in 1833 became agent of La Grange College, in which work he spent four years. In 1837 he was appointed as missionary to Texas, and in the

following year was appointed superintendent of that mission, embracing in his charge the entire territory, or what was then the Republic. In 1842 he was agent for Rutgersville College, and was one of the delegates to the memorable General Conference of 1844, and was also a member of the convention at Louisville for the organization of a separate church. He died of bilious fever Jan. 19, 1846. He was a man of strong intellect, fair education, and of great power in the pulpit.

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1081 -- FOX, HENRY B. -- was born in Hull, England, in 1821; emigrated to the United States in 1844; joined the New York Conference, and has served as pastor the churches in Hartford, Conn., Sand Street and South Fifth Street, Brooklyn, Forty-third Street and Seventh Avenue, New York, and Charleston, S. C. He was principal of the Ashland Seminary four years. In 1866 he received the degree of D.D. from Union College, and for the last four years has been professor in the State University, South Carolina. He has published several works, the last being "The Students Commonplace Book."

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1082 -- FOXALL, HENRY -- a local minister, was born in Monmouth, England, in 1760. At the age of twenty-five he went to Ireland to superintend extensive iron-works, and in the city of Dublin he become connected with the Methodists and experienced a change of heart. He emigrated to America in 1794. In 1801 he settled in Georgetown, D. C., where he remained until 1823, when, returning to England, he died, in December of that year, in calm and peaceful triumph. As a Christian his piety was deep and fervent, and as a local preacher he was humble, reverent, pathetic, and useful. He was a man of great benevolence of character, and was devoted to the philanthropic movements of the church. In England he contributed annually £50 sterling to the Missionary Society. He built the Foundry church in the city of Washington, and presented it to the society. To the Charter Fund he left \$5000, and also \$5000 to the Missionary Society in England. He gave also a parsonage to the church in Georgetown.

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1083 -- FRANCE -- (pop. 36,100,000) has an area of 203,900 square miles. It was anciently called Gaul, and was among the first countries in Europe in which Christian churches were founded. Some writers have claimed that the Apostle Peter ordained bishops for various cities. For this statement there is no historical authority, but it is certain that as early as the second century Christian churches were founded. Irenaeus, in A.D. 198, presided at three provincial Synods, and is said to have established a school of catechists at Lyons. Among the Franks, King Clovis, persuaded by his wife, Matilda, embraced Christianity at the close of the fifth century, and it was soon regarded as the chief Catholic nation of Europe. The Reformation of the sixteenth century found many friends in France, and as early as 1521 a Protestant congregation was formed at Meaux. Their growth was so rapid for a time that they sought to establish themselves as the state church. Subsequently trouble and persecution arose, and from 20,000 to 100,000 Protestants were supposed to have perished in the massacre of St. Bartholomew. Until nearly the close of the eighteenth century laws of great severity against them were from time to time enacted. The National Assembly of 1789 gave all denominations equal rights, and since that period, while

religious toleration has been recognized in theory, practically there are great impediments. The Reformed and the Lutheran Churches are recognized by the state, and money is appropriated for the support of the pastors, and two Protestant theological seminaries were long maintained at Strasburg and Montauban. The interference of the state, however, has been as disastrous in its results upon Protestantism as the persecution which formerly existed. There are now a number of independent churches organized which are purely evangelical, and which it is hoped, will gradually diffuse a revival influence.

Methodism was introduced into France as early as 1790, and a number of societies were formed, which were broken up and scattered during the Revolution. The Wesleyans of England sent missionaries in 1817, and under the labors of Charles Cook and others a French Conference has been formed, which is recognized as an affiliated body by the Wesleyans in England. Services in the English language were also established in Paris for the English residents of that city, and for many years regular services have been maintained. The growth of Methodism, however, in France has been very slow. It was probably impeded by the national hostility so extensively felt towards the English nation, but for many years that cause has passed away. Through the shrewdness and intrigues of the Roman Catholic priesthood, though the laws appear to be tolerant, every possible barrier is placed in the way of the extension of evangelical labor. The whole Methodist membership in France is scarcely 2000. At one time a mission was established for the Germans in Paris, under the care of Rev. William Swartz, by the Conference of Germany and Switzerland of the M. E. Church. It gave great promise of success, but on the occurrence of the Franco-German war the German population was scattered and the mission was abandoned.

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1084 -- FRANCE, METHODIST MISSIONS IN -- Methodist missionary work among the French is carried on among the people of that nationality settled in English-speaking countries where Methodist churches are established, in France itself, and in places near the borders of France, as in some parts of Switzerland and Italy, and at Brussels, in Belgium, where French is the prevailing language. The laws in France secure freedom and protection to every kind of worship, and the government even gives support to Protestant and Jewish as well as to Roman Catholic pastors. A previous license has, however, to be obtained for holding all meetings in which more than twenty persons are engaged, and churches which have not been expressly recognized by the government are expected to comply with this general regulation, in order to avoid the liability to interruption. This license can only be obtained on the petition of a certain number of householders; and, where the prefects are hostile, the people are fearful to petition, and hence with the appearance of freedom there is practically almost absolute prohibition against evangelical work in new places.

Methodism was introduced into France through the Norman islands of the British Channel. These islands -- Guernsey, Jersey, Alderney, Sark, and a few smaller ones -- lie close to the shores of France, are, in fact, almost included in one of its great bays, and are inhabited by a people of nearly pure Norman descent and speaking the French language but belong to Britain. During Mr. Wesley's life-time, Pierre Le Sueur, a native of the island of Jersey, went to Newfoundland, and there had his attention called to Methodism. On his return to Jersey, in 1775, he became acquainted with another person, John Fentin, who had been converted in

Newfoundland. In the following year a pious sea-captain came to the island and began preaching in English. Le Sueur also began to preach in French. In 1785 some Methodist soldiers, in a regiment which had recently been stationed on the island, applied to Mr. Wesley to send them a preacher. Adam Clarke was sent the next year. In the meantime Pierre Arrivé, of Guernsey, having through the influence of Le Sueur, become favorable to the Methodists, opened the way for them to enter that island. R. C. Brackenbury began the work there. He was followed by Dr. Coke and Jean de Quetteville from Jersey, and a society was organized in a short time. De Quetteville was a writer of hymns (in French), and many of his compositions are still in use in the French congregations of these islands. Dr. Adam Clarke visited the island of Alderney in 1787, and was followed by native preachers from Jersey and Guernsey, who organized churches.

In 1790, De Quetteville and John Angel went over to Normandy. They were followed by William Mahy, a local preacher of Guernsey, who was shortly afterwards ordained by Coke at Courcelle, and was the first Methodist preacher ordained on the Continent of Europe. A chapel was hired in Paris, in which De Quetteville preached the first Methodist sermon that was preached in that city, but it was soon given up. Meetings were held at Courcelle, Cresson, Beauville, Perrières, and many other places, with favorable prospects at first, but an opposition gradually arose against the evangelists which made their labors more difficult. Pierre de Pontavice, a refugee from Brittany residing in Jersey, returned to France, and began, in 1802, a work which he continued till his death, eight years afterwards. Mahy had formed a number of societies, when his health and intellect failed and he was obliged to cease working. The Revolution soon afterwards put a stop for a time to all progress.

During the French Revolution, French prisoners of war were kept in ships at the English naval stations of Chatham, Plymouth, and Stapleton. William Toase labored with these men as a Methodist missionary, and was assisted by local preachers from the Channel Islands. When the prisoners were discharged and returned to their homes, they carried with them their Bibles and many of the teachings of the missionaries, and helped to revive the work which had been begun in France before the Revolution. De Quetteville, Le Sueur, and another minister, Olivier, returned to the society which had been founded in Normandy, and Charles Cook, in 1817, was added to the band. He proved an energetic and most useful laborer, and contributed greatly to the success which Methodism has gained in France. He was followed by Henry de Jersey in 1819. Societies were organized in the north of France, in Paris, and in the southern part of the country. Circuits were formed and supplied with preaching, partly by ministers from the Channel Islands, partly by preachers who grew up out of the churches of the country. The first French district meeting was held at Perrieres, April 20, 1820, during which the first Methodist love-feast was held in France. An English Wesleyan mission was begun at Paris in 1833 by Rev. Robert Newton. The French Conference was organized in 1852, as a body affiliated with the English Wesleyan Conference, and subordinate to it in legislative functions. The stations in the French cantons of Switzerland, in Corsica, and at Nice and Turin, have been organized in connection with the French work and are a part of it. The Missionary Society of the Methodist Episcopal Church formerly assisted in the support of the French churches, particularly with reference to the extension of their work into the valleys of Italy and Corsica. In 1852 the society, in response to an application from Rev. Charles Cook for help in supporting the labors of Mr. Rostan in Italy, made an appropriation of \$2500 for this work. In 1854 the appropriation was doubled, with especial reference to the extension of the

work in the Waldensian valleys, Piedmont, Nice, and Corsica. Five thousand dollars were again appropriated in 1855. In later years the appropriations were discontinued.

The Methodist churches and missions in France, Switzerland, and Corsica under the care of the French Conference returned, in 1876, 17 central or principal stations, 184 chapels and other preaching places, 34 ministers, 99 local preachers, 1908 members, 131 on trial, 58 Sunday Schools and 12 day schools, with a total of 2560 scholars, and 9889 attendants at public worship.

Missions to English-speaking people were conducted at Paris, Rheims, and Boulogne, with, in all, 3 ministers, 4 local preachers, 8 chapels and other preaching-places, 81 members, 99 Sunday School scholars, and 639 attendants upon worship.

A French chapel at Brussels, in Belgium, was occupied in 1875 by Rev. J. Hocart, Jr., which returned 1 Sunday School, with 5 teachers and 40 scholars, and 300 attendants on the services.

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1085 -- FRANKFORD, KENTUCKY -- (pop. 6958), the capital of the state, is situated on the Kentucky River and on the Cincinnati, Lexington and Louisville Railroad. It is in the midst of a beautiful country. This region was early visited by the pioneer Methodist preachers who traveled the Franklin circuit. Its name appears in the minutes for 1821, and Nathaniel Harris was in charge of Frankford and Danville. In 1822 it reported 30 members. It adhered to the Church South in 1845, and reports 230 members. The African M. E. Church reports 235 members and 150 Sunday School scholars.

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1086 -- FRANKLAND, B. -- son of Rev. B. Frankland, was a tutor at Woodhouse Grove, England, ten years, entered the ministry in 1845, and for thirty years, with diligence, humility, prudence, and propriety, he served the church, nineteen years in circuit work and twelve as editor. His sermons and writings were marked by simplicity, exactness, and strength. He was a sensitive and vigilant guardian of evangelical truth. Suddenly summoned away in the midst of his days, he was found ready.

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1087 -- FRANKLIN, PENNSYLVANIA -- (pop. 5010), capital of Venango County, is situated on the Allegheny River, and was laid out in 1705. It is in the celebrated oil regions, and has had a rapid and solid growth. The Methodist preachers visited that part of the state about the year 1800 or 1801, but no organization was effected until about 1810, when a class was organized by Joshua Monroe. When Andrew Hemphill traveled the Carlisle district of the Baltimore Conference, he visited Franklin, having made an appointment to preach. Being refused the schoolhouse, he stood under a tree on the common and delivered the first Methodist sermon heard in the place. Regular preaching was established in 1826. The first church was built in 1834, which gave place to a beautiful edifice in 1863. A very great revival has recently (1877) occurred. In

1860 an African M. E. society was organized, and a small house of worship built. Franklin is in the Erie Conference, and reports: members, 380 and Sunday School scholars, 240.

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1088 -- FRATERNAL RELATIONS -- It was Mr. Wesley's great desire that the Methodists all over the world should be known as one body. Prior to the organization of the Methodist Episcopal Church, in 1784, the members of these Societies everywhere were under the same general rules, and while ministered to by preachers of their own, received the sacraments at the hands of the ministers of the Church of England. When the M. E. Church was organized, the fact that Dr. Coke was recognized as a member of the Wesleyan Conference in England and was also bishop of the church in the United States, and that he passed to and fro performing duties in both bodies, bound the English and American branches most closely together. Subsequently the interchange of visits between the Wesleyans of England and the M. E. Church in the United States still preserved this fraternity or feeling. Various secessions occurred, however, both in England and America, and, as usual in such cases, there was considerable controversy, and sometimes the in manifestation of a bitter feeling. As time progressed, and as the various bodies addressed themselves to their proper work of saving souls, and as the controversy upon minor points diminished, fraternal feelings were gradually reestablished.

In England the controversy between some of the seceding bodies and the Wesleyans was for a number of years very sharp, and up to this time there has not been established between the parent body and some of the seceding bodies any official fraternal relations; but a kindlier feeling has been developed, and to some extent such relations are beginning to be recognized. In Ireland, in 1876, propositions were entertained both by the Wesleyans and the Primitives looking to a reunion, the general terms of which were agreed upon in the recent Conference in 1877. In Canada, the East British American Conference, the Wesleyan Conference of Canada, and the New Connection Methodists formed a union in 1874, and constituted the Methodist Church of Canada. There still remain, however, in that province the Primitive Methodists and the Methodist Episcopal Church as distinct from this organization. In the United States, the Protestants, which separated in 1828; the African Methodists, which separated in 1816 and 1820; and the Wesleyan Methodists, which separated in 1842, long remained without any fraternal relations being established.

All these bodies were recognized as having withdrawn from the Methodist Episcopal Church, and as having created separate and distinct bodies, no provision having been made in any way looking towards such separation by the General Conference of the church. At the General Conference in 1844 the discussions and decisions in the cases of Mr. Harding and of Bishop Andrew led to such a state of feeling that a separation appeared inevitable, and action was taken by the General Conference looking to that possible contingency. Unfortunately, the language used was somewhat indefinite, and the churches in the various sections of the Union took different views of what was designed and what was granted by the General Conference; the South claiming that full permission was given for the Southern Conferences to erect themselves into a distinct organization, while the Conferences in the North claimed that such permission was suspended on certain conditions.

The separation occurred in 1845, and a General Conference of the Southern organization, which met in 1846, appointed Dr. Lovick Pierce as a delegate to visit the General Conference of the Methodist Episcopal Church in 1848, for the purpose, of establishing fraternal relations between the two divisions of the church. In the meantime controversies sprung up upon the border, and a lawsuit in reference to a division of the Book Concern was apprehended. When the General Conference of the M. E. Church assembled in Pittsburgh, in 1848, Dr. Pierce presented his credentials, and was kindly received personally, but the General Conference declined the proposition to establish fraternal relations before the difficulties were settled.

The two churches remained without any fraternal exchanges until after the close of the Civil War. It was then supposed that the questions connected with the Book Concern having been settled by the decision of the Supreme Court, and the questions directly or indirectly springing out of slavery having been removed the barriers to fraternal relations no longer existed. Accordingly, the General Conference of 1868 appointed a commission "to confer with a like commission from the African M. E. Zion Church who were also "empowered to treat with a similar commission from any other Methodist Church that may desire like union." In April, 1869 the bishops of the M. E. Church appointed Bishops Janes and Simpson to visit and confer with the bishops of the M. E. Church South, who met in St. Louis the next month. The visit was made and a friendly correspondence ensued, but without any definite action. The commission appointed by the General Conference requested Bishop Janes and Dr. W. L. Harris to attend the General Conference of the Methodist Church South at Memphis in 1870. They were received kindly and treated with great respect, but as that body regarded the committee as appointed to treat on the subject of union only no specific advance was made, though a kindlier feeling was awakened between the two branches of the church.

At the General Conference of 1872 authority was given to appoint a committee of two ministers and one layman to convey fraternal greetings to the General Conference of the M. E. Church South. This commission consisted of Albert S. Hunt, Charles H. Fowler, and General Clinton B. Fisk. They visited the General Conference of the Methodist Episcopal Church South at Louisville in May, 1874, were received with great cordiality, and in turn that General Conference authorized a delegation consisting of two ministers and one layman to bear their Christian salutations to the ensuing General Conference of the M. E. Church; and, in order to remove all obstacles to formal fraternity, the bishops were authorized to appoint a commission of three ministers and two laymen to meet a similar commission appointed by the General Conference of the M. E. Church to adjust all existing difficulties. Accordingly, Lovick Pierce, James A. Duncan, and Landon C. Garland, were appointed delegates to visit the General Conference, and E. H. Myers, R. K. Hargrove, Thomas M. Finney, Trusten Polk, and David Colockton were appointed commissioners. Mr. Polk having died before the meeting, the bishops appointed F. B. Vance in his stead. The delegates met the General Conference of the Methodist Episcopal Church in Baltimore, in May, 1876, except Dr. Pierce, who was unable on account of his feebleness to be present, but who sent a long and fraternal letter of greeting.

They were received with great cordiality, and the General Conference appointed as commissioners to confer with theirs M. D'C. Crawford, Enoch L. Fancher, Erasmus Q. Fuller, John P. Newman, and General Clinton B. Fisk. The commissioners of both bodies met at Cape May, New Jersey, Aug. 17, 1876, and after a very pleasant session of six days the commissioners, by a

unanimous vote, approved of an address (which was published) to the bishops, the ministers, and the members of the Methodist Episcopal Church and the Methodist Episcopal Church South, accompanied by a basis upon which they advised that all the disputes between the churches concerning church property should be settled.

This agreement has been very generally approved by the ministers and members of both bodies, and on the proposed basis the disputes concerning church property have been generally settled. Though the commission on union appointed by the General Conference of 1868 produced no direct results, yet under its influence fraternal feelings largely increased, and at the General Conferences of 1872 and of 1876 delegations were received from nearly all the Methodist bodies in the United States and Canada, as well as from Great Britain and Ireland, who brought their greetings, which were kindly returned by letter and by the appointment of delegates to visit these bodies. (See DELEGATES, FRATERNAL)

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1089 -- FREDERICK, MARYLAND -- (pop. 8486), the capital of Frederick County, is on a branch of the Baltimore and Ohio Railroad, 60 miles west of Baltimore. Methodism was planted in Maryland within the bounds of what was at that time Frederick County, but in the division of the territory became Carroll County. The first circuit formed, embracing the whole country west of Baltimore, was called Frederick. There is no evidence, however, of Methodist services having been held in the town of Frederick before 1770, when it was visited by John King, who was one of the first preachers in America, and was exceedingly zealous and laborious. After that time it was regularly visited by the circuit preachers. A society was organized, among whom John Haggarty was the most active, who subsequently became an able and distinguished preacher.

While Methodism grew with the population in various parts of the circuit, the progress in the town of Frederick was comparatively slow. For more than thirty years after its introduction there were only about 30 members. In 1792 the first Methodist church was built, which gave place to a new edifice in 1841, and this has been succeeded by a larger and more commodious church now standing. The Asbury M. E. church (colored), was built in 1818, was enlarged in 1850, and was rebuilt in 1870. The Methodist Protestants purchased and occupy the former M. E. church edifice. During the Civil War, the M. E. Church South, commenced an organization, and their church was built in 1868. The African Bethel church was rebuilt in the year 1870.

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1090 -- FREDERICKSBURG, VIRGINIA -- (pop. 5010), situated on the Rappahannock River and on the Richmond and Fredericksburg Railroad, is an old city, which was named in honor of Prince Frederick, father of George III. Just beyond its limits is an unfinished monument, begun in 1833, which marks the resting place of the mother of Washington, who died in 1789.

Methodism was introduced into this place about 1796, and in a few years after a small church was built which was improved in 1825, and was destroyed by fire in 1841. Prior to its destruction a brick church had been built on Hanover Street. Fredericksburg belonged to the Stafford circuit for a number of years. In 1809 it was established as a station under the charge of

Beverly Waugh, subsequently bishop. John Kobler, a pioneer of Methodism in the West settled in Fredericksburg in his old age, and took special interest in the erection of the Hanover Street church and when he died left the society a house for a parsonage. At the division of the church a part of the society adhered to the Church South, and for a number of years there were two churches maintained. During the Civil War, Fredericksburg was seriously injured, and though the M. E. Church made a number of efforts to re-organize, little was accomplished after that period. The reports made to the Baltimore Conference of the Church South show 189 members and 156 Sunday School scholars.

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1091 -- FREE METHODISTS -- The organization of the Free Methodist Church dates from Aug. 23, 1860, at a convention composed of ministers and laymen who had been members of the Methodist Episcopal Church, but became dissatisfied with the workings of its government. Though organized at that date, the movement commenced several years earlier within the bounds of the Genesee Conference, and originated in an association of ministers who thought they had not been properly treated by the leading men of the Conference. Some of them proposed a platform for protest, from which they became known as "Nazarites."

In their writings and speeches they complained of the decline of spirituality in the church, charging the church with tolerating for the sake of gain the worldly practices of its members, and its departure both in doctrine and discipline from the teachings of the fathers. They professed themselves to be moved by the Holy Spirit, and believed it was their duty to bear open testimony against what they alleged to be the sins of the church. These proceedings and their publications containing such charges against the leading members of the Conference led, in 1855, to a very unpleasant state of feeling, and resulted in various church trials.

In 1858 two of the leaders were expelled from the Conference; they appealed to the ensuing General Conference held at Buffalo, in 1860, but as they had declined to recognize the authority of the church, and had continued to exercise their ministry, and to organize societies, the General Conference declined to entertain the appeal. Even prior to the trial, some of the ministers had established services and collected congregations in opposition to the regular church services.

[PLEASE NOTE CONCERNING THE PARAGRAPHS BELOW:-- It is not surprising that Matthew Simpson, the editor of this Cyclopedia of Methodism, and a bishop of the M. E. Church, should publish the negative lines in the following paragraphs about the Free Methodists. Readers should bear in mind that Simpson's negative remarks no doubt stemmed partly from a prejudice against the Free Methodists. Still, to many in the conservative holiness movement today, would probably take some of Simpson's negative assessment of the Free Methodists as a sign that they were standing right where God wanted them to stand, though their stand was spoken against by many in the Methodist Church of that day. -- DVM]

At the organization of this church in 1860, they accepted the doctrines of Methodism as contained in the Articles of Religion, and placed a special stress on Christian perfection or sanctification. They added an additional article, which says: "Those that are sanctified wholly are saved from all inward sin; from evil thoughts and evil tempers. No evil temper, none contrary to

love remains in the soul. Their thoughts, words, and actions are occasioned by pure love. Entire sanctification takes place subsequently to justification, and is the work of God wrought instantaneously upon the consecrated believing soul. If the soul is cleansed from all sin it is then fully prepared to grow in grace."

They also added a second article, on future rewards and punishments. In church polity the name of bishop was abandoned, and a general superintendency substituted. The Conference organizations were retained as in the M. E. Church, and laymen in number equal to the ministers were admitted into each of these bodies. The name of presiding elder was changed to that of district chairman. No one is admitted as a member, even after probation, without a confession of saving faith in Christ. The reason alleged by them is, that much of the defection in other Methodist Churches is due to the fact that multitudes who have joined the church as inquirers have failed to pursue a strictly spiritual life. They also require their members to be exceedingly plain in their dress, and they prohibit any one connected with the church from being a member of any secret society. They require not only abstinence from intoxicating liquors, but also from the use of tobacco except as medicine.

In its early history some of its leaders encouraged a spirit of wild fanaticism, claiming the power of healing by the laying on of hands. In many cases the excitement connected with these meetings passed into extravagance, which was sanctioned by their leading men as being evidences of the influence of the Holy Spirit. As the denomination has progressed, and has extended its boundaries, though their services are still characterized by much fervor, there is less of these manifestations.

The Free Methodist Church is confined almost exclusively to the Northern states. There are at present ten Annual Conferences, which report for 1876 the following statistics: Genesee -- members 2205, S. S. Scholars 1775; Illinois -- 1275, S. S. Scholars 931; Iowa -- members 570, S. S. Scholars 492; Michigan -- 1485, S. S. Scholars 1095; Minnesota and N. Iowa -- members 293, S. S. Scholars 175; New York -- members 725, S. S. Scholars 656; North Michigan -- members 1306, S. S. Scholars 688; Susquehanna -- members 1333, S. S. Scholars 1108; Wisconsin -- members 281, S. S. Scholars 140.

A monthly magazine was commenced in 1860 by Rev. B. T. Roberts, who was elected the first superintendent, which is called The Earnest Christian. It is conducted as an independent enterprise, but has the patronage of the church. There is also a weekly paper called The Free Methodist, which, though published by an individual, is in the interest of the denomination. Two institutions of learning are under the auspices of the church, one at North Chili, Monroe Co., N. Y., where Mr. Roberts resides, the other at Spring Arbor, Michigan.

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1092 -- FREEDMAN'S AID SOCIETY -- Prior to 1866 the Methodist Episcopal Church had co-operated with the different freedman's aid commissions in the common work of elevating the freedmen. About that time a strong tendency towards denominational movements was manifested among the different churches, as it was supposed more could be accomplished by separate church action. Accordingly, a convention was called in Cincinnati, and the Freedman's

Aid Society of the M. E. Church was duly organized, and subsequently it obtained a charter under the laws of Ohio. The subject was brought before the attention of the Annual Conferences in the fall of 1866 and in 1867, and received their cordial approval.

The first appointment of teachers, 75 in number, was made Oct. 6, 1866, though but little money had then been provided. The receipts of the first year amounted to \$37,139.89, and the funds were applied wholly to the educational work, except the amount necessarily required by the office. In 1868 the board reported to the General Conference, which passed resolutions sanctioning its organization, approving its objects, and commending it to the liberal support and co-operation of the ministers and members of the church. The Annual Conferences were requested to take collections in its behalf; and the bishops were authorized to appoint a traveling preacher as corresponding secretary. In harmony with this action, Dr. R. S. Rust was chosen corresponding secretary, and having been re-elected by the General Conferences of 1872 and 1876, he continues in that position. A few eligible points were selected for the establishment of training schools, and some real estate was purchased.

From 1867 to 1872 the receipts amounted to \$277,968, and the number of teachers employed averaged 90, having an average of 8000 pupils under their instruction. The General Conference of 1872 fully adopted the society, and a board of managers was appointed for it as for the other benevolent associations. At the commencement of the society teachers were selected, and schools were established for primary scholars wherever a felt want was manifested. As common schools were established in some of the Southern states, and as the funds of the society were limited, it has since that period restricted its work chiefly to founding and organizing institutions for training ministers and teachers for the South. Its teachers generally are Christian men and women, who devote themselves with great zeal to the work, and serve the society at a very moderate compensation.

As soon as funds can be acquired it is the design of the society to establish a seminary of a high grade within the bounds of each Conference in the South. This can only be done gradually. Lands must be purchased and improved, school buildings and dormitories repaired and erected, and proper apparatus and furniture purchased. Already property in ground, buildings, and furniture has been procured amounting to some \$200,000. For the present, also, the society must support at least the principal teachers in these various institutions, and must give aid to some of the young men who are preparing for the ministry in this country, and for missionaries to Africa.

The necessity for such a society must be evident to every reflecting mind. In several of the southern states there is no good system of common school education, and very few teachers have been prepared for instructing the colored youth; yet the progress made by the colored children has established the fact of their capacity to learn, and has in a great measure removed the prejudice that had existed against their education. Long years of ignorance and degradation have placed the race under unfavorable circumstances, and it has been regarded as vastly inferior to the whites in all respects.

It is, however, surprising to witness with what readiness the children learn, and with what success they master the studies in the ordinary course. The great need, however, is for educated teachers, who shall instruct and elevate the colored youth; and more especially for educated

ministers, who shall on the one hand perfectly sympathize with their people in all their habits and circumstances, and on the other will raise them to a higher plane of thought and culture. This work is now in progress, but as yet comparatively little has been accomplished.

With the exception of the amount furnished for two years from the Freedman's Bureau, the funds of the society have been received wholly by contributions from the benevolent. Since its organization the society has aided in the establishment of the following institutions:

Bennett Seminary, Greensborough, North Carolina; Centenary Biblical Institute, Baltimore, Md. Central Tennessee College, Nashville, Tenn.; Claflin University and Baker Institute, Orangeburg, S.C.; Clarke University and Theological Seminary, Atlanta, Ga.; Cookman Institute, Jacksonville, Fla.; Haven Normal School, Waynesborough, Ga.; La Teche Seminary, Baldwin, La.; New Orleans University and Thompson Biblical Institute, New Orleans, La.; Orphans' Home, Baldwin, La.; Rusk Biblical and Normal Institute, Huntsville, Ala.; Wiley University, Marshall, Texas.

Several of these institutions are yet in an incipient condition, and have accomplished but little, while others have erected permanent buildings and their halls are crowded with students. It is not expected that this association will be a permanent one. In process of time these several schools will be transferred to the Conferences within whose limits they are located, and for whose interests they will be permanently required.

The field they embrace, and the work required to be done, are immense. A population of nearly 5,000,000 is to be directly or indirectly benefited. Bishop Thompson forcibly said of their numbers, "More than in any state in the Union; than in all New England; than in Algiers, or Egypt, or Nubia, or Abyssinia; more than in Eastern Africa from Cape Guardafui to Cape Corientes; more than in Ethiopia; ten times as many as are in Natal and Cape Colony together; and forty times as many as are in the country of the Hottentots. One-fortieth of the sons of Africa at our doors Ethiopia's hand stretched forth to us. Providence has two modes of evangelizing: sending Christians into pagandom, and sending pagans into Christendom. Behold our providential domestic African mission."

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1093 -- FREEPORT, ILLINOIS -- (pop. 8516), the capital of Stephenson County, situated on the Chicago and Northwestern Railroad. Methodism was introduced into this region about 1830-31, and in 1838 James McKean and John Gilham were sent to Freeport circuit. In 1840 services were commenced regularly in the town. The station was organized in 1850, and the first church was built in 1851. The second church was erected in 1866. German services were commenced in 1857, and in 1858 an edifice was built. There are a few Free Methodists. but they have no church. It is in the Rock River Conference.

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1094 -- FREMONT, OHIO -- (pop. 8451), the capital of Sandusky County, is situated on the Lake Erie and Louisville, and Lake Shore and Michigan Southern Railroads. It has had a rapid

growth in recent years, and has a beautiful location. Methodism was introduced into this city soon after its organization, and first appears on the annals of the M. E. Church for 1850, with S. M. Beatty as pastor. The circuit, in 1851, reported 381 members. From that time the church has had a fair growth. It is now a station in the Central Ohio Conference, and reports 181 members and 188 Sunday School scholars.

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1095 -- FRENCH, JOHN -- one of the board of managers of the Missionary Society of the Methodist Episcopal Church, is engaged in the business of building, in Brooklyn, N. Y., and is one of the active and leading members of the Harrison Place church, in that city. He was chosen a lay delegate to the General Conference in 1876.

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1096 -- FRENCH, JOHN -- of the Methodist Protestant Church, was born in the county of Goochland, Va., and removed to Lynchburg, Va., where he studied medicine. Some years after he removed to Norfolk. He was a local preacher of the M. E. Church, and about 1828 he retired from the general practice of his profession, and entered more heartily into the work of the gospel ministry. He joined the Reformers, and was an active coadjutor with Shinn, McCaine, Jennings, and others in inaugurating the measures which led to the organization of the Methodist Protestant Church. About 1830 he was called to organize a church in Boston, Mass., and, using a school-room for a preaching-place, he soon commanded large and intelligent audiences. Six months after he returned to Norfolk, and with others established the Virginia Conference of the M. P. Church and became its first president. He served the constitutional period, and then turned his attention specially to the organization of a church in Norfolk. To this end he purchased the old theater, and fitted it up for a church, an enterprise which resulted in his financial ruin. Afterwards he was re-elected to the presidency of the Conference. In 1836 he removed to Nansemond County, and died in the fall of 1838.

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1097 -- FRENCH, MANSFIELD -- was born at Manchester, Vt., Feb. 10, 1809, and died at Pearsall's, L. I., March 15, 1876. He was brought up in the Protestant Episcopal Church, and when twenty years old removed to Ohio, and entered the Divinity School of Kenyon College. in 1845 he withdrew from the Protestant Episcopal Church and joined the North Ohio Conference, M. E. Church. He served, in 1850-52, as agent of the Ohio Wesleyan University; in 1854-55, as president of Xenia Female College, Cincinnati Conference; in 1856-58, as agent of Wilberforce University, and in the latter year became editor of the Beauty of Holiness, in New York City.

During the Civil War, he was closely identified with the movements which resulted in the enfranchisement of the slaves of the South. He visited Virginia and South Carolina in 1862, under a commission from President Lincoln, to investigate the condition and wants of the refugee blacks. Returning to New York, he secured the organization of the National Freedmen's Relief Association, and took to South Carolina the first teachers for the freedmen. He was appointed chaplain in the regular army, on the staff of General Saxton, military governor of South Carolina,

and was given the oversight of all the freedmen of the department. After attending to the duties of this position for nearly six years, he entered the traveling connection in the New York East Conference in 1872, where he labored as a pastor and preacher till his death.

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1098 -- FRENCH DOMESTIC MISSIONS IN NORTH AMERICA -- Missions among the French settlers in the United States were begun by the Methodist Episcopal Church as early as 1820. They have never been an important feature of the work of the church for two reasons, viz., the French immigration has always been small, and it has been the settled policy of the church to Americanize the congregations and organize them into English-speaking churches as fast as possible.

The Rev. Daniel De Vinne joined the Mississippi Conference in 1820, desiring to labor among the French in Louisiana. He was appointed to a circuit which embraced a region extending 564 miles from Alexandria, on Red River, to the Gulf of Mexico. Near the end of his two years of labor on this circuit a church was built and dedicated in Plaquemine Brulee on the western side of the Opelousas Prairie, which was the first Protestant church in Southwestern Louisiana.

Missions were established in 1850 on the St. Lawrence River, within the bounds of the Black River Conference and at Croghan, in the mine region, which reported, in 1819, 59 members and 74 probationers. In 1864 many of their members had been received into American societies, and in 1866 they were discontinued. A small mission existed in the Troy Conference, near Lake Champlain, in 1859, but this also can no longer be recognized. A mission was organized at Detroit in 1851 which, in 1852 returned 24 additions to the membership and 35 to 40 children in the Sunday School. This mission, in 1858, ceased to be French, and an English service was established in its place. A mission was begun in New York City in 1851 by Rev. J. B. Cocagne, which had only a brief existence.

The Methodist Church of Canada sustains missions to the French of the Province of Quebec at eight stations and circuits, as follows Montreal, Quebec, Compton and Sherbrooke, Roxton Pond, Stafford and Ely, Lacelle, Bolton, Stukely, etc., Canaan and Farnham, which reported, in 1876, 7 missionaries and 140 members.

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1099 -- FRENCH METHODIST LITERATURE -- French literature is rich in works of a spiritual and devotional character, many of which have been extensively circulated in other countries, and are read with edification by Christians of all communions. The Methodist Church, besides possessing translations or adaptations of the more important English and American Methodist works, has produced several writers of ability and piety, combined with the national fervor of expression, whose works are published at the Conference agency, the Librairie Evangelique, No. 4 Rue Roqupine, under the management of Rev. Matthew Lelievre. According to the report made to the Conference of 1877, five works had been published at this agency during the year, and the sales of books had amounted to 28,000 francs. A weekly journal, L' Evangeliste, Rev.

Matthew Lelievre, editor, is published under the direction of the Conference, which is in its twenty-fifth year, and is self-sustaining.

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1100 -- FREUND, JOHN W. -- a member of the East German Conference, was born at Darmstadt, Germany, in 1832. Arriving in the United States in 1848, he was converted and united with the M. E. Church in 1849. He joined the New York Conference in 1853, and, after filling a number of important appointments in several cities, was appointed presiding elder of the Philadelphia German district. In 1876 he was in the General Conference, and was delegate to the Evangelical Association.

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1101 -- FRIENDLY ISLANDS: LANGUAGE AND MISSIONARY LITERATURE -- The language of the Friendly Islands is one of the Polynesian dialects, which form a class of themselves. It has been reduced to writing by the missionaries, who have given it all the literature it has. The mission press was established in the islands in 1831, and from it have been published large editions of school books of various kinds adapted to the wants of the people, selections from the Scriptures, hymn-books, catechisms, and other useful works. Among the more important works which have been issued are a selection of twenty of Mr. Wesley's sermons, a translation of "Barth's Church history," and the Bible. The people have exhibited a high appreciation of their books, and they have gained a large circulation. A visitor to the islands about the year 1853 reported that 8000 of the natives could read the Scriptures, and 5000 could read in their own language. The policy of the missionaries to sell the books rather than give them away has been attended by good results, not only in a pecuniary respect, but in respect to its ultimate object of cultivating the habit of self-dependence among the converts. Among books relating to this mission are "Tonga and the Friendly Islands," by the late Miss Farmer, and the late Rev. Walter Lawry's accounts of his two missionary visits to the Friendly and Fiji Islands, already mentioned in the account of the missionary literature of the Fiji Islands.

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1102 -- FRIENDLY ISLANDS, WESLEYAN MISSIONS IN THE -- Friendly, or Tonga Islands, a group consisting of three clusters of islands in the Southern Ocean, lying between latitude 18 degrees and 25 degrees S., and longitude 173 degrees and 176 degrees W. The whole number of islands is about 150. Before Christianity was introduced among them the inhabitants were savages like the other Polynesians, but showed less signs of hostility than their neighbors to the whites, whence the islands were called Friendly.

The first attempt to introduce Christianity into the group was made in 1797, when Captain Wilson, of the ship Duff, left ten mechanics on the island of Tongataboo as missionaries. Three members of this band were murdered, and the others were compelled to go away. The Rev. Walter Lawry, of the Wesleyan Missionary Society, visited the islands in 1822, but did not remain upon them. Some native converts from Tahiti next appeared on the field. In 1825 Rev. Messrs. John Thomas and John Hutchinson were appointed missionaries to these islands by the Wesleyan

Missionary Society. They reached Hihifo in 1826, and were received unfavorably, but remained, and were reinforced in 1827 by three others. In 1830, Mr. Thomas went to the Habai Islands, one of the subordinate groups, and after a few months of labor gained a few converts, who were baptized, among them their king, Taufaaahau, whose name was changed to King George. Through the influence of this potentate idolatry was abolished on the island of Vavau. More missionaries were sent out in 1831, among whom was a printer, and a mission press was established, which has proved an effective help to the dissemination of gospel truth.

The progress of the mission since this period has been very rapid. Hosts of native laborers have been raised up, who have spread the gospel through the group and have done the major part of the work, which has resulted in the overthrow of idolatry and the general reception of Christianity by the islanders. In 1839 a revival prevailed in Vavau, Habai, and the Tonga group. King George, who was converted in 1834 succeeded to the sovereignty of all the islands in 1845, and threw the whole weight of his influence in favor of Christianity. He has proved to be the most remarkable man whom Polynesia has produced. Through the whole of his long reign he maintained a steady Christian demeanor, and gained the respect and even admiration of the strangers of various nations who came in contact with him. In 1832 a mission was established at Keppel's Island. In 1836 auxiliary missionary societies were formed in the islands of Habai and Vavau, in aid of which the people gave liberal subscriptions of the multifarious articles which serve them in the place of currency.

The progress of the mission suffered interruptions in 1840 and 1852 from rebellions of the heathen part of the population. On the latter occasions the insurgents were abetted by the Roman Catholic missionaries. The rebellions were suppressed, and uninterrupted progress has since been enjoyed. In 1854 the mission reported 9 missionaries, 487 local preachers, 7161 members, 174 schools, 7928 scholars, and 9100 attendants upon worship. For several years the islands have been regarded as wholly Christian, and the churches have been self-supporting, constituting a district under the care of the New South Wales and Queensland Conference of the Australasian Methodist Church.

The report of the Wesleyan Missionary Society for 1876 gives the following statistics for the Tonga or Friendly Islands district: chapels and other preaching-places, 127; missionaries, 17; catechists, 21; local preachers, 943; members, 7845; on trial, 441; Sunday Schools, 124, with 716 teachers and 5503 scholars; day schools, 117, with 198 teachers and 5503 scholars; attendants on public worship, 19, 320.

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1103 -- FRY, BENJAMIN ST. JAMES -- was born in Rutledge, East Tenn., in 1824, but spent his childhood and early manhood in Cincinnati, receiving his education at the Woodward College. He was received into the Ohio Conference in 1847. Among his appointments in that Conference were Portsmouth, Newark, Chillicothe, and Zanesville. He was four years president of the Worthington Female College, and served three years as chaplain in the Union army. In 1865 he was put in charge of the depository of the Methodist Book Concern at St. Louis, and conducted its business till he was elected editor of the Central Christian Advocate by the General Conference of 1872, and, having been re-elected, now occupies that post. He was a reserve delegate of the

General Conference of 1868, and served a part of the session, and was secretary of the committee on Sunday-schools. At the General Conference of 1876 he was secretary of the committee on education.

He has been a frequent contributor to the periodical literature; is the author of several volumes of Sunday-school books, including lives of Bishops Whatcoat, McKendree, and Roberts. He is also the author of "Property Consecrated," one of the prize volumes issued by the church on systematic beneficence.

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1104 -- FRY, JAMES D., professor in the Illinois Wesleyan University, was born May 16, 1834, in Chester County, Pa. He was educated partly at Oberlin, O., but finished his collegiate course at the Ohio Wesleyan University. He joined the Ohio Conference, and after having spent several years in the pastoral relation and as financial agent of the Wesleyan University, he spent a year traveling in Europe. On his return he was elected to the professorship which he now holds.

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1105 -- FRY, MRS. SUSAN M. -- (maiden name Davidson, wife of the preceding), was born in Burlington, O., Feb. 4, 1841, and was educated in the Female Seminary at Oxford, O., where she graduated at the age of eighteen, and engaged in teaching drawing, painting, and music. In 1867 she was converted and joined the M. E. Church, and the following year was married. In 1871 she began to work in the interests of the Ladies' and Pastors' Christian Union, and for the Woman's Foreign Missionary Society, and is at present secretary of its Illinois branch. She has visited many of the Conferences and addressed them in behalf of these societies. After having traveled with her husband in Europe, she was elected to the chair of Belles Lettres in the Illinois Wesleyan University in 1875, a position which she still holds. She has also been an occasional contributor to the church and other periodicals.

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1106 -- FRYE, CHRISTOPHER -- a member of the Baltimore Conference, was born in Winchester, Va.; Feb. 13, 1778; was converted in 1796, and joined the Baltimore Conference in 1802. For thirty years he regularly filled important appointments in the Conference, and was presiding elder of the Greenbrier, Monongahela, Potomac, and Baltimore districts. After he had taken a superannuated relation he was settled on a farm near Leesburg, and while attending to a thrashing-machine he was caught by the machinery and one of his limbs was severely crushed. He was perfectly self-possessed, conversed with the utmost calmness in reference to his approaching end, and died Sept. 18, 1835.

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1107 -- FRYE, JOSEPH -- a member of the Baltimore Conference, was born in Winchester, Va., in 1786. In 1809 he entered the Baltimore Conference, and filled various appointments until 1822, when, in consequence of a violent disease, he was placed in a

superannuated relation. Re-entering the itinerancy in 1824, he was stationed in Baltimore and vicinity, and was presiding elder of the Baltimore district. In 1836 he was superannuated. His life was an active and useful one, and he died in Baltimore in May, 1845. As a preacher he sometimes had remarkable power. The following incident is related by Rev. Alfred Griffith

"I cannot forbear here to relate an incident illustrative of his remarkable power in this regard, of which I was myself a witness, -- it occurred in the Foundry church, in Washington, while the Baltimore Conference was in session, and during the administration of General Jackson. Joseph Frye was the preacher, and the general was one of his audience. The discourse was founded on the incident in the evangelical history touching the Syrophenician woman. He threw himself into his subject -- itself one of great beauty and tenderness -- with such deep feeling and mighty power, that the effect was quite irresistible. The President sat so near me that I was able to watch the movements of his great and susceptible heart as the preacher advanced; and it really seemed as if the old man's spirit was stirred to its lowest depths. The tears ran down his face like a river, and indeed, in this respect, he only showed himself like almost everybody around him. When the service was closed, he moved up towards the altar with his usual air of dignity and earnestness, and requested an introduction to the preacher. Mr. Frye stepped down to receive the hand of the illustrious chief magistrate, but the general, instead of merely giving him his hand, threw his arms around his neck, and, in no measured terms of gratitude and admiration, thanked him for his excellent discourse. The next day an invitation came to the whole Conference to pay a visit to the White house, and it was gratefully accepted; and the general received the members in the most respectful and cordial manner. After passing a very pleasant hour with him they were about to retire, when he proposed that they should not separate without devotional exercises. They first sang, and then one of the Conference led in prayer. The general fell upon his knees with the rest, and the prayer being a somewhat lively one, he shouted out his loud and hearty Amen at the close of almost every sentence. It was a scene which none who witnessed it would be likely ever to forget."

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1108 -- FULLER, ERASMUS -- was born in Canton, NY., April 15, 1828. At seven years of age he was greatly impressed by the Divine Spirit, and joined the church at fourteen. While in school at Adrian, Mich., he came under the notice of the late James V. Watson, D.D., of the Michigan Christian Advocate, and subsequently became his partner. He was assistant editor of the Northwestern Advocate four years; entered the pastorate in Rock River Conference December, 1856, serving at Peru two years, Lee Center two, Elgin two, Aurora one, Mendota district four, Dixon district one. In September, 1868, he transferred to Georgia; was elected editor of The Methodist Advocate, first issued January, 1869, and has filled this position till the present, except for a year and a half. He was a member of the General Conference in Chicago, 1868, and took an active part in the controversy on districting the bishops, writing the minority report, embracing the principles which prevailed. In 1872 he represented the Georgia Conference in Brooklyn. By a Conference of 84 members he was unanimously elected to the General Conference in Baltimore, 1876, and has served on the general mission committee, the general committee on church extension, and was one of the commissioners who formed the Cape May compact. He has published two small volumes, one on the Sabbath, and one in defense of the M. E. Church in the South. He received the degree of Doctor of Divinity from the Ohio Wesleyan University.

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1109 -- FULLER, J. M. -- was born in Caledonia Co., Vt.; united with the M. E. Church in 1824, and was licensed to preach in 1827. He was admitted on trial in the New England Conference in 1828; was in the New Hampshire and Vermont Conference in 1830; was transferred to Genesee in 1843, and, after spending twenty-five years in the ministry in Eastern New York and filling important positions, was transferred to Michigan in 1868, and to Detroit Conference in 1871. He served two years as tract agent for Genesee and East Genesee Conferences, and three years as agent of the American Bible Society, and nearly one in the army as colonel during the Civil War. He has been nearly fifty years in the ministry, and is now presiding elder of Detroit district.

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1110 -- FULTON, NEW YORK -- (pop. 4000), is in Oswego County, on the New York and Oswego Midland Railroad. It was originally included in Cayuga circuit, and afterwards in the Oswego circuit. It does not appear as a separate appointment until a comparatively recent date. The first Methodist services were held in 1809, by Rev. Fuller. The first class was formed in 1813, by Rev. Bishop. In 1820 the Oswego circuit was formed, and Fulton was attached to it. The society was not regularly organized until 1826. In 1828 the brick church now existing was erected. It has been twice enlarged. In 1843 a large secession took place, which built a Wesleyan church, but the organization has ceased to exist. In 1853 the first church was divided and a second society formed, but in 1857 they were consolidated. There is a Free Methodist society here, which reports 82 members and 35 Sunday School scholars. Fulton is in the Northern New York Conference, and reports 380 members and 350 Sunday School scholars.

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1111 -- FUND FOR THE EXTENSION OF WESLEYAN METHODISM IN GREAT BRITAIN -- This fund was established in 1874 by the Wesleyan Conference, which directed that "a speedy and general effort should be made" to raise a fund which shall supplement the ordinary funds of the connection, and the local resources of the people; in part to sustain an additional number of home missionary ministers, whose duty it shall be to preach the gospel in districts where Methodism does not now exist; and to facilitate the erection of chapels where needed, and the enlargement of others which are at present insufficient...

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1112 -- FUNDS OF THE UNITED METHODIST FREE CHURCHES, ENGLAND -- There are various funds established by the connection which are managed by committees appointed by the Annual Assembly...

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1113 -- FURLONG, HENRY -- an early M. E. minister, was born in Baltimore, Md., March 21, 1797, and died in the same city Aug. 29, 1874. He was converted about the fifteenth year of his age, and united with the M. E. Church in 1814. He was admitted on trial in the Baltimore Conference in 1817, and appointed to Berkeley circuit. He filled a number of appointments in Virginia, Maryland, and Pennsylvania, and was several times presiding elder. He was in the effective work forty-five years; was a delegate to the General Conferences of 1828 and 1832, and was fifty-seven years a member of the Baltimore Conference. His sermons were models of gospel preaching; they were adapted to the case, and well delivered. He was a man of sound judgment in the interpretation of the canons of the church, and judicious in the administration of the Discipline. Among his last utterances were, "I am constantly enjoying solid peace. I am on the rock. Living or dying, I go trusting wholly in the merits of the atonement."

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THE END