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CYCLOPEDIA OF METHODISM -- LETTER-H (1221--1393)

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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1221 -- HACKEDORN, G. G. -- was born in Huntingdon Co., Pa., Sept. 19, 1828, and died at Lima, O., Sept. 1, 1874, where he had resided for many years. He was converted in early manhood, and was active in all the official positions of the church. He was educated at Juniata, Pa., and graduated in medicine at Sterling Medical College in 1850, and practiced medicine for eight years. He was cashier of the Allen County Bank, and subsequently founded the Lima Paper Mills. He was a trustee of the Ohio Wesleyan Female College at the time of his death; and had been lay delegate from the Central Ohio Conference to the General Conference in 1872.

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1222 -- HAGANY, John B. -- a minister of the Methodist Episcopal Church, was the son of a local preacher, and was born at Wilmington, Del., Aug. 26, 1808. He joined the church in 1828, and entered the Philadelphia Conference in 1831. He continued in active ministerial service in the Philadelphia, New York, and New York East Conferences until his death, in 1865, or during a period of thirty-four years. He was a vigorous, attractive, and instructive preacher, and a writer

of force, of exquisite polish, humor, and pathos. He was thoroughly read in the English classics, was an accomplished scholar in several branches of learning, and was an enthusiastic admirer and student of Mr. Wesley's works. He preached his last sermon at the Thirtieth Street church, New York, of which he was then the pastor, on the 25th of June, 1865, upon the death of the righteous. He intended to continue the theme in the evening, but was prevented by sickness. He was not confined to the house, but visited Dr. Wakely, at Yonkers, the next Tuesday. On Wednesday, June 28, while reading in Mr. Wesley's "Journal," he called the attention of his wife to a passage and began to read aloud, when he was seized with a spasm and almost instantly expired.

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1223 -- HAGERSTOWN, MD. (pop. 5779) -- is situated on the Baltimore and Ohio Railroad, near the west bank of Antietam Creek. During the Civil War an important battle was fought near this place, and it was also the scene of several minor engagements. This section of country was early visited by Strawbridge, Owen, King, Asbury, and other pioneer preachers. In 1776, Asbury says, "It seemed as if Satan was the chief ruler there. The people were very busy in drinking, swearing," etc. In 1812 he revisited the place, and says that he "preached in the neat new Methodist chapel to about one thousand hearers." It was for a number of years included in the Chambersburg circuit, and appears as a separate circuit in 1822, with John Emory, subsequently bishop, as pastor. Being on the border between the North and South, it has been subject to the retarding influences connected with questions of slavery. The church, however, has prospered to a good degree.

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1224 -- HAGERTY, John -- of the Baltimore Conference, was born in Prince George's Co., Md., Feb. 18, 1747. In 1771 he was awakened under a sermon preached by Rev. John King, who formed a society of which Mr. Hagerty became the leader. Under an intense desire to benefit others he commenced exhorting, and after a time reluctantly consented to preach. In 1779 he entered the traveling connection, and in 1784, at the organization of the church, he was among the number who were ordained deacons and elders. In 1785 he was stationed in the city of New York, and after occupying prominent positions he located, in 1793, on account of the serious illness of his wife, but continued to preach in and around Baltimore when his health and opportunity permitted. He died in great confidence and triumph, Sept. 24, 1823.

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1225 -- HAITI (pop. 850,000) -- next to Cuba, is the largest of the West India Islands, having an area of 28,930 square miles. The whole island is sometimes called San Domingo. The western part of the island is generally called Haiti, and is an independent republic. The eastern part is called San Domingo. The religious prosperity of the island has been greatly retarded by internal strife and political revolution. The Wesleyan Methodists were the first Protestant denomination to establish a mission here. In 1868 they had 6 chapels and 4 other preaching-places, 210 members, and 890 regular attendants on public worship. Their headquarters are at the capital town, Port au Prince, a city having about 30,000 inhabitants. Rev. Mark B. Bird has been a

missionary there for twenty-eight years. There are now 209 members. Recently the African M. E. Church has commenced a mission.

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1226 -- HALL, Edwin W. -- Principal of Cazenovia Seminary, was admitted into Genesee Conference in 1866. He was transferred to the Kentucky Conference in 1867, and took charge of the Greenville Collegiate Institute. In 1870 he was elected principal of the institution at Macon, Mo., and was transferred to the Missouri Conference, and admitted into full connection. He remained in charge of the Johnson College, at Macon, Mo., until elected to the charge of Quincy College. In 1878 he was elected Principal at Cazenovia.

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1227 -- HALL, Samuel Romilly -- an English Wesleyan minister was a man of rare intellect, of cultured piety, of large administrative ability, who took from his first entrance into the ministry a lively interest in all its affairs. As a preacher He lost himself in his message and trusted to the Holy Spirit to imprint the truth on the heart and conscience of his hearers. He "turned many to righteousness." He was at an early period a resolute abstainer from alcoholic drinks. He was elected Conference president in 1868, and aimed in every act to be without rebuke, and carried into it the savor of that holiness which becometh the house of God forever. He fell asleep June 6, 1876.

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1228 -- HALLOWAY, Cornelius James -- a lay delegate from the Georgia Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in Charleston, S. C., in 1846, removed to Augusta, Ga., in 1868, and joined the Methodist Episcopal Church in 1869. He has held the positions in his local church of class-leader, Sunday school superintendent, and recording steward.

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1229 -- HALLOWELL, ME. (pop. 3154) -- is situated on the Kennebec River, and also on the Kennebec and Portland Railroad. It was permanently settled soon after the erection of Fort Western, in 1754, but a few traders resided in it perhaps a hundred years earlier. The town was included in the Readfield circuit, the first formed in the state of Maine, in 1793. This circuit extended from Hallowell to Sandy River. The first Methodist sermon preached in this place was delivered by Jesse Lee, Oct. 13, 1793. Philip Wager was appointed to the circuit in 1794, and was followed, in 1795, by Enoch Mudge and Elias Hull. The name first appears on the annals of the M. E. Church for 1802, when the Readfield circuit was divided, and Comfort C. Smith and Aaron Homer were appointed to Hallowell circuit. It is in the Maine Conference, and reports 178 members and 212 Sunday School scholars.

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1230 -- HAMILTON FEMALE COLLEGE -- The Wesleyan Female College at Hamilton owes its origin to an attempt made in the town of Dundas by Rev. Samuel Rose and others, in 1859, to establish a school of high character. An opportunity having occurred to purchase a large building at a greatly reduced price led to its transfer to the City of Hamilton, and to the procuring of a charter from the provincial legislature. The institution is proprietary in its character, the proprietors assuming the financial responsibility; but it is under the patronage of the General Conference of the Methodist Church of Canada. The agreement between the proprietors and the Conference is that the governor of the institution is to be appointed by the Conference; that seven of the twenty-one directors shall be ministers appointed by the Conference, and that twelve of the fourteen lay directors must be members of the Methodist Church ... The governor of the institution is Rev. Samuel Dwight Rice.

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1231 -- HAMILTON, O. (pop. 12,121) -- the capital of Butler County, is situated on both sides of the Miami River, twenty-five miles north of Cincinnati. Methodist services were introduced in 1814. In 1820 a house of worship was built; rebuilt in 1833; burned in 1839, and again rebuilt in 1840. In 1866 the church was enlarged and re-furnished at almost the original cost of the edifice. It first appears as a circuit on the minutes of the M. E. Church for 1828 with John A. Baughman as pastor, who reported, in 1829, 407 members. It subsequently became a station. An African M. E. church was begun in 1873, and finished in July, 1877. The German Methodists have also a fair congregation. It is in the Cincinnati Conference.

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1232 -- HAMILTON, ONTARIO, CANADA (pop. 26,716) -- is a flourishing City, and is a place of great enterprise. It contains six churches belonging to the Canada Methodist Church. Wesley church, in John Street, was built about 1840, but has since that period been remodeled. Its size is 63 by 101 feet. It is intended to seat 1200 people. The Zion Tabernacle and King Street churches are also large edifices. The Simcoe Street church is not so large, being 54 by 74, and will seat 550 persons.. There is also the Hannah Street Mission church, a small edifice, built by the New Connection prior to the union. It is in a fine location, with a probability of growth, though the present edifice is plain and unpretending.

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1233 -- HAMLIN, B. B. -- was born in Warren Co., Pa., Aug. 28, 1823; was converted Aug. 28, 1842; and was licensed to preach Feb. 10, 1844. He was admitted on trial into the Baltimore Conference in 1848, and remained in connection with it until the formation of the Central Pennsylvania Conference. He has since been a member of the latter, filling its principal appointments, serving three terms in the office of presiding elder, and having been a member of the General Conferences of 1864, 1872, and 1876.

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1234 -- HAMLIN, Leonidas -- a bishop of the Methodist Episcopal Church, was born in Burlington, Conn., May 10, 1797, and died in Mount Pleasant, Iowa, Feb. 22, 1865. His early studies were pursued with some thought of the Christian ministry, but arriving at manhood he studied law, and was admitted to the bar in Lancaster, O. The death of a little daughter, in 1828, led him to serious reflection, and he united with the M. E. Church in the autumn of that year. Shortly afterwards he was licensed, first to exhort and then to preach, and in 1832 was received on trial in the Ohio Conference. In 1834 he was stationed at Wesley chapel, Cincinnati, and on the decease of Rev. W. Phillips, in 1836, he was appointed assistant editor of The Western Christian Advocate, and was elected to the same position in 1840.

When The Ladies' Repository was established, in January, 1841, to him was assigned the work of editing that journal, in which office he remained until 1844, when he was elected to the office of bishop. He filled that position with great usefulness until declining health, in 1850, prevented his active work. In 1852 he resigned the episcopal office, and by his request his name was placed among the superannuated preachers of the Ohio Conference. Desiring perfect quiet, he moved to Mount Pleasant, Iowa, where he closed his life.

In an account which he wrote for his family, speaking of the years from 1852 to 1860, he says, "For eight years I have been afflicted, and God has 'tried me as silver is tried,' but he has often sweetened those trials by his presence in a marvelous manner. And now, day by day, my fellowship is with the Father and with his Son Jesus Christ. Though almost helpless, and dependent upon my devoted and affectionate wife for personal attentions, who never wearies in bestowing on me her exemplary patience (thanks be to thy holy name, O God, for such a gift), yet I am far more contented and cheerful than in the best days of my youth."

In his last illness he prayed for his family, the church, his own Conference, the missions, the country, the world. He then had occasion to drink, and his painful thirst reminded him of the exclamation on the cross when the Saviour said, "I thirst!" He burst into tears and broke out again in praise. He spoke of his present state, and of fresh baptism into Christ; into his glorious name, and exclaimed, "Oh, Wondrous, wondrous, wondrous love!" Dr. Elliott says of him, "As a preacher, he was in the first rank in all respects that regard the finished pulpit orator. His style as a writer would compare favorably with the best writers in the English language. He had no superior for logic, argument, or oratory. He was the subject of much bodily affliction, and when amidst excruciating pains, he retained the full exercise of his intellectual powers to the very last hour of his life." His principal writings, chiefly sermons, are given in the works of L. L. Hamline, edited by Rev. Dr. Hibbard.

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1235 -- HAMLIN, Mrs. Melinda -- wife of Bishop L. L. Hamline, was born at Hillsdale, Columbia Co., N. Y., Sept. 29, 1801. She was carefully trained by a pious mother, and at a very early age was the subject of deep and abiding religious impressions. When about nine years of age, with a classmate of remarkable piety, she was in the daily habit of retiring for prayer, in one of which seasons she became inexpressibly happy and all fear of death was removed. In 1820 she was married to Mr. Truesdell, a man of brilliant intellect, and who from conscientious scruples chose teaching in preference to law, for which he had been prepared. Unitedly they taught a young

ladies' seminary, with an interval of one year, in which Mr. Truesdell was a professor in Augusta College. In 1835 Mr. Truesdell died, and she continued the school for another year.

She was subsequently married to Rev. L. L. Hamline, and while he was editor of The Ladies' Repository, she contributed occasionally to the periodical press, and prepared a small volume, a memoir of Mrs. Sears, which was published in 1850. In 1843 she realized the fact of her entire consecration to God, a point which she had been seeking in some measure for a number of years, but which she had not successfully reached until that period. In 1844, when Mr. Hamline was elected to the office of bishop, it became necessary he should have a traveling companion, and Mrs. Hamline cheerfully resigned the comforts of home-life and accompanied him in his journeyings as long as he was able to travel.

When he retired from the active ministry they remained East among her relatives until 1857, when, at the advice of physicians and at the request of Dr. Charles Elliott and other friends, they settled at Mount Pleasant, Iowa, where they remained until the death of Bishop Hamline, in 1865. A few months after this event Mrs. Hamline went to Evanston, Ill., having arranged for the removal of her husband's remains to the beautiful cemetery of Rose Hill. Her residence has since been on the shore of Lake Michigan, where her friends meet regularly in her parlors for religious services. Both by her personal entreaty and by her pen she urges those whom she can influence to a perfect consecration to the divine will.

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1236 -- HAMLIN UNIVERSITY -- was incorporated in 1854, and located at Red Wing, Minn. It owes its foundation to Bishop L. L. Hamline, who gave to it a donation of \$25,000, and in honor of whom it was named. A part of this donation was used in the erection of buildings. A part of it was given in real estate, in Chicago, the present value of which is said to be equal to the full amount of the original gift. A preparatory school was organized, of which Jabez Brooks, A. M., was principal. In 1857 college classes were commenced, and B. F. Crary, of Indiana, was elected president. The financial crash of 1857 severely affected the young institution. It had incurred a debt, and its assets were either depreciated or destroyed, and its income diminished. The faculty struggled for a few years amidst difficulties, and in 1861 Dr. Crary resigned. He was succeeded in the presidency by Jabez Brooks, who resigned in 1869, and soon thereafter the school was suspended and has not been reopened.

Notwithstanding its temporary failure its students and graduates are to be found in almost every walk of life, and it has paid the church all it cost. It was the first in the field in Minnesota, and its friends expect to see it resuscitated. In 1871, Rev. J. F. Chaffee was appointed agent, and the location of the institution was changed from Red Wing to about midway between St. Paul and Minneapolis, and near the line of the St. Paul and Pacific Railroad. Seventy-seven acres of land were secured, sixty of which are set aside for the purposes of endowment, the remaining seventeen acres being the campus.

A building 122 by 50 feet, five stories high, of stone and brick, was put under contract and the walls partially erected. Under the labors of Rev. J. R. Creighton, Mr. Chaffee's successor, the building has been put under roof and in a safe condition. It is an imposing edifice, and will be

visible from distant parts of the surrounding country. From its roof can be seen the homes of nearly 80,000 people. A second time it suffered from financial depression, which has been long continued and disastrous, and which was aggravated in Minnesota by the locust plague. There is some debt remaining on the building and on the adjoining land, but the property is not in peril, and it is hoped that with the return of prosperity the building will be finished, and the university will be in successful operation.

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1237 -- HAMMER, Isaac A. -- is a native of Tennessee, born in 1827. While an infant his parents removed to Indiana, and in 1850 he became a resident of Iowa, and shortly afterwards became a member of the M. E. Church. He has occupied official positions for a quarter of a century, and since 1863 has held license as a local preacher. He is a member of the medical profession, and resides at Newton. He was first lay delegate from the Iowa Conference to the General Conference of 1872.

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1238 -- HAMNETT, Jonathan -- a native of Pittsburgh, born January 10, 1816, was converted, and joined the M. E. Church in 1834. he was licensed to preach in 1837, and was admitted into the Pittsburgh Conference the same year. He was educated at Allegheny College, and graduated with honor, and in 1869 he received the degree of D.D. from Missouri University. He has been a member of the faculty of Allegheny College for thirty-one years, and for many years has been vice-president, and at one time acting president of that institution.

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1239 -- HANLON, Thomas -- was born of Irish Roman Catholic parents, in the city of New York, March 23, 1832. Removing to New Jersey, he was brought up on a farm until he was sixteen, when he learned the carpenter's trade. He was converted on Freehold circuit at the age of fifteen, and entered the New Jersey Conference in 1852. He pursued his studies carefully in connection with the active ministry, and graduated at Princeton, N. J., in 1863. In 1867 he was appointed president of Pennington Seminary, and after having served six years he re-entered the pastoral work, and was appointed to Green Street, Trenton, and subsequently presiding elder of the Trenton district: but the necessities of Pennington Seminary seemed to the Conference to require his re-appointment, and in 1876 he again became president. The number of students has largely increased during the year, and vigorous efforts have secured its financial relief.

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1240 -- HANNAH, John -- an English Wesleyan minister, was born at Lincoln in 1792, and entered the ministry in 1814. He was distinguished by fervent piety, theological knowledge, ripe judgment, and pulpit eloquence. In 1834 he was appointed divinity tutor of the then newly-established Theological Institution. In 1842 and 1851 he was elected president of the Conference. The last twenty-five years of his life were devoted to his educational work at Didsbury, and during this period he likewise sustained the office of chairman of the Manchester

and Bolton district, and held not a few of those great trusts which Methodism confides to its leading ministers. He discharged every duty with purity, dignity, and courtesy. It was as a preacher and teacher of divinity that Dr. Hannah was most useful. He was mighty in the Scriptures and in the power of God: his whole being was ruled by a living and practical Christianity, and his theological lectures were not only models of careful thought, of perspicuous arrangement and of chaste and forcible diction, but they were means of grace as well as of mental improvement to the hearers. At the Conference of 1867 Dr. Hannah became a supernumerary, and a few months afterwards a sudden collapse of his physical powers brought his earthly life to a close.

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1241 -- HANNIBAL, MO. (pop. 11,074) -- is situated on the Mississippi River, and the Hannibal and St. Joseph Railroad. Occasional Methodist services were Introduced in 1820, but the first regular services were not held until 1832. The name first appears in the minutes of the church for 1837, with Nelson Henry as preacher in charge. It was then an extensive Circuit, and reported 377 members. The first church edifice was erected in 1842, and was enlarged in 1850. At the separation of the church, in 1845, a part of the membership remained with the M. E. Church. These erected a new church in 1850, which was replaced by a very creditable structure in 1870. The M. E. Church South soon added another church. The African M. E. Church was organized in 1865, and a church was built in 1869. Hannibal is in the Missouri Conference.

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1242 -- HARBIN, Nathaniel Parks -- was born in South Carolina in 1816, but removed to Georgia in childhood, and was converted in his fifteenth year. When the M. E. Church was re-established in Georgia he gave it his hearty support, and, being a representative man among the whites, he exerted much influence. He represented the Georgia Conference at the General Conference of 1876.

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1243 -- HARDEN, William -- a minister of the M. E. Church, was born in Baltimore, Md., Aug. 27, 1828, and died in the same city Nov. 9, 1873. Converted in his childhood, he united with the Church in 1845. In 1856 he was admitted on trial in the East Baltimore Conference. He filled various prominent appointments, and was presiding elder of Frederick district. He was a member of the General Conference in 1864, and for several years was secretary of the East Baltimore Conference. He was a man of intense working power, especially in revivals and camp-meetings. "As a preacher he was clear, forcible, instructive, and often his public efforts were attended with marked power. He was well read in general literature, and in Wesleyan theology a thoughtful student, endowed with more than ordinary strength of mind, careful in preparation, fluent and precise in expression, and of commanding presence."

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1244 -- HARDY, Robert S. -- an English Wesleyan minister, was born in 1803, and died in Leeds in 1868. He had a godly training: in 1825 was ordained, and sailed for Ceylon. At

intervals he spent twenty-three years in that mission. In his labors to turn men from sin to God he was earnest and faithful often undertaking long journeys on foot in order to reach portions of the population not otherwise accessible, and his work was greatly owned of God. He was learned in all the wisdom of the East. His publications on "Buddhism" and "Eastern Monachism" gained him great celebrity among the learned. He was elected a member of the Royal Asiatic Society. He read Latin, Greek, Hebrew, French, Portuguese, Singhalese, Pali, and Sanskrit. His last illness was short, and his death sudden, but he was ready, full of thankful joy.

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1245 -- HARLAN, James -- was born in Clarke Co., Ill., Aug. 25, 1820, and in his youth removed to Indiana. He graduated with distinction at Indiana Asbury University in 1845, and then studied law. Having removed to Iowa in 1847, he was elected Superintendent of Public Instruction in that State. He was received on trial at the Iowa Conference, held October, 1854, and was appointed president of the Iowa Wesleyan University. In 1855 he was elected United States Senator from Iowa, and remained in that body until 1865, when he was appointed by President Lincoln, Secretary of the Interior. He was again elected to the Senate in 1866 for a full term of six years, retiring in March, 1873. He was lay delegate from the Iowa Conference to the General Conference of 1872. His residence is in Mount Pleasant, Iowa.

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1246 -- HARLOW, Lewis Davis -- was born at Windsor, Vt., June 16, 1818. He was fitted for college at academies in Chester, Ludlow, Vt., and Lancaster, N.H., and entered Dartmouth College, class of 1839, but left near the close of the Sophomore year, in 1841, to engage in teaching a select classical school in Medford, N. J. Here he commenced the study of medicine, and after attending three courses of medical lectures at Dartmouth College, Castleton, Vt., and at the University of Pennsylvania, he graduated at the latter institution in 1845. Shortly afterwards he engaged in the practice of medicine at Taylorsville, Pa. He was elected Professor of Obstetrics and Diseases of Women and Children in the Philadelphia College of Medicine, and removed to Philadelphia in 1855. He was appointed in 1859 to the same chair in Pennsylvania College, and in 1858 was elected Consulting Obstetrician to the Philadelphia Hospital.

During the late war he was surgeon in charge of hospitals at Philadelphia, Nashville, Tenn., and at Lookout Mountain, and for meritorious services was brevetted lieutenant-colonel of volunteers. At the close of the war he returned to Philadelphia, and resumed the practice of medicine. He united with the M. E. Church in 1844; has been connected with Trinity M. E. church, in Philadelphia, as steward or trustee.

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1247 -- HARLOW, William Thompson -- a minister and teacher of the Methodist Episcopal Church, was born at Duxbury, Mass., April 18, 1815. He was graduated from Wesleyan University in 1837, and in the same year became principal of the seminary at South New Market, N. H. In 1839 he was elected Professor of Philosophy and Mathematics in Emory and Henry College, Virginia. He joined the Providence Conference of the Methodist Episcopal Church in

1842, and continued to labor in the traveling connection till 1856, when he was appointed principal of the Rock River Conference Seminary, Mount Morris, Ill. In 1869 he returned to pastoral work in the Providence Conference.

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1248 -- HARMAN, Henry M. -- professor in Dickinson College was born in Anne Arundel Co., Md., March 22, 1822: was converted when about seventeen years of age, and united with the M. E. Church. In his twenty-second year he was licensed to preach, but after teaching for a short time entered Dickinson College, in 1845, and graduated in 1848. He was for two years professor in the Baltimore Female College, and for about ten years was associated with Dr. Morgan in conducting a mathematical and classical school in Baltimore. One year he was professor in West Virginia University. Resigning his chair, he visited Europe, Egypt, and Palestine in 1869-70, on his return publishing "A Journey to Egypt and the Holy Land." Shortly afterwards he was elected Professor of Ancient Languages and Literature in Dickinson College, which chair he now holds. He united with the Central Pennsylvania Conference in 1872. He received the degree of D.D. in 1866. He has contributed various articles to the Methodist Quarterly Review, and is now publishing an "Introduction to the Study of the Holy Scriptures."

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1249 -- HARPER & BROTHERS -- is the title of one of the largest publishing houses in New York, or in the world. For nearly sixty years their publications have been extensively read, and are now found wherever the English language is spoken; their magazines and weeklies being unrivaled in circulation. The house was founded in 1817 by the two elder brothers, James and John Harper, and was known as J. & J. Harper. In 1823 and in 1825 the two younger brothers, Joseph Wesley and Fletcher, were admitted as partners, and the name of the firm was, in 1833, changed to Harper & Brothers. Their grandfather, an Englishman, was one of the earliest Methodists, and his son Joseph was a farmer upon Long Island, where, in the midst of diligent labor and strict integrity and frugality, his sons, the members of the firm, were educated.

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1250 -- HARPER, Fletcher -- the youngest of the four brothers, was born in Newtown, Jan. 31, 1806, and learned the printing and publishing business in the office of his brothers, and was admitted into the firm in 1825. He superintended chiefly the literary department of their work. He was kind and gentle in his association with men, and diligent and remarkably sagacious in the management of business. He was a member of the Methodist Episcopal Church from his youth up, and was to the close of his life a member of the Methodist Episcopal church at Fourth Avenue and Twenty-second Street. Until within a year of his death his step was elastic and firm, and his eye bright and sparkling. A long illness which he suffered prevented him from taking any active part in business for the last few months of his life. He died May 29, 1877. The four brothers were remarkable for their harmony in all their relations. "So close was the intimacy and so unbounded the common confidence that for many years no accounts were kept between the brothers. Each one took what he needed for himself, and the others neither knew, nor cared to know, how much each one drew out for his own use. This state of affairs continued until within ten years of the death of

James Harper." The success in business attained in such a manner by men of religious principle and of avowed religious profession, is a lesson worthy of study by the young men of the land.

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1251 -- HARPER, James -- the eldest, was born in Newtown, April 3, 1795. At the age of sixteen he was apprenticed to the printing business in New York. On arriving in the City, he adhered to strictly temperate habits, resisting all the temptations which the city offered. He united with the John Street Methodist church, and opened a prayer-meeting in the house of an old colored woman near Ann Street. In 1817, associated with a junior brother, he commenced printing for publishers, and in the following year the imprint of J. & J. Harper appeared on an edition of Locke's "Essay upon the Human Understanding." While attentive to business and blessed with prosperity, he remained a devoted member of the Methodist Episcopal Church; was long a class-leader and a trustee in John Street church, and when he removed to the upper part of the city he joined St. Paul's church, on Fourth Avenue. He was attentive to his religious duties and regular in his family devotions. In 1844 he was elected mayor of New York, but declined all invitations to enter further into political life. On Thursday, the 25th of March, 1869, he was in his office in usual health. In the afternoon, riding with his daughter in the Central Park, the pole of the carriage broke, the horses were frightened, he was thrown from the carriage, taken up insensible, and carried to St. Luke's Hospital, where he died on the next Saturday evening, March 27.

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1252 -- HARPER, John -- was born at Newtown, Jan. 22, 1797: was educated under religious influences; apprenticed to the printing business, and united with his older brother in opening a printing establishment. He was the general financial manager of the house that has become so universally known. In the midst of all his business he was a devoted and consistent member of the Methodist Episcopal Church: quiet, careful, devoted to his denomination, but liberal towards all. He was deeply affected by the sudden death of his elder brother, James, and from that period ceased to take much interest in the business. He suffered from a severe paralytic stroke about three years before his death, and, gradually declining, he died April 22, 1875.

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1253 -- HARPER, Joseph Wesley -- was born at Newtown, Dec. 25, 1801: was delicate in his youth, and was apprenticed to his older brothers. He became a member of the firm in 1823, and directed and superintended the correspondence with authors and writers and those connected with the business of the house. His letters were marked with urbanity of manner and intelligent clearness of statement. He was a member of the Methodist Episcopal Church, deeply devoted to all its interests: was a class-leader and a trustee. His residence was in Brooklyn, and he was connected with the Sands Street church. For some time before his death he was confined to the house and to his room, but he was cheerful and confident, exhibiting a filial trust in God. He calmly passed away on Monday morning, Feb. 14, 1870.

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1254 -- HARRINGTON, Calvin S. -- professor in Wesleyan University, was born at St. Johnsbury, Vt., May 17, 1826. He was graduated from Wesleyan University in 1852, and was in the same year engaged as teacher of Latin in the New Hampshire Conference Seminary and Female College, at Sanbornton Bridge. He was appointed principal of that seminary in 1855: was elected Professor of the Greek Language and Literature in Wesleyan University in 1861, and Professor of the Latin Language and Literature in the same institution in 1869. He joined the New Hampshire Conference of the Methodist Episcopal Church in 1854. He was a member of the General Conference of the Methodist Episcopal Church in 1872. He has edited an edition of the "Captivi," "Trinummus," and "Rudens" of Plautus, which was published in 1869.

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1255 -- HARRIS, Howell -- the real founder of the Welsh Calvinistic Church, was born at Trevecca, Wales, in 1714, and died at the same place July 21, 1773. He was converted in 1735. He went to Oxford University the same year, but because of the immoralities of the institution remained only one term, and returned to Wales, and immediately began his evangelistic labors by establishing schools and organizing societies, although only twenty-two years of age. At that time there were only six dissenting chapels in all the north of Wales. Whitefield first met him in 1739. At that time he had visited seven of the twelve counties of Wales, and established about thirty societies. In 1743, Whitefield, Harris, Jones, and others organized these societies into the Welsh Calvinistic Methodist Church. Wesley first met him in 1739, and their friendship continued through life. He was rudely persecuted, but continued to travel and preach, sometimes as often as six times a day. Under a threatened invasion of England he took a commission in the army, which he held for three years, preaching wherever his regiment went. He never was ordained. Wales is much indebted to him for his evangelistic labors.

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1256 -- HARRIS, William L. -- one of the bishops of the M. E. Church, was born near Mansfield, O., Nov. 4, 1817. He was converted and joined the church at a camp-meeting in Ohio, June 10, 1834. After having received an elementary education, he entered Norwalk Seminary, where, under the instruction of Dr. Chaplain, he remained for two years, studying the ancient languages and mathematics. He was licensed to preach in 1836, and was employed by the presiding elder on Wellingtons circuit. In 1837 he was admitted into the Michigan Conference, which at that time embraced the northern part of Ohio, and was successively appointed to Dover and Worcester circuits, and to Mansfield. In 1840, the Northern Ohio Conference having been formed, he became a member of it, and was appointed to Belleville, Amity, Chesterville, and in 1844 to Delaware. Having served in that station one year, he accepted a tutorship in the Ohio Wesleyan University, but returned in 1846 to the pastoral work. But being stationed in Toledo he suffered from malarial fever, and was removed the following year to Norwalk.

In 1848, at the unanimous request of his Conference, he very reluctantly accepted the principalship of Baldwin Institute, now Baldwin University, where he remained for three years, witnessing the growth of that institution; and in 1851 returned to Delaware, and took charge of the academical department of the university. In 1852 he was elected to the chair of Chemistry and Natural history, which he held for eight years, teaching also classes in the Hebrew language and

literature. In 1860 he was elected by the General Conference as assistant corresponding secretary of the Missionary Society, which position he held, having been twice re-elected, until 1872, when he was elected bishop. In this office he has traveled extensively in the United States, and has, also, circumnavigated the globe, visiting the missions in Japan, China, India, Turkey, Italy, Switzerland, Germany, and Scandinavia. This journey occupied about eighteen months.

He was a member of every General Conference from 1856 to 1872, and served as secretary of every session, having been re-elected without opposition. In 1874 he was sent as a delegate to the British Wesleyan Conference, and was at the same time accredited by the American Bible Society to attend the British and Foreign Bible Society, in London. He received the degree of "Doctor of Divinity" in 1856, and that of "Doctor of Laws" in 1870. Some years since Bishop Harris published a small work on the powers of the General Conference, and in 1879, with W. J. Henry, a volume on Ecclesiastical Law.

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1257 -- HARRISBURG, PA. (pop. 30,762) -- the capital of the state, was founded on the site of an old Indian village called Paxton. The first white settlement was made by John Harris, in 1785, who obtained from the proprietor three hundred acres in 1753. The first Methodist society was organized in 1810, and in 1819 the class consisted of about 20 members. In 1820 the first church was erected being located on Second Street. A lot was purchased on Locust Street, and a church was dedicated in 1838, which was remodeled and improved in 1852. In 1871 this congregation undertook the building of a new church, on state Street, now called Grace church, and a very large and beautiful church has been erected. As the city increased in numbers other congregations were organized, as follows: St. Paul's, in 1860; Ridge Avenue, 1861; Mount Pleasant, 1869; Fifth Street, 1871, and in the same year Baldwin church was organized. The African M. E. Church has also a flourishing congregation. The city was in the Philadelphia Conference until it was placed by the General Conference of 1872 in Central Pennsylvania Conference.

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1258 -- HARRISON, Gessner -- Professor of Ancient Languages in the University of Virginia, was a scholar of very considerable eminence, and was for a number of years chairman of the faculty. He was a native of Harrisonburg, Va.: became a member of the M. E. Church in 1833; at the separation remained in the Church South, and acquired high rank as a teacher and author. He died during the Civil War.

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1259 -- HARRISON, N. J. (pop. 5510) -- is in Gloucester County, and was within the members, 250 Sunday School scholars.

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1260 -- HARROD, John Jolly -- of the Methodist Protestant Church, was a native of Harford Co., Md. He carried on the book business in Baltimore as early as 1806. His store was the headquarters of Methodist preachers in that early day. He was one of the first reformers, and those questions were often discussed by the traveling preachers and others in his place of business. He became the publisher of The Mutual Rights, and was subsequently for a number of years the agent of the Book Concern and Periodicals of the Methodist Protestant Church. He compiled the first hymnbook used by the church, and was prominently associated with its early history. Of an honest and trusting disposition, his business ventures profited the church, but never himself. He is held in Christian veneration by those who knew him. He died in Baltimore, Md., Jan. 6, 1854, in the sixty-ninth year of his age.

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1261 -- HART, Virgil C. -- a missionary of the Methodist Episcopal Church in China, was graduated from the Garrett Biblical Institute: served in the Christian Commission during the Civil War; joined the Erie Conference in 1865, was transferred to the Black River Conference, and appointed a missionary to China. In 1867 he was selected to open the new mission in Kiu Kiang, and in 1869 was appointed superintendent of the same.

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1262 -- HARTFORD, CONN. (pop. 42,553) -- is a flourishing city, situated on the west bank of the Connecticut River, and on the railroad from New Haven to Springfield. It was settled as early as 1635, by Americans from Newtown, Mass. The first Methodist Sermon was preached in this city by Jesse Lee, Dec. 9, 1789, and on Nov. 8, 1790, a class was formed, which was, in consequence of removals, afterwards abandoned. In 1790, Jesse Lee formed the Hartford circuit, which embraced the territory on both sides of the Connecticut River, and preaching was commenced at Toland, East Windsor, Windsor, Suffield, Granby, and Enfield. Wilbraham. Mass., was also connected with this circuit at that time. The first pastor regularly appointed to Hartford circuit was Nathaniel B. Mills, in 1790. The following year the entire circuit reported only 28 members. The boundaries of the circuit were changed from time to time until Hartford became a station. It is in the New York East Conference.

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1263 -- HARTMAN, Andrew -- a lay delegate from the Baltimore Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in Greencastle, Pa.; was graduated at Pennsylvania College, and afterwards completed a course in medicine at Washington University, Baltimore. He began the practice of medicine in Northern Ohio, but removed in 1846 to Baltimore, where he is a class-leader and steward in the Madison Square Methodist Episcopal church.

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1264 -- HARTMAN, Louis -- an extensive merchant in New Albany, Ind., was born in Worfelden, grand duchy of Hesse-Darmstadt, in 1838, and came to America in 1854. The next year

he was converted and joined the M. E. Church. He is an active official member, and makes the Sunday-school a specialty. He was lay delegate for the Central German Conference to the General Conference of 1876.

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1265 -- HARTSHORN, O. N. -- a native of Ohio, born about 1822. He was educated and graduated at Allegheny College, in 1845, and shortly afterwards opened a school, comprising six pupils, at Mount Union, Ohio, near Alliance. This was the nucleus of Mount Union College; the school grew rapidly without prestige or means, and in a few years received collegiate powers. Its property is now estimated at nearly half a million of dollars. Dr. Hartshorn has been at its head from the beginning to the present. He was a member of the Pittsburgh Conference, and represented it as a delegate to the General Conference of 186. He is now a member of the East Ohio Conference.

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1266 -- HARTZELL, Joseph C. -- born of pious parentage, in Moline, Ill., in 1842. Left home at sixteen to educate himself for the ministry, to which work he felt called from childhood. Supported entirely by his own exertions, he completed, in 1868, a classical college course in the Illinois Wesleyan University, and a theological course in the Garrett Biblical Institute. In same year he joined the Central Illinois Conference of the Methodist Episcopal Church, and was stationed at Pekin, Ill. In January, 1870, he was transferred to Louisiana, and for three years was pastor of Ames M. E. church in New Orleans, and during the four years following was presiding elder of the New Orleans district. He was a member of the General Conference of 1876 and 1880. In 1873 he established, and became editor of, The Southwestern Christian Advocate, a paper published in New Orleans, in the interest of the Methodist Episcopal Church in the Southern States. This paper was made an official journal in 1876.

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1267 -- HARWOOD, Thomas -- missionary to New Mexico, was admitted into the Northwest Wisconsin Conference in 1865, and after graduating to elder's orders was in 1869, transferred to Colorado Conference, which at that time embraced New Mexico. He was stationed at La Junta, where he has since remained. He, with the assistance of Mrs. Harwood, opened a mission institute for the education of the children -- especially the girls in New Mexico. When that Territory was separated, in 1872, from the Colorado Conference, he was appointed superintendent of the missions in New Mexico, which position he still holds.

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1268 -- HASTINGS, MINN. (pop. 3809) -- the capital of Dakota County, and an important railroad town on the Mississippi River and the Chicago, Milwaukee and St. Paul Railroad. Methodist services were introduced into this town some time previous to 1855, as in that year it first appears on the annals of the M. E. Church as a mission, with J. G. Johnston in charge. In 1856

he reported 41 members. It is in the Minnesota Conference, and reports 152 members and 130 Sunday School scholars.

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1269 -- HATFIELD, Robert M. -- is a native of New England, and for number of years filled prominent appointments in the New York East Conference, and was delegate from it to the General Conference of 1864. He subsequently transferred to Chicago, filling two prominent stations in that city, also serving a term in Cincinnati and one in Arch Street church, Philadelphia. He was a delegate from Philadelphia to the General Conference of 1876, and from Black River in 1880.

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1270 -- HAUGHEY, Theodore P. -- was born in Smyrna, Del., Nov. 26, 1826. In 1848 he removed to Indianapolis, where he now resides, and is identified with commercial and financial interests, and is now president of the Indianapolis National Bank. Shortly after attaining his majority he was converted, and now being blessed with large means, he dispenses liberally in church enterprises. He is a successful class-leader and a model Sunday-school superintendent. He is a trustee of Indiana Asbury University, and one of the supervisory loan committee of its funds. He was delegate from the Indiana Conference to the General Conference of 1876.

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1271 -- HAVEN, Erastus Otis -- was born at Boston, Mass., Nov. 1, 1820. He graduated at the Wesleyan University in 1842, and was soon appointed instructor in Amenia Seminary. He occupied a professorship of that institution from 1846 to 1848; from 1848 to 1852 he was engaged in the pastoral work in Twenty-fourth Street church, New York, Red Hook mission, and Mulberry Street, N. Y., now St. Paul's. In 1853 he accepted the professorship of Latin in the University of Michigan, and in the following year was transferred to the chair of Rhetmic and English Literature. In 1856 he was elected editor of Zion's Herald, where he remained until 1863. During this time he was elected as State senator, and was chairman of the joint committee on education, and was also a member of the State board of overseers of Harvard University. In 1863 he was elected to the presidency of the Michigan University, where he remained until 1869, when he accepted the presidency of the Northwestern University, at Evanston, Ill. In 1872 he was elected by the General Conference secretary of the Board of Education, to which office he devoted his time until 1874, when he accepted the chancellorship of the Syracuse University. While he was chancellor the University received additional contributions to the amount of \$150,000. Dr. Haven was a member of the General Conferences of 1860, 1868, 1872, 1876, and 1880, at the latter of which he was elected to the office of bishop. He was appointed as one of the delegates to bear the greetings of the church to the English and Irish Wesleyans. Among his published works are "Young Man Advised," "Pillars of Truth," and "Rhetoric." He died in Salem, Oregon, Aug. 2, 1881.

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1272 -- HAVEN, Gilbert -- one of the bishops of the Methodist Episcopal Church, was born in Maiden, Mass., Sept. 19, 1821. His parents were members of the church which was organized in the center of that town the year of his birth. He was converted at Wilbraham Academy in 1839, and graduated at Middletown in 1846. He was Professor of Ancient Languages at Amenia Seminary from 1846 to 1848, and the following three years was principal of the same seminary. In 1851 he joined the New England Conference, and was stationed two years each at Northampton, Wilbraham, Westfield, Roxbury, and Cambridge. In 1861 he was granted a supernumerary relation, his intention being to visit Europe; but the war breaking out, he was commissioned as chaplain of the 8th Massachusetts Regiment, which, under the command of General Butler, opened the way to Washington, via Annapolis. His commission dated the 18th of April, and was the first issued after the war began. Subsequently he was pastor of the Clinton Street church, in Newark, and in 1862 visited Western Europe, Egypt, Palestine, and Greece. On his return he was appointed to North Russell Street, to what is now the First M. E. church, in Boston. During his pastorate in 1867 he was elected to the editorship of Zion's Herald, where he remained until he was elected to the office of bishop, in 1872. After his return from Africa his health was impaired, but he continued to labor diligently until December, 1879. He died triumphantly Jan. 3, 1880. In his episcopal duties he not only attended the Conferences of the United States, but visited Mexico, in 1873, and in 1876 and 1877 visited Africa, presiding over the Liberia Conference. The colored men in the South found in him a warm and helpful friend. He was intensely interested in the educational work of the church, and largely instrumental in founding and endowing its schools. He was remarkably generous of his own means. He raised nearly \$12,000 to purchase 350 acres for farms, and a site for Clark University in Atlanta. He pledged himself to raise one-third of the \$30,000 necessary to erect the buildings of the University. A brilliant conversationalist, a radical reformer, and a versatile writer, he devoted all his powers to the help of the lowliest.

He published several works, among which are "Pilgrim's Wallet, or Sketches of Travel in England, France, and Germany," "National Sermons," "Life of Father Taylor, the Sailor's Preacher," and "Our Next-door Neighbor, or a Winter in Mexico."

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1273 -- HAVERHILL, MASS. (pop. 18,475) -- is in Essex County, on the Boston and Maine Railroad, and is a manufacturing place of considerable enterprise. Methodism was introduced into this section by Jesse Lee, in the summer of 1790. He organized the Oxford circuit, with which this place became connected. It appears by name in the minutes of the M. E. Church in 1826, with Ebenezer Ireson and Nathan Howe in charge, who reported the following year on the whole circuit 261 members. The charge was divided, and the next year 142 members were reported, but in 1830 it was re-attached to the Oxford circuit. It subsequently became a station, and with the growth of the city a second charge was established. It is in the New Hampshire Conference.

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1274 -- HAWLEY, Bostwick -- was born of Presbyterian parentage, in Camillus, N. Y., in 1814; converted in 1831, while a pupil at Cazenovia Seminary; baptized and received into the M. E. Church in Syracuse in 1832; began preparation for college at Genesee Wesleyan Seminary,

Lima, N. Y., in 1833: was licensed to exhort by Rev. Thomas Carlton, at Lyons, in March, 1834; resumed academic course at Cazenovia the following summer; was licensed to preach, and entered Wesleyan University in 1835 graduated in 1838, and was immediately elected to the chair of Ancient Languages in Cazenovia Seminary, where he remained until 1842. He was ordained deacon, and received on probation in Oneida Conference, in 1839. In 1842 he entered upon the Christian pastorate in Utica, N. Y. On invitation of proper authorities was transferred to Troy Conference in 1850, of which he continues a member. During his entire ministry, though declining many invitations to high positions in educational institutions, he has been closely identified with the work of education as lecturer, examiner, visitor, and trustee. From his Alma Mater he received, in 1863, the degree of D.D., and was member of the General Conference in 1864. During his pastorate of three years in Bennington, Vt., he was town superintendent of public schools and secretary of the Sunday-School Union of the county. Has been corresponding secretary of Troy Conference Board of Church Extension since its organization. Since the decease of Rev. Dr. Lore, has by invitation served on the editorial page of The Northern Christian Advocate. Besides writing many articles for church periodicals, he has often contributed to quarterly reviews written several standard tracts and is the author of "Manual of Methodism," "Manual of Instruction for Baptized Children," "Dancing as an Amusement," and " Beauties of Herbert." By designation of his Conference is trustee of Wesleyan University, and delivered. the Centennial discourse, in 1876, before that body.

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1275 -- HAYES, Mrs. Rutherford B. (nee Lucy Webb) -- is a native of Ohio, and was educated at the Ohio Female College, Delaware, and at the Wesleyan Female College, Cincinnati, at the latter of which she graduated. Since her marriage with Mr. Hayes, who was then a young attorney, she has been associated with many phases of public life. As the wife of the Governor of Ohio and of the President of the United States, she has combined with rare excellence the dignity of refined culture with unaffected simplicity and gentleness of manner. She has manifested a special sympathy, both as a visitor and a contributor, for the soldiers' homes and for the asylums for soldiers' orphans, and for the deaf, dumb, blind, and insane, and her presence has been hailed with delight by the poor and suffering inmates. Early in life she united with the Methodist Episcopal Church, of which her mother had been for many years a devout member. In every position which she has filled she has maintained a high Christian character in her purity of life, her attendance on divine worship, her interest in moral and reformatory enterprises, and in using her influence in behalf of the highest morality and virtue.

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1276 -- HAYGOOD, Atticus G. -- president of Emory College, Georgia, was born in Clark Co., Ga., Nov. 19, 1839; converted in early childhood, he united with the M. E. Church South in 1854; was licensed to preach in 1858, and graduated at Emory College in 1859. The same year he was received on trial in the Georgia Annual Conference, and served on various stations and circuits, and as chaplain in the Confederate army until 1867, when he became presiding elder of the Rome district, and subsequently of the Atlanta. In May, 1870, he was elected by the General Conference Sunday-school secretary of the M. E. Church South, and was re-elected in 1874, but resigned to accept, in December, 1875, the presidency of the college which he now fills. Dr.

Haygood has written many articles for the press, and is the author of "Go or Send," a prize essay on missions, and of a work entitled "Our Children." He was a member of the General Conference of the M. E. Church South in 1870 and 1874.

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1277 -- HAYS, Hayden -- was born in 1812; was converted in 1834, and entered the ministry of the M. E. Church in 1839. He was fourteen years in charge of stations, and nearly eleven years in charge of districts in the Indiana Conference. He was a member of the General Conference of 1876, leading his delegation.

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1278 -- HAYWARD, Ebenezer -- a colored minister in the Methodist Episcopal Church, died in New Orleans, July 3, 1873, aged fifty years. He was born in Maryland, and converted about 1838 in Washington City. About thirteen years afterwards he was brought to New Orleans, and at once united with the M. E. Church. He aided largely in building Wesley chapel. In 1852 he was removed by his owner to Bayou Lafourche, where he suffered many persecutions. In 1854 his brother James was shot by the same owner for his devotion to Christ. In 1866 he joined the Mississippi Mission Conference of the M. E. Church, was ordained by Bishop Simpson, and subsequently filled appointments in that Conference. Because of failing health he was not permitted to preach there long. His last hours were full of peace. "He was a man of strength among the people." At the last he said, "I am in Christ. They will ask, Is Ebenezer dead? Tell them, no."

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1279 -- HAYWOOD, Benjamin -- a distinguished iron manufacturer of Pottsville, Pa was a native of England, and emigrated to this country in early life. He established the Palo Alto Iron Works, in Pottsville, and was very prosperous and successful in business. He was an active member and local preacher in the Methodist Episcopal Church for many years, and took a deep interest in its enterprises. He died in 1879.

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1280 -- HAZELHURST, Thomas -- of Runcorn, England has left behind him a name full of fragrant memories. He was converted at the age of sixteen; became a class-leader and local preacher: was diligent in visiting the sick and afflicted poor. He inherited wealth and increased it: and then his great delight was in spending the same for the extension of Methodism and the glory of God. He built St. Paul's chapel, Runcorn, at a cost of ú8000, another at Hulton Road costing a similar sum; a third at Frodsham, costing ú7500; a fourth at Halton, ú4500; besides several others in the neighboring villages, all free gifts to the connection. At the time of his death he had nearly one hundred silver trowels, artistically arranged, which had been presented to him on laying "memorial stones" of chapels and schools, each representing a gift varying from ú20 to ú8000. His motto was, "All things come of thee, and of thine own have we given thee." He died July 12, 1876, in the sixty-first year of his age.

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1281 -- HAZLETON, PA. (pop. 6935) -- in Luzerne County, on the Hazleton division of the Lehigh Valley Railroad. In 1837 the Hazleton region was a new field for anthracite coal mining. The boundaries of the borough then included only a few miners' homes. An English local preacher, Robert Moister, formed, in 1837, the first Methodist class, which met in a school-house. In the same year Beaver Meadow mission was established, and Joseph S. Lee was appointed pastor. Hazleton was included in the mission, but services were rarely held in the town. In 1839 the mission was connected with Berwick circuit, a six weeks' circuit, and services were still held here but occasionally. In 1840, George Guyer, having been appointed to Berwick, resided in Hazleton, and services became more regular and frequent. In 1860 the first church was built. In 1867 it was made a station. In 1873 a new and more costly church was erected. It is in the Central Pennsylvania Conference, and reports 275 members and 450 Sunday School scholars.

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1282 -- HAZLETON, Robert -- of the Irish Conference, was born near Dungannon, Tyrone County. At an early age he was converted to God, and entered the Irish Conference in 1850. He has been in the ministry twenty-seven years, and has filled some of the most important places in Irish Methodism. In the interest of two important missions he has visited the United States and Canada, in which he has been eminently successful and has made many friends.

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1283 -- HAZZARD, John T. -- was born in Delaware in 1799. In early life he united with the M. E. Church, and having served as local preacher for a number of years, entered the Conference in 1834. His labors were chiefly confined to the peninsula. He was twice presiding elder, and was a delegate to the General Conference in 1848. He died Oct. 7, 1857, of paralysis.

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1284 -- HEALD, James -- of Parr's Wood, near Manchester, England, was born in 1796, and became one of the most influential and wealthy men in Methodism. He was a local preacher, taking his appointments punctually. His broad statesmanlike mode of setting forth any object he undertook to represent led the body to repose in the wisdom of his counsels, while his liberality was almost unbounded. The foreign missions drew forth his largest sympathies; for several years he was lay treasurer for the Wesleyan Missionary Society. At one time he represented the borough of Stockport in Parliament. He was deputy-lieutenant of the county of Lancaster. He died joyfully, trusting in his Almighty Saviour, aged seventy-seven.

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1285 -- HEATH, Edward -- a merchant in New Orleans, of Revolutionary ancestry, was born in Lisbon, Me., January, 1819. He went to New Orleans in 1842, and was made inspector of customs, which position he held for two years, and since then has been in commercial business. During the late war he resided in New Orleans, and was an outspoken Union man. In March, 1867,

he was appointed mayor of New Orleans by General Sheridan, in which position he served with distinction for two years. In 1870, Mr. Heath and his wife became members of Ames M. E. church, New Orleans. He is an official member of the church, and a prominent business man.

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1286 -- HEAZELTON, Edward -- long a prominent merchant of Pittsburgh, where he was born about the year 1816, and died in March, 1871. From early childhood he gave indications of rare business talents, and through his long mercantile career he stood among the foremost in commercial circles. Just as he was entering his majority he was converted, and became a member of Liberty Street church, and almost at once was placed in official position, holding all the official relations until his death. He acquired more than a local fame as a theologian and biblical scholar, and few laymen were better read in theological lore. For over a quarter of a century he was superintendent of the Sunday-school of that charge, being peculiarly gifted for the work. He was noted for his liberal benefactions to the church, and for exerting a beneficial influence upon others in this respect.

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1287 -- HEBARD, Elijah -- was born in Cocksackie, N.Y., in 1788, and died at Geneva, N. Y., Jan. 25, 1858. He joined the New York Conference in 1811 and for thirty-five years was an active and zealous minister. In 1846 he superannuated. He was a man of sound judgment, was studious, read his Hebrew and Greek Testaments, and was thoroughly devoted to his work.

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1288 -- HECK, Barbara -- was a descendant of the Palatines who settled in Ireland. With her family she emigrated to New York in 1765. She was an earnest and deeply devoted Christian, and enjoys the honor of having urged Mr. Embury to commence the first Methodist service of which we have any record in the United States. She collected his first congregation; was a member of his first class; and, though possessing little means, was exceedingly active in the erection of the first church. She felt so much the necessity, and thought so much upon it, that she proposed a plan for the edifice of old John Street church, which she believed had been suggested to her by some spiritual influence. She trained a pious family, and died in great peace. Her name has been perpetuated in the erection of "Heck Hall" by the "Garrett Biblical Institute." By some she has been called the "Mother of American Methodism."

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1289 -- HEDDING COLLEGE -- is located at Abingdon, Ill. The town has a population of 2500, and is remarkable for its moral and religious influence, having a prohibitory charter, so that no liquor saloons can be licensed. A seminary was organized in 1856, Rev. N. C. Lewis, A. M., being principal. He was succeeded, in 1858, by J. T. Dickinson. In 1868, Rev. N. C. Springer was elected president, and the institution took the rank of a female college and seminary. He was succeeded, in 1872, by Rev. J. G. Evans, who is now (1877) president of the institution. It is under

the control and patronage of the Central Illinois Conference of the M. E. Church, and young women as well as young men are admitted to its halls and receive the same degrees.

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1290 -- HEDDING, Elijah -- one of the bishops of the Methodist Episcopal Church, was born in Dutchess Co., N.Y., June 7, 1780. When about three years old, his mother taught him the first principles of religion, and he felt the fear of God. For several years he practiced secret prayer. In 1789, Rev. Benjamin Abbott preached in the neighborhood. His ministry was blessed in the conversion of Bishop Hedding's mother, grandmother, and other relatives, who joined the M. E. Church. He was in the practice of attending public worship with his mother and remaining with her in class-meeting after preaching. On one occasion, after Mr. Abbott had spoken to the class, he went to little Elijah and said, "Well, my boy, do you think you are a sinner?" He replied, "Yes, sir." Mr. Abbott then, with vehemence and loud voice, said, "There's many a boy in hell not as old as you are," and most impressively exhorted him to seek religion.

Bishop Hedding says of this event, "It not only frightened me but produced real religious concern, as I doubt not it was accompanied by the operation of God's Holy Spirit." When he was about ten years old his parents removed to Vermont. When he was about fifteen or sixteen years of age, a Methodist with his family, from Connecticut, moving into the neighborhood, held meetings at his house, at which he sung and prayed, and young Hedding, being a good reader, was appointed to read one of Wesley's sermons or a portion of Baxter's Call. Those meetings were kept up regularly until 1798, when the house became a preaching-place. The lady of the house used frequently to talk with young Hedding privately on the subject of religion. He says, her conversation, more than anything else, was the means of my seeking religion. After one of these conversations, on my way home I turned into a grove and kneeled by the side of a great tree and covenanted with God to part with all my idols and seek salvation with all my heart." About six weeks after this he remained in class-meeting after preaching, when the preacher and brethren seeing his distress, kneeled in intercession for him. During the meeting he received spiritual comfort and gave his name as a probationer in the M. E. Church. This was Dec. 27, 1798. Though at that time he received some comfort, he had not clear consciousness of his acceptance and conversion.

He says, "About six weeks after this, while conversing with a brother about the Witness of the Spirit, the light of the Spirit broke in upon my mind as clear and perceptible as the sun when it comes from behind a cloud, testifying that I was born of God, and that it was done at the time before named, when my guilt was removed and I found peace in believing" In 1799, though only an exhorter, he supplied the place of Lorenzo Dow, who had left his circuit. In 1801 he was admitted on probation in the Newark Conference. He filled various appointments until 1807, when he became presiding elder on New Hampshire district. In 1811 he was stationed in Boston, and in 1817 was presiding elder on the Portland district. He was subsequently appointed to Lynn Common, to Boston, and Boston district.

At the General Conference held in Baltimore in May, 1824, he was elected and ordained a bishop in the M. E. Church. For nearly twenty-eight years he performed the duties of his office with great ability. He was remarkable for promptness in duty, wisdom in council, strict integrity, and deep piety. Anxious days and sleepless nights and strong intercessions with God showed his

deep solicitude for the prosperity of the churches. His pulpit power, his excellence as an officer, his administrative ability, gave him prominence in the affections and confidence of the M. E. Church.

His last illness was protracted and severe. His mental powers were preserved clear and vigorous to the last. About ten days before his death he said, "With the stroke God gave me wonderful race and it has been with me ever since. Not a day, not an hour, not a moment have I had any doubt or tormenting fear of death. I have been times so that it was doubtful whether I would live five minutes, but all was bright and glorious. But to-day I have been wonderfully blessed. I was reflecting upon the wonder of God's mercy, -- how a just and infinite and holy God could take such vile creatures to dwell with him in so holy a place; so unworthy, so sinful, so polluted. I thought of his great mercy to me, -- how much he had done for me, -- and I had such glorious views of the atonement of Christ, -- his sufferings and the glory that should follow, -- that my soul was filled in a wonderful manner. I have served God more than fifty years. I have generally had peace, but I never saw such glory before, such light, and such gloriousness, such beauty! Oh, I want to tell it to all the world! Oh, had I a trumpet voice,

"Then would I tell to sinners round
What a Dear Saviour I have found."

Here emotion overcame him and choked his utterance for a moment. " But I cannot. I never shall preach again: never shall go over the mountains, the valleys, the woods, and the swamps, to tell of Jesus any more. But oh, what glory I feel! It shines and burns all through me, and it came upon me like the rushing of the mighty wind upon the day of Pentecost."

At 3 o'clock on the 9th of April, 1852, his dying struggles commenced. After speaking of his experience confidently in answer to several questions, it was remarked to him that he was almost over Jordan. He answered, "Yes." Then, raising both hands, he shouted, -- scarcely above a whisper, "Glory! glory! glory to God! glory to God! glory to God! glory!" When asked if death bed any terrors he replied, "No, none whatever: my peace is made with God. I do not expect to live until sunset but I have no choice; I leave it all with God." Then placing his hand upon his breast, he said, "I am happy-filled." For clear and strong intellect, broad and commanding views, administrative ability, and deep devotion, combined with amiability and gentleness, Bishop Hedding has had few equals, and possibly no superiors, in the church.

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1291 -- HEDSTROM, J. J. -- was born in Sweden in 1813. At the age of nineteen he arrived in America, and through the instrumentality of his brother, O. G. Hedstrom was converted. Removing West, he was licensed as a local preacher, and when the Swedes began to emigrate in great numbers to this country he commenced preaching among them. In 1848 he entered the Rock River Conference of the M. E. Church, and was appointed missionary. Though the work was simple in its commencement, before his departure he saw not only its enlargement in America, but its entrance into the fatherland. He was a man of strong faith, large sympathies, and tender heart. He died May 11, 1859, his last words being, "Come, Jesus come, sweet Jesus !"

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1292 -- HEDSTROM, O. G. -- a pioneer Swedish missionary, was born in 1803, in Kalmer, Sweden, and died in New York, May 5, 1877. His father was a corporal in the Swedish army, and gave to his son a fair elementary education. At the age of twenty-two he embarked in an enterprise for South America, but, after a tempestuous voyage, was landed in New York. His money being stolen, he sought employment; became foreman in a clothing establishment and in a few years started business for himself. He was led to visit a Methodist church from noticing "a lady in the primitive attire of the early Methodist stamp." In a short time he was awakened and converted, and immediately felt it his duty to engage in the ministry. Returning to Sweden temporarily, he was instrumental in the conversion of his father and of two brothers, both of whom became missionaries among the Swedish and Norwegian population of the West.

After his return to America, he was admitted into the New York Conference. For ten years he preached in the English language; but his heart yearning to be of service to his countrymen, he was appointed to the famous Bethel ship for Scandinavian seamen in New York, without any society or a single member. He began by boarding, whenever it was possible, every ship from Sweden, Denmark, or Norway before it touched the shore, distributing Bibles and tracts and informing the emigrants where they might find good temporary homes, and inviting them to visit his ship.

His congregation was composed of transient material, but the Bethel ship became known over the world. Converted Scandinavians settled in the West, and societies sprung up through the Northwestern States. He was a man of large frame, good natural ability, fervent, eloquent, of undoubted piety and undaunted courage. His religion was a religion of joy, and he lived to see a large Scandinavian work developed, not only in America, but missionaries having returned, planted young and growing churches through different parts of Scandinavia. Few men have accomplished more according to their opportunities than did Pastor Hedstrom

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1293 -- HEFFNER, Edward -- was born on Governor's Island, N. Y., Nov. 2, 1809, but removed to Baltimore in his youth, where he has since resided. Converted in his nineteenth year, he has filled all the official relations possible to a layman. In 1839 he was licensed to preach, and subsequently ordained deacon and elder. He was president of the National Association of Local Preachers for one term. Since 1868 he has been president of the Baltimore Local Preachers' Association, perhaps the most efficient local organization in the church. He held an important civil position in Baltimore in 1851-52, and for about a quarter of a century he has been superintendent of Greenmount Cemetery, Baltimore.

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1294 -- HELENA, ARK. (pop. 3652) -- the capital of Phillips County, situated on the Mississippi River, and on the Arkansas Central Railroad. Methodist services were held here for the first time in 1828, by Rev. Fountain Brown. A union church was built in 1841 and used until 1843, when it was blown down. In 1845 the Methodists erected a house of their own, which,

having burned down, was replaced by the present one in 1859. This society being on the border, at the division of the M. E. Church, in 1845, adhered to the Church South, and reports (1875) 100 members and 105 Sunday School scholars. The African M. E. Church reports 171 members and 100 Sunday School scholars.

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1295 -- HELPERS -- In the early days of Methodism all the members of the Annual Conference, except those who are termed assistants, were called helpers. The assistants had charge of the circuits and administered discipline; the helpers occupied the position of junior preachers. In the Wesleyan minutes the duties of a helper were: "In the absence of a minister to feed and guide the flock in particular, to meet the society and the bands weekly; to visit the sick, to meet the elders weekly," etc. In the United States the term was employed for a number of years, but was finally merged into the word preacher, and the title of assistant was changed to that of preacher in charge. The section in the Discipline which now speaks of the duty of the preacher was originally applied to the helper.

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1296 -- HEMENWAY, Francis Dana -- was born in Vermont, Nov. 10, 1830, and converted at the age of twelve. He was for many years a student and teacher in Newbury, Vt. He graduated from the Biblical Institute, Concord, and joined the Vermont Conference in 1854: thence he was transferred to the Michigan Conference, and became a teacher and professor in the Garrett Biblical Institute, filling the chair of Hebrew and Biblical Literature. He was a delegate to the General Conference of 1876.

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1297 -- HENDERSON, F. H. M. -- of the Methodist Protestant Church, was born in Anderson District, S. C., Nov. 27, 1831; converted in August, 1860, and licensed to preach in 1861. He was stationed on Carroll circuit, Georgia Conference, in 1863. In 1865 he was appointed chaplain of the 56th Georgia Regiment, Confederate service, and continued to the close of the war. He returned to the active itinerancy, until, in 1868, he was appointed professor of Ancient Languages in Bowdon College, Bowdon, Ga. Subsequently he was called to the presidency, and filled the position until 1874, when he resigned on account of ill health. He returned to the itinerancy, and is now residing at Bowdon, Ga. He was president of the Georgia Annual Conference three years; a delegate to the General Convention at Montgomery, Ala., in 1867; also to the General Conferences of May, 1870, and 1874. Delegate elect to the General Convention of 1877. Received the degree of A.B. at Bowdon College, and of D.D., in July, 1875.

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1298 -- HENDERSON, KY. (pop. 5365) -- the capital of Henderson County, is situated on the Ohio River, and on the Henderson and Nashville Railroad. This city appears on the minutes of the M. E. Church for 1809 as part of a circuit, with William Lewis as pastor, who, in 1810,

reported 184 members. It adhered to the M. E. Church South in 1845, and reports (1875) 100 members connected with the station.

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1299 -- HENRY, William. J. -- Judge Henry was born in Ohio about 1822, and was converted in 1849. In 1860 became a citizen of Illinois, and resides at Danville, Ill. He is a lawyer of high standing, and was an honor to the bench. He has long made the polity of the M. E. Church a special study, and has prepared a work upon the subject of church law, which has attracted considerable attention. He represented the Electoral Illinois Conference at the General Conference of 1876.

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1300 -- HERRICK, M. -- born near Medina, N. Y., Nov. 19, 1834, was converted at eighteen years of age, and has occupied the positions of steward, trustee, and Sunday-school superintendent. He was educated in part at Genesee Wesleyan Seminary, Lima, N. Y., and was superintendent of public schools for ten successive years. Removing to Wisconsin in 1857, he has occupied many civil positions since his residence in that State. He is now engaged in lumber manufacturing. He represented the West Wisconsin Conference at the General Conference of 1876.

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1301 -- HIBBARD, Billy -- of the New York Conference, was born in Norwich, Conn., Feb. 24, 1771, and died August 17, 1844. He was admitted into the traveling connection in 1798, and remained an effective minister in various charges until 1821. After three years of superannuation, he was effective for four years, when he was again returned to the superannuated relation. He was greatly beloved by both ministers and people, though his zeal sometimes led him into eccentricity. In his declining years he was deeply interested in the success of the church, and his end was peaceful. When interrogated shortly before his death, he replied, "My mind is calm as a summers eve."

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1302 -- HIBBARD, Freeborn Garrettson -- was born at New Rochelle, N.Y., Feb. 22, 1811, and was received into the New York Conference, and subsequently by division of the work became a member of the Genesee and East Genesee Conferences. After filling a number of important appointments he was elected editor of the Northern Christian Advocate, where he remained four years. Returning to the pastorate. He again occupied prominent appointments and filled the office of presiding elder. He has written a number of works, among which are "Treatises on Baptism," "Geography and History of Palestine," "A Commentary of the Psalms," "The Religion of Childhood," and "The Works of Bishop Hamline."

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1303 -- HIESKELL, Colson -- a merchant of Philadelphia, was born in Fredericksburg, Va., Sept. 22, 1805. Early trained in the mercantile business, he removed to Philadelphia in 1831, where he succeeded in establishing himself in an extensive business. In 1860 he established a cotton commission house in Philadelphia and in Memphis. He united with Trinity M. E. church in 1843, and has taken a deep interest in the missionary cause and in the circulation of tracts. He has filled the position of class-leader, steward, superintendent of the Sunday school, and president of the board of trustees; has been president of the Chartered Fund, vice-president of the Church Extension Board, and a manager in the Pennsylvania Bible Society and in various reform associations. He was one of the earliest friends of lay representation in the church.

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1304 -- HIETT, John W. -- was born in Jefferson Co., Va., Nov. 11, 1824; converted and became a member of the church at the age of sixteen, and for many years has been a class-leader, steward, trustee, and superintendent in the Sunday-school. He was educated at Oberlin College and Ohio Wesleyan University without graduating, but received the honorary degree of A.M. from the Baldwin University in 1861. Engaged for many years in teaching, he was Superintendent of Public Schools in Fremont and Delaware, O., and three years principal of the Central Ohio Conference Seminary, and also was one of the publishers of the Daily Commercial, of Toledo, O., his present residence. He was reserve delegate from the Central Ohio Conference part of the session of the General Conference of 1872.

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1305 -- HIGGINS, Solomon -- a member of the Philadelphia Conference, was born in Talbot Co., Md., Jan. 20, 1792, and died in Philadelphia, Feb. 12, 1867. He began his ministry in 1812, but impaired health led him to engage in business in Philadelphia for several years. Returning to the Conference in 1821, he occupied prominent appointments in Philadelphia, and also served as Sunday-school agent. He was a member of the General Conferences from 1828 to 1840 inclusive. He established the book business now in the hands of Perkinpine & Higgins.

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1306 -- HIGHT, John B. -- was born in Indiana in 1834, and graduated with distinction at the State University, in his twentieth year. He entered the ministry, and, when the Civil War broke out, gave three years of service as chaplain, and was present at the battles of Stone River and Chickamauga, rendering severe services. Returning to the pastorate, he served as presiding elder, and was a delegate from the Indiana Conference to the General Conference of 1872. Dr. Hight has been for several years assistant editor of the Western Christian Advocate.

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1307 -- HILL, Benjamin Harvey -- was born in Jasper Co., Ga., Sept. 14, 1823; graduated at the State University with high honor in 1844, and entered the profession of law in 1845. He was elected to the State legislature in 1851, and as a member of the State Senate in 1859. He was also a trustee of the State University. He was an earnest advocate of the Union until the convention of

his State passed an ordinance of secession, when he identified himself with its interests. He was a member of the Provisional Confederate Congress that met at Montgomery in 1861, and in the fall of the same year was elected to the Confederate Senate, where he served during the war. He took a very active part in political discussions, and has been recognized as a leader. He was elected a member of the United States Senate in 1877. He has been for many years a member of the Methodist Episcopal Church South.

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1308 -- HILL, George W. -- of Philadelphia was born at Hulmeville, Bucks Co., Pa., Dec. 27, 1831. He was early trained in the Sunday-school, and before he was twelve years of age had committed to memory every verse of the four gospels, together with other portions of Scripture. At the age of fourteen he became a member of the M. E. Church has been a trustee of several church boards, and a liberal contributor to various church interests. He was one of the first members of the Board of Church Extension, and was also for several years appointed by the Conference as one of the visiting committee of Dickinson College. For twelve years he has been one of the managers of the American Sunday-School Union, and for several years its treasurer. He was school-director for five years, and aided in the erection of a number of excellent school edifices. Mr. Hill has traveled extensively in Europe, and also in Egypt and Palestine, and is now a correspondent and Fellow of the Royal Society of London.

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1309 -- HILL, John B. -- was born in Newark, N. J., in 1828; converted at eleven years of age; a student for some time of the Wesleyan Institute at Newark; licensed to preach when twenty-one years old. He was admitted on probation in New Jersey Conference in 1850, and in 1852 was transferred by Bishop Janes to the work in California. He has filled various stations; traveled five years as presiding elder of Sacramento and Marysville district; serve ten years as Conference secretary, and was a member of the General Conference in 1868 in Chicago. In 1872 he was chosen by the publishing committee, with the approval of Nelson and Phillips, of New York, agent of the Methodist Book Depository in San Francisco. In 1876 he was re-appointed to the same office.

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1310 -- HILL, Moses -- was born in Bergen, Genesee Co., N. Y., Dec. 6, 1817. His parents early removed to Chautauqua County, where he was converted and joined the M. E. Church at the age of seventeen. In 1837 he was admitted into the Erie Annual Conference, and filled a number of its most important appointments. He graduated at Allegheny College in 1849. He has filled the office of presiding elder for twelve years, was four times elected to the General Conference, attending its sessions in 1856, 1860, 1864, and 1872. He was a member of the general mission committee from 1860 to 1864, and was appointed as a delegate from the General Conference to the Methodist Episcopal Church in Canada. Residing in Cleveland at the division of the Erie Conference, he became a member of the East Ohio Conference.

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1311 -- HILL, William Wallace -- of the M. P. Church was born in Halifax Co., N. C. He joined the M. E. Conference, and filled prominent appointments. After a number of years' service he located in Hyde County. He espoused the cause of "Reform," and was elected the president of the first North Carolina Conference of the Methodist Protestant Church. He was of splendid physique, and his mind corresponded in gifts. He was a member of the conventions of 1820 and 1830, which formed the church of his later choice. He was a frequent contributor to the "Methodist Protestant". Deep thought, added to a pathetic and sympathetic style, gave him wonderful power over congregations. About 1835 he removed to Alabama, where he subsequently died.

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1312 -- HILLIARD, Henry Washington -- was born in Cumberland, N. C., Aug. 8, 1808, and graduated at the South Carolina College in 1826. Removing to Georgia, he was admitted to the bar in 1829, and in 1831 became professor in the Alabama University. In 1842 he was appointed as Minister to Belgium, and was afterwards for eight years a member of Congress from Alabama. He opposed secession in 1861, but after the ordinance was passed he identified himself with the interests of his State. He was a brigadier-general in the provisional army of the Confederate States. At the close of the war he resumed his practice of law, and has recently (1877) been appointed Minister to Brazil. Mr. Hilliard early united with the Methodist Episcopal Church, and has been a preacher in the Methodist Episcopal Church South for a number of years. He has displayed fine literary taste, and a volume of his speeches has been published, and also a work entitled "De Vane: a Story of Plebeians and Patricians."

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1313 -- HILLMAN, Joseph -- was born in Schoharie Co., N. Y., March 10, 1823. At the age of thirteen he was converted, and united with the State Street Methodist Episcopal church in Troy N Y , and at eighteen commenced commercial business. At the Organization of the Congress Street (now Trinity) Methodist Episcopal church, in Troy, he identified himself with that body, and was superintendent of the Sabbath-school for fifteen years For about twenty-five years he has held the office of exhorter, and for over thirty years has been leader, steward, and trustee. He has filled many offices of trust, and his been a successful financier both in church and secular affairs.

In 1858 he originated the Troy Praying Band, an association of Christian gentlemen, who visit churches and conduct religious services. They have visited most of the prominent Methodist churches in the Troy Conference, and many in the New England and other Conferences, which labors have resulted in much good.

In 1868, Mr. Hillman planned and organized the Round Lake Camp-Meeting Association, now so widely known. He was a member of the General Conference of 1880. He is the junior member of the firm of Peck & Hillman, of Troy, N.Y., organized in 1848. He is the author of several singing books, the most noted and successful of which is "The Revivalist."

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1314 -- HILLSDALE, MICH. (pop. 3441) -- is the capital of Hillsdale County. The first settlement was in 1834, and in 1836 the first Methodist sermon was preached by Thomas Jackson. In 1842 the first class was organized by Adam Shirliff, consisting of 14 members and formed part of Brian Creek circuit, then traveled by Mr. Shirliff. In 1845 the first church was begun, but not finished until 1848. It was burned down in 1861, and rebuilt in 1863. It is in the Michigan Conference, and reports 200 members and 250 Sunday School scholars.

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1315 -- HIMES, Charles F. -- Professor of Natural Science in Dickinson College, was born in Lancaster Co., Pa., in 1838, graduated at Dickinson College in 1855, and engaged subsequently in teaching until 1860; a portion of the time in the Wyoming Conference Seminary, at Bemans, Pa., and in the Baltimore Female College. From 1860 to 1863 he filled the chair of Mathematics in Troy University from 1863 to 1865 he engaged in scientific studies at the University at Giessen, Germany, and in the latter year entered upon the position occupied at present. He has made frequent contributions of a scientific and educational character, among them "Leaf-Prints, a Manual of Photographic Printing," "The Stereoscope, with Contributions to the Subject of Binocular Vision " " Will's Tables for Qualitative Chemical Analysis, Translated and Enlarged," "Bunsen's Flame Reactions," "Methods and Results of the Observations of the Total Solar Eclipse of 1869, made at Ottumwa, Iowa," "Photographic Investigations, including Improved Photographic Toning Process," "Preparation of Photographic Plates by Daylight," and articles in the Annual Record of Science and Industry, from 1873 to 1877.

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1316 -- HINES, Gustavus -- was born in Herkimer Co., N. Y., in 1809. Removing to Western New York in 1832, he entered the itinerant ministry in the Genesee Conference, in which he continued, filling important appointments, until the spring of 1839, when he was appointed by Bishop Hedding missionary to Oregon, and sailed from New York, in company with Rev. Jason Lee, in the ship Lausanne in October of that year, reaching Oregon June 1, 1840. His labors in the mission were of the most responsible character, and he also actively participated in the formation of "the provisional government" of Oregon. In 1845 he returned to New York by the way of the Sandwich Islands and China, and resumed his labors in the Genesee Conference until 1853, when he again returned to Oregon, being transferred to that Conference by Bishop Waugh. He served the most important stations and districts of the Conference, and represented his Conference in the General Conference of Buffalo, in 1868. In 1871, while stationed at Oregon City, he was stricken down by hemorrhage of the lungs. For two years he sustained a superannuated relation, and died aged sixty-four. Mr. Himes was the author of two works, one entitled "Missionary Expedition to Oregon," published in 1848, and having a very large sale, and the other, "Oregon and its Institutions," published in 1868. He was a man of great purity of motive and character, an able preacher, a vigorous writer, and has left all enduring mark on the history of Oregon and the church.

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1317 -- HINES, H. K. -- was born in Herkimer Co., N. Y., in 1828. His early life was spent in Oswego County of the same State where he was converted in 1843 and became a member

of the M. E. Church. At nineteen years of age he was licensed to preach, and at twenty began to travel as an itinerant on Eden circuit, Genesee Conference, into which he was admitted in September of 1849. He traveled in that Conference until March of 1853, filling some of its most important appointments, when he was transferred to the Oregon Conference, and at the first session of that body appointed to the city of Portland. In 1859 was made presiding elder of Salem district, afterwards of Puget Sound district. During this time he served one term of two years as a member and president of the upper house of Washington Territory legislature, and one year as chaplain of the house of Representatives. In 1873 he led the movement for the formation of a new Conference east of the Cascade Mountains, in Oregon and Washington, and was appointed presiding elder of its chief district. The next year he founded the Blue Mountain University, was elected its agent, at the same time serving as presiding elder of one of the largest districts of the Conference, both of which positions he still fills. At the General Conference of 1876 he was elected a member of the general missionary and church extension committees.

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1318 -- HINMAN, Clark Titus -- founder and first president of Northwestern University, was born in 1820, and died in Troy, N. Y., in October, 1854. He was graduated from Wesleyan University in 1839, and engaged in teaching at the Newbury Seminary, Vermont. In 1844 he became principal of that institution; in 1846 he was appointed principal of Albion Seminary, Michigan. He opened the classes of the Northwestern University at Evanston, Ill., in 1853, a little more than a year before his death.

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1319 -- HITCHCOCK, Luke -- recently book agent, was born in Central New York in 1806, and joined the Oneida Conference in 1834. He spent several years in that Conference, filling some of the best appointments. His health failing, he emigrated to Illinois, and in 1841 was transferred to the Rock River Conference. There he was active in the cause of education, taking a deep interest in Mount Morris Seminary, and served for a number of years as presiding elder. In 1860 he was elected assistant agent of the Western Book Concern, and after filling that place for eight years, was, in 1868, elected principal agent. He was elected as a delegate to the General Conference of 1852, and has served in every subsequent session in that body.

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1320 -- HITT, Daniel -- an eminent minister, was born in Fauquier, Va. He entered the itinerant ministry in 1790, and traveled extensively over Western Pennsylvania, presiding in 1795 over a district embracing nearly the entire work west of the Alleghenies. In 1807 he became the traveling companion of Bishop Asbury. In 1808 he was appointed one of the book agents, and discharged the duties of this office with great fidelity for eight years. Subsequently he was presiding elder of the Schuylkill, Monongahela, Potomac, and Carlisle districts. Some of these districts embrace more territory than do some of the Annual Conferences at present. He had excellent business habits, and was regarded as a safe counselor in Conference and in times of difficulty. He died in Washington Co., Pa., in 1825.

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1321 -- HITT, Washington Willis -- was born in 1801, in Maryland, and died in Vincennes, Ind., Aug. 19, 1876; By the assistance of his uncle, Daniel Hitt, one of the early book agents, he graduated M.D. in the University of Maryland. He removed to Vincennes in 1829, and devoted his time closely to professional duties. He was early a member of the M. E. Church, his parents also being active members: and from youth to old age he was deeply interested in all its enterprises. He was among the first to give \$500 for the endowment of Indiana Asbury University, and for a number of years was an active trustee. He held prominent official situations in the church where he resided.

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1322 -- HOBOKEN, N. J. (pop. 30,999) -- is opposite the city of New York, and two miles above Jersey City. In 1846, David Graves was appointed pastor for Hoboken, and this is the first notice of the city in the annals of the M. E. Church. In 1847 he reported 45 members. The church has made rapid progress in this city. There is also a small German Methodist congregation. It is in the Newark Conference.

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1323 -- HODGSON, Francis -- was born in England in 1804; he removed to the United States in early life, settling in West Chester, Pa. In 1828 he joined the Philadelphia Conference, and during a long ministry he filled a number of the most important appointments in Philadelphia, Harrisburg, New York, Middletown, Hartford, and New Haven, Conn, and was presiding elder on the South Philadelphia district. In 1868 he was transferred to the Central Pennsylvania Conference, and filled appointments in Danville, Lewisburg, and Chambersburg, when, his health failing, he was placed in the supernumerary relation, and at the earnest request of the Philadelphia Conference was retransferred. He died April 16, 1877. Dr. Hodgson had great mental strength, fair culture, unusual logical force, was a man of deep piety and of unwavering devotion to the interests of the church.

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1324 -- HOLCOMBE, William J. -- of the Methodist Protestant Church, was born in Prince Edward Co., Va., March 1, 1798. He was graduated in medicine by the University of Pennsylvania at an early age, and after three years' practice in Powhatan Co., Va., removed to Lynchburg, Va., where he successfully pursued his profession for twenty years. About 1822 he embraced religion, and united with the M. E. Church. Soon thereafter he was licensed as a local preacher, and continued in the work to the period of his death. Practicing his profession, he joined with it regular Sabbath preaching, and had great popularity in both callings. He was a man of extensive literary attainments, and a volume of poems from his pen exhibits very respectable gifts. He was an early advocate of reform in the M. E. Church, and was refused ordination as a supporter of the "Mutual Rights" and lay representation. He was very serviceable with his pen in the organization of the Methodist Protestant Church. Having emancipated his slaves, and subsequently coming into the possession of about one hundred, he removed to Indiana, that by residing in a free State they might

also be emancipated, under provision of the will of a relative through whom he received them, which declared them free unless he continued to reside in a Slave State. He remained in the West some fifteen years, and returned to Virginia in 1855. He died February 21, 1867.

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1325 -- HOLDEN, Isaac -- of Oakworth, Yorkshire, England, is an active and energetic Methodist of the old school, kind-hearted and generous, bestows, ungrudgingly, time, influence, and wealth to the promotion of the interests of religion in general, and to the good of the church of his choice in particular. He has contributed handsomely to chapel extension schemes, and attends the Conference committees on various branches of church progress. Mr. Holden is in politics an advanced radical, and a staunch supporter of the Liberation Society's platform. He has extensive works at Rheims, where he employs a very large number of hands, and is one of the Wesleyan laymen who stands on a par with Samuel Morley, M.P., and the late Sir Titus Salt.

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1326 -- HOLDICH, Joseph -- corresponding secretary of the American Bible Society, was born April 20, 1804, at Thomey, Cambridgeshire, England. He studied in a private classical school in England, came to the United States in 1818, and studied law. He joined the Philadelphia Conference in 1822, and labored in pastoral duties till 1835, when he was appointed Assistant Professor of Moral Science and Belles-Lettres in the Wesleyan University. The next year he was chosen professor in the same department. In 1849 he was elected corresponding secretary of the American Bible Society. He visited Europe in behalf of the Society in 1859, traveling in England, France, Germany, and Switzerland. He was a member of the General Conference of the Methodist Episcopal Church in 1840, 1848, 1852, and 1860. He is the author of a "Life of Wilbur Fisk," which was published in 1842.

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1327 -- HOLINESS -- "Holiness, considered as an attribute of God, is his perfect moral purity. It is that perfection of his nature by which he is infinitely averse to all moral evil, and inclined to love all that is good and right. The holiness of God, then, implies the absence of all moral impurity and imperfection, and the possession, in an infinite degree, of all that is morally pure, lovely, and excellent." Holiness, as an attribute of God, expressing his perfect absolute purity, is also indicative of his general character, and as such comprehends all his attributes. The evidence of his nature is found in the holy Scriptures; in the moral nature with which man was endowed at his creation; and in the law -- its nature and design -- which was originally given him. It is evidenced also in Providence; in the uniform treatment of all moral beings; in the checks which God has placed upon sin, and the natural rewards held out to the practice of virtue; in the exercise of his primitive justice, as seen in the punishment of angels; in our first parents expelled from Paradise; in the cities of the plain, destroyed for their impurity; and is most clearly revealed in the work of redemption; unfolding unto man God's infinite abhorrence of sin, and his design of restoring men to that state of holiness from which they had fallen, by the substitution and sufferings of Christ, and by his humiliation and perfect obedience. Holiness in man is his triumph over sin in every form, and his likeness to the moral image of God. It is promised as a privilege of the most

exalted character, and is enjoined as a duty on the conscience of every true believer. (See SANCTIFICATION and PERFECTION)

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1328 -- HOLLAND, J. M. -- This active Methodist was lay delegate for the West Texas Conference to the General Conference of 1876.

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1329 -- HOLLAND, John M. -- of the Memphis Conference, M. E. Church South, was born in Williamson Co., Tenn., about the year 1803, and in 1822 was admitted on trial into the Tennessee Conference. For twenty years he filled some of the most prominent places in Tennessee, Mississippi, and Memphis Conferences; was several times presiding elder, and was also agent for the Holly Springs University. He died Aug. 13, 1851.

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1330 -- HOLLIDAY, Anthony -- a minister of the United Methodist Free Churches, England, entered the ministry in 1857, and at the last Annual Assembly he was chosen for the presidency. He has been for five years minister of the large and influential congregation worshipping in Brunswick chapel, Huddersfield. He is one of the youngest men ever raised to the chair.

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1331 -- HOLLIDAY, F. C. -- of Indiana, was born in Essex Co., N. Y., Nov. 30, 1814. Removing to Indiana, he united with the M. E. Church in 1829, and was admitted into the traveling ministry in 1834. He has filled the most important appointments in the Conference, and has served twenty-one years as presiding elder. He has been a member of the General Conferences of 1856, 1860, 1868, and 1876 served upon the book committee from 1856 to 1860, and the general mission committee from 1860 to 1864. He was a member of the centenary committee which arranged for the centenary celebration. He has served twenty-five years as a trustee of Indiana Asbury University. In 1868 he was elected a member of the board of trustees of the M. E. Church. He is the author of the "Anniversary Book for Sunday-Schools," "Life and Times of Rev. A. Wiley," and "Indiana Methodism."

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1332 -- HOLLOWAY, Charles H. -- a lay delegate from the South Carolina Conference to the General Conference of the Methodist Episcopal Church in 1872, was born in Charleston, S. C., of a family who have been for a long time associated with the history of Methodism in that city. He is a local preacher, and has done service as steward and treasurer of his church.

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1333 -- HOLMES, Charles Avery -- was born in Middletown, Washington Co., Pa., June 2, 1827; was converted and joined the church in Steubenville, O., in 1838; graduated at the Western University, in Pittsburgh, in 1843, and entered the Pittsburgh Conference in 1847. After having filled a number of the largest appointments in the Pittsburgh Conference, among which were Steubenville, Washington, and Smithfield and Christ churches, Pittsburgh, he was elected, in 1867, president of the Iowa Wesleyan University, and also served as pastor of Mount Pleasant church. He resigned the presidency and returned to the Pittsburgh Conference in 1869, where, after laboring successfully until 1874, he was transferred to the Central Pennsylvania Conference, and has been stationed in Harrisburg and Williamsport. He was a member of the General Conferences of 1860, 1864, 1868, and 1872, and was a member of the general missionary committee from 1864 to 1868. He was also elected by the General Conference as a member of the Board of Education in 1872.

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1334 -- HOLMES, David -- was born in Newburgh, N. Y., March 16, 1810, and died at Battle Ground, Mich., Nov. 14, 1873. Converted in his youth, he was admitted on trial in the Oneida Conference in 1834. He filled a number of appointments, such as Owego, Wilkesbarre, Cazenovia, Auburn, and was also presiding elder of the Susquehanna and Cayuga districts. He was, in 1855, transferred to the Southern Illinois Conference. After effective service of five years he was transferred to the Northwestern Indiana Conference, and from this time to 1866 was principal of Battle Ground Collegiate Institute, and in 1867 was principal of Northwestern Indiana College. In 1868 he returned to the pastoral work. After serving other appointments he was, in 1872, appointed to Battle Ground station, where he died, having been stricken down suddenly by paralysis. "He was a ripe scholar, an excellent logician, a thorough educator, an able preacher, and an author of merited repute. His death was peaceful and happy."

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1335 -- HOLMES, George S. -- of the Pittsburgh Conference, was born in Ireland, March 22, 1795, and died in Elizabeth, Pa., July 8, 1853. He entered the Pittsburgh Conference at its first session, in 1825, and maintained an effective relation until 1852, when failing health compelled him to ask to be made supernumerary. During the twenty-seven years of his active ministry he filled the principal churches of his Conference, -- Beaver, Uniontown, Morgantown, Steubenville, Wheeling, Monongahela City, Washington, and Smithfield and Liberty Streets, in Pittsburgh. In many of these places signal revivals attended his labors. He was a member of the General Conference in 1836, and of that in 1840. He was a preacher of the highest order, -- scriptural, logical, and emotional.

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1336 -- HOLMES, Nathaniel -- a banker of Pittsburgh, Pa., was born in March, 1782, in Ireland, and in 1807 removed to the United States and settled in Pittsburgh. Shortly before leaving Ireland he was converted, and being industrious and frugal, he gradually increased his property until he established a banking-house, in 1822, which has been continued by his sons and grandsons without interruption, and without having suffered in its credit in any of the financial revulsions

through which the country has passed. He was devoted to the interests of the Methodist Episcopal Church, and during the controversy which arose in 1829. when the Reformers seceded from the church, he was one of its firmest pillars and most liberal supporters. He took a prominent part in founding the Liberty Street church, of which he was a steward and trustee, and in the communion of which he died, Aug. 29, 1849. He was a man of pleasant address, clear intellect, and of unwavering integrity.

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1337 -- HOLSTON CONFERENCE, M. E. CHURCH -- The Holston Conference, which had been formed in 1824, adhered to the Church South in 1845. During the Civil War, as the armies of the Union took possession of East Tennessee, many of the Methodists desired to have the services of the Methodist Episcopal Church, and under authority given by the General Conference of 1864, a Holston Conference was organized. Its first session was held at Athens, Tenn., June 1, 1865. Prior to the organization of this Conference, and as early as the winter of 1863-64, a number of societies had been organized, but they were not united together in Conference relation. The numbers reported to this Conference at its first session were 48 traveling and 55 local preachers, 6107 members and 2425 Sunday School scholars. According to the Discipline of 1876, it is bounded on the east by Virginia, on the north by Virginia and Kentucky, on the west by the western summit of the Cumberland Mountains, on the south by Georgia and the Blue Ridge, including that portion of North Carolina net within the North Carolina Conference. It reported, in 1876, 105 traveling and 237 local preachers, 23,465 members and 10,413 Sunday School scholars.

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1338 -- HOLSTON CONFERENCE, M. E. CHURCH SOUTH -- was the first organized in the M. E. Church west of the Allegheny Mountains. At the division (1845) it adhered to the Church South, and reported the following year 95 traveling, 327 local preachers, 34,414 white, 4083 colored, and 108 Indian members.

The General Conference of 1874 fixed the boundaries of this Conference 50 as to "include East Tennessee and that part of Middle Tennessee now embraced in the Pikeville District; that part of Virginia and West Virginia which is now embraced in the Rogersville, Abingdon, Jeffersonville, and Wytheville Districts, south of the line of the Baltimore Conference, and including Jacksonville circuit; the line between the Baltimore and the Holston Conferences running straight from Jacksonville, in Floyd County, to Central Depot, in Montgomery County, so as to embrace in the Holston Conference the territory known as the New Hope circuit; that part of the state of North Carolina which lies west of the Blue Ridge; a small part lying east of said ridge, embracing the Catawha circuit and that part now in the Wytheville district; and so much of the state of Georgia as is included in the following boundary: Beginning on the state line of Tennessee at the eastern part of Lookout Mountain; thence to the Alabama state line; thence north with said state line to Island Creek, and with said creek and the Tennessee River to the state line of Tennessee; and thence to the beginning, including the town of Graysville Georgia."

The report from this Conference (1875) is 171 traveling and 294 local preachers, 38,087 white, 140 colored, and 176 Indian members and 488 Sunday Schools, and 23,226 scholars. The

Conference lies principally in the state of Tennessee, in which the Church South has also the Memphis and Tennessee Conferences.

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1339 -- HOME MISSION AND CONTINGENT FUND (English Wesleyan). -- This is one of the oldest institutions of Methodism, dating from Mr. Wesley's days; it has borne several designations, and occupies a very conspicuous financial position in the economy of Methodism. It was known first in 1749 as "The Yearly Collection"; in 1795 as "The Contingent Fund"; and at the Conference of 1856 as "The Home Mission and Contingent Fund" for the spread of the gospel in Great Britain and Ireland.

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1340 -- HOME MISSIONS (UNITED METHODIST FREE CHURCHES, ENGLAND). -- Among the Home Missions of the body dependent circuits may be classed. Annual grants are made to these circuits prospectively by the Annual Assembly. It is only over the expenditure of these circuits that any rigid supervision is exercised. Installments of the grant are paid quarterly from the Mission Fund on a schedule of income and expenditure being sent to the missionary secretary. The ministers in these circuits, except in special cases, are paid only the minimum salary. The exempt cases are important stations, such as watering-places, where men of special gifts are required. These circuits are thus helped till they can help themselves... A number of Home Mission stations proper are also supplied with ministers, and wholly or largely supported from the Mission Funds.

This is a branch of effort which is encouraged and fostered in every way by the connection. To promote further efforts in breaking fresh ground, a scheme was recently set on foot to assist in the erection of chapels in places where Free Methodism had not previously been planted. This scheme is aided by annual grants from the Mission Funds, to be continued for five years. Home Mission stations are worked under special regulations. They may or may not be connected with regular circuits. The connectional committee has control over them, so as to secure the observance of connectional rules. There were twenty Home Mission stations recognized by the Annual Assembly of 1876. Prospective grants were made by that Assembly on behalf of these stations, which are worked chiefly by probationers. Some years ago a scheme was set on foot by London men for aggressive work in the metropolis. In this scheme the London circuits united, but its operations were on a limited scale. These operations were aided by annual grants from the Mission Funds. With a view to make the effort more connectional, and to improve its efficiency, the Assembly of 1876 adopted a series of resolutions.

It determined on the continuance of efforts for raising a special fund for missions in the metropolis, and resolved to make an annual grant out of the Mission Fund not exceeding in amount the sum raised by voluntary contributions. It defined the constitution of the managing committee, and determined on the appointment of a minister in full connection to one of the mission stations, who should act as secretary to the mission in general. The duties of the secretary were detailed, and his emoluments fixed. Since the close of the Assembly, Rev. George Lowndes has been chosen as secretary by the connectional committee, and will commence his duties at the Assembly of 1877, when the new regulations come into force...

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1341 -- HOMER COLLEGE -- Homer College is situated in the town of Homer, Claiborne Parish, La. It was chartered by the legislature of the state of Louisiana in 1855, and in 1856 substantial and sufficiently commodious buildings were erected. It is under the joint control of the Louisiana Annual Conference of the Methodist Episcopal Church South and a local board of trustees, the powers of each being clearly set forth in the charter. Its patronage, owing to the lack of railroad facilities, has not been as large as was expected or desired, its students not exceeding 125 at any time. Its present president Dr. Thomas B. Gordon, is well qualified for the position which he occupies, and has associated with him competent teachers.

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1342 -- HOMES FOR THE AGED, THE -- The ladies of the Methodist Episcopal Church in several of the Eastern cities have established homes to accommodate such of the aged and infirm members as are destitute of means and of friends who can care for them. The first movement in this direction took place in the city of New York, on the 26th of March, 1850. On the 8th of the following June, the Ladies' Union Aid Society, having the above object in view, was organized, with a board of direction, of which Mrs. M. W. Mason was First Directress; Mrs. William B. Thompson, Treasurer; Mrs. John Kennedy, Recording Secretary, assisted by Mrs. John Adams; Corresponding Secretary, Miss Mary Bangs.

A house in Horatio Street was hired, and, upon the 19th of November, 1850, was opened for the reception of inmates; the one qualification for admission required by the board being that the applicant, after establishing her need of care, shall have been a member of the Methodist Church in good standing for ten years, the last five years having been passed in New York City. For six and a half years the house in Horatio Street was occupied, but would no longer accommodate the aged ones that applied for "a home." By the persevering efforts of the lady managers of the society a new building was erected in Forty Second Street, near Eighth Avenue, which was dedicated April 27, 1857. It is a brick edifice, 82 feet in length, 62 feet in width, and four stories high, including the basement, with a front of brownstone. The style of building is of Gothic order, and contains a chapel and infirmary, built over the main entrance. On the basement-floor, which is entirely above-ground, are the kitchen, dining- room, laundry, drying-room, store-rooms, etc.

Other portions of the edifice are devoted to sleeping-rooms, parlors, and corridors used by the inmates. Large rooms well adapted to the use of aged married couples are provided in the house. One hundred persons can be accommodated comfortably in this building. During the first twenty-five years of the society's existence it has had under its care 242 persons.

No other home was erected until after the close of the Civil War. The ladies in Philadelphia who had been active in the Christian and Sanitary Commissions, when the war ceased, desired to enter upon some other form of benevolent work. Accordingly, a Ladies' United Aid Society was formed. It was organized June 27, 1866: Mrs. Bishop Simpson was elected President; Mrs. Jane Henry, First Directress; Mrs. Mary E. Clark, Second Directress; Mrs. J.

Long, Secretary: Mrs. A. W. Rand, Treasurer; and Mrs. J. E. Walker, Corresponding Secretary. A lot of about seven acres, on which there was a large stone building, was purchased, on Lehigh Avenue, and a temporary home was opened until possession could be secured. On June 9, 1867, the ladies took possession of the new premises, removing the inmates which had been collected to their new home.

A larger and more commodious building being required, the cornerstone was laid on the 18th of July, 1868, and on June 11, 1870, it was dedicated, and during the year furnished. There are 96 inmates in the home, which is capable of accommodating about 100. Since the new building was opened the old building has been used for a boarding house to accommodate aged persons of the church, who have small means without proper home surroundings, and who desire to live at a small expense. That department is designed to be self-sustaining.

A movement somewhat similar was subsequently commenced in the city of Baltimore, and through the enterprise of the ladies, of whom Miss Eliza Berry has been one of the most active, a large building was erected, and a company of aged women of the church have been blessed with the comforts of home. In these institutions religious services are regularly held, embracing preaching, social prayer-meetings, and class-meetings, for the accommodation of the inmates, many of whom are wholly unable to attend the various churches.

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1343 -- HOOLE, Elijah -- His entire course of fifty-three years was identified with the Wesleyan Missionary Society of England. He went to Madras in 1819, served in the South of India nine years, and was a good Tamil scholar. In 1836 he became one of the general secretaries of the Society, and held that office for thirty-six years. He took the liveliest interest in every department of the work, and died in 1872, in the seventy-fifth year of his age. He possessed the meekness of wisdom and the wisdom of meekness.

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1344 -- HOOPER, Wesley W. -- president of Shaw University, was born in Licking Co., O., Oct. 18, 1843. At the age of fourteen he was converted and joined the M. E. Church. In 1861 he entered the army as a volunteer, and served three years, and on his discharge resumed his studies, and graduated at the Ohio Wesleyan University, June, 1872. He was elected, in 1873, Professor of Ancient Languages and Natural Science in Shaw University, and in 1876 was advanced to the position which he now holds. He was licensed as a local preacher in 1870, and joined the Mississippi Conference of the M. E. Church in 1874.

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1345 -- HOPKINS, Robert -- was born April 6, 1798, in Bourbon Co., Ky., and in 1823 joined the Ohio Conference. In 1825, by division he became a member of the Pittsburgh Conference, where he has filled important charges. For nineteen years he was presiding elder, and for three years book agent at Pittsburgh. He was a member of the General Conferences of 1832,

1836, 1840, 1848, and 1852. In times of church controversy he was remarkable for firmness and loyalty to the church.

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1346 -- HOPKINVILLE, KY. (pop. 4229) -- the capital of Christian County, is one of the oldest towns in the state, and was early visited by the Methodist pioneers, but is not mentioned in the minutes until 1820. It is in the Kentucky Conference, and reports for the M. E. Church 100 members and 50 Sunday School scholars.. The Church South reports 55 members and 146 Sunday School scholars.

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1347 -- HOPPER, P. B. -- of the Methodist Protestant Church, was born in Queen Anne's Co., Md., Jan. 23, 1791, and was converted at a camp-meeting when about nineteen years of age. He studied law and was admitted to the bar. Subsequently he was elected to the Maryland legislature, but holding his religion above political preferment, he soon began preaching in the local ranks. He was eminently successful in winning souls to Christ. In 1826, by appointment of the governor, he was made judge of the second judicial district. He held the position until the office was made elective, in 1850, when he stood for the suffrages of the district and was elected. He continued to hold the position until his death, March 28, 1858. At the instance of Rev. Ezekiel Cooper, of the Philadelphia Conference, M. E. Church, he became a subscriber to The Wesleyan Repository, the first Reform paper. He embraced the principles of lay representation, and subsequently wrote extensively in defense of them. He was one of the founders of the Methodist Protestant Church. He was a member of its first Convention, and frequently delegate to the Annual Conference and General Conference. He wrote voluminously for the Methodist Protestant under his initials, "P. B. H." He was very active in all the camp and protracted meetings of his vicinage. His hospitality was proverbial, not to ministers only, of whom he was very fond, but no passing traveler asked in vain for the protection of his roof. As attorney and judge, he was intelligent, honest, and true to his convictions of law and right. He took a lively interest in the temperance cause, and was its foremost promoter.

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1348 -- HORNE, Daniel H. -- was born in York Co., Pa., Nov. 26, 1788, and settled in Cincinnati in 1809. He was not only a pillar of strength, but an ornament to the Sixth Street Methodist church, with which he was identified to the end of his life. He was a man of integrity and sincere piety. His benefactions to the church and to the needy were generous, and made without the least ostentation. In 1816 he was a member of what was then known as the " Old Stone Church," since called "Wesley Chapel," and in that year he joined the class led by Father Whetstone. He helped organize the Methodist Church on the "mutual rights" basis, and continued an unwavering friend of the denomination during his whole life. His gifts to the educational and other enterprises of the church were proof of his devotion to it. On Sabbath morning, March 27, 1870, this truly good man passed away, after a long period of affliction.

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1349 -- HORNE, James Wesley -- late principal of the Monrovia Academy, Liberia, was born on the island of Jamaica, W. I., March 24, 1823. He was graduated from Wesleyan University in 1852, and was appointed, in 1853, principal of the Monrovia Academy, Liberia, Africa, an institution under the charge of the Missionary Society of the Methodist Episcopal Church. He returned to the United States in 1858, and engaged in pastoral work in the New York East Conference of the Methodist Episcopal Church.

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1350 -- HORNE, Joseph -- a merchant in Pittsburgh, is a native of Bedford Co., Pa., born Jan. 11, 1826. His ancestry were thoroughly Methodistic, his grandfather, who served in the Revolutionary War, being an active Methodist and a licensed exhorter. Mr. Horne was educated at the Bedford Classical Academy; studied medicine, but, because of ill health, abandoned the profession, and entered mercantile life. He located in Pittsburgh in 1847, and became a member of the Liberty Street church. He was one of the founders of Christ church in that city, and has been connected with all its interests, as class-leader, Sunday-school superintendent, and trustee. He is also a trustee of Allegheny College, of the Western University, and was for many years of the Pittsburgh Female College. He is at the head of one of the largest dry-goods and trimming houses west of the Allegheny Mountains, and has been a liberal donor to educational and other enterprises.

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1351 -- HORNELLSVILLE, N. Y. (pop. 8195), situated in Steuben County, on the northwest division of the Erie Railroad. Methodist services were held here previous to 1830. In that year Asa Story conducted a series of meetings in the town, and in 1832 Glezen Filmore and William W. Gage organized a society. In 1834 the first M. E. Church was erected, and in 1860 the present one. In the winter of 1876-77 there was a revival of religion, in which 300 persons joined the M. E. church. It is in the Genesee Conference, and reports 450 members and 350 Sunday School scholars.

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1352 -- HORNER, Joseph -- was born in Boroughbridge, England, March 23, 1824, being the son of a Methodist local preacher. Removing to Pittsburgh, he was converted and united with the church in 1842 graduated with honor at the Western University of Pennsylvania, and in 1869 received from Allegheny College the degree of Doctor of Divinity. He was received into the Pittsburgh Conference in 1850, and in 1854 became principal of the Green Academy. He was appointed agent of the Methodist Book Depository in October, 1868, and has continued in that position to the present time. He was a delegate from the Pittsburgh Conference to the General Conferences of 1872 and 1876, in 1876 being secretary of the committee on the state of the church. He has contributed many articles to the press, especially to The Quarterly Review and The Ladies' Repository, and is now preparing a commentary on the minor prophets, being part of the Whedon series on the Bible.

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1353 -- HORTON, Jotham -- a distinguished member of the New England Conference, -- twice elected a member of the General Conference, 1836 and 1840, -- who filled important city stations in Maine, Massachusetts, and Rhode Island. He was an associate with Orange Scott and La Roy Sunderland in the first "withdrawal," in 1842, from the M. E. Church on account of slavery. He, however, returned to the old church in 1850, and ended his days among his old, early friends, in and around Boston, a few years afterwards.

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1354 -- HOSMER, William -- of the Genesee Conference, was for many years prominent in editorial labor. He was elected editor of the Northern Christian Advocate in 1848, and served until 1856. He was very active in the anti-slavery movement, and in 1856 became the editor of an independent paper. He was a member of General Conference from 1848 to 1856.

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1355 -- HOSS, George W. -- professor in the Indiana State University, was born at Noblesville, Ind., received a common-school education, and attended Indiana Asbury University, whence he was graduated in 1850. He was afterwards elected Professor of Mathematics in the Northwestern Christian University, at Indianapolis, Ind. He was called from this position, in 1864, to become Superintendent of public instruction for the State of Indiana. After having served two terms in this office, he was elected Professor of English Literature in the Indiana State University, at Bloomington, Ind. In 1870 he accepted the position of principal of the Kansas State Normal School, at Emporia, Kansas, but in a few months returned to Indiana and resumed the professorship in the State University. He was chosen a reserve delegate to the General Conference in 1876. He has written much for the press on educational matters and in behalf of temperance.

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1356 -- HOUGH, A. M. -- a native of the State of New York, was admitted in the New York Conference of the M. E. Church in 1851. By division he became a member of the New York East Conference. He was sent as superintendent of missions to Montana Territory. Going to California in 1865, he was stationed in Los Angeles, San Francisco, and Sacramento. In 1875, by division, he became a member of the Southern California Conference, and was appointed presiding elder of the Los Angeles district. The same year he visited Europe and the Holy Land.

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1357 -- HOUGHTALING, J. B. -- was born in October, 1797. In 1813 he commenced the study of law, at which he remained five years, and subsequently, for a time, was employed as teacher. He was received into the New York Conference in 1828, and filled a number of the most prominent appointments. He had remarkable talent for business, and was employed as secretary of the Troy Conference from the time of its organization until his health failed. He attended the

General Conference twice, and was at each chosen assistant secretary. He died in 1857, his last words being, "I am going home to heaven."

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1358 -- HOUSE, Erwin -- was born in Worthington, O., Feb. 17, 1824, and died suddenly in Cincinnati, May 20, 1875. He was converted when thirteen years of age, and graduated from Woodward College in 1846. In 1847 he was appointed assistant editor of The Ladies' Repository. From March, 1851, to December, 1852, he had sole editorial charge of this magazine, and was for several years assistant editor of The Western Christian Advocate. He published a number of valuable works, such as "Sketches for the Young," "The Missionary in Many Lands," "The Homilist," "Scripture Cabinet," and " Sunday-School handbook." He was especially successful as a Sunday-school worker. In an editorial capacity he faithfully and successfully served the church for more than twenty-five years. "He was earnest in his devotion to the church, systematic and generous in his benefactions, and catholic-hearted towards the whole world."

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1359 -- HOUSTON, TEX. (pop. 18,646) -- the capital of Harris County, is situated on Galveston Bay, about 80 miles north of Galveston. Dr. Martin Ruter, who had been president of Allegheny College, Pennsylvania, was, early in 1837, appointed as missionary to Texas, and arrived at Houston December 13 of the same year. He spent a week becoming acquainted with the people and members of the legislature, which was at that time in session in this place, and as the result a small society was organized. In 1838, Rev. Abel Stevens was appointed to Houston and Galveston. In 1839, Edward Fountaine was appointed to Houston station. The Texas Conference was organized in the following year, and Rev. Thomas O. Summers, now editor of The Advocate, at Nashville, the official organ of the M. E. Church South, was appointed to Galveston and Houston, and in 1842 was appointed to Houston alone.

A local authority says that Dr. Summers organized the first permanent class in 1841. Mr. Fowler had secured a site for a church in 1837. The corner-stone of the edifice was laid the 2d of March, 1843, which was the seventh anniversary of Texas independence. In 1845, in common with the churches of Texas, it adhered to the Church South, and is now strong in numbers and influence. In 1874 the Washington Street church South was erected, being its second organization. A German church in connection with the Church South has also been organized, and has enjoyed considerable prosperity. At the close of the Civil War the ministers of the M. E. Church were invited into Texas, and a colored congregation was organized in Houston. Since that period a second church has been built, and a German congregation has also been organized. There is also an African M. E. church.

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1360 -- HOWE, John M. -- born in New York City in 1806, was converted in his fourteenth year. He became a local preacher in 1834, and was ordained an elder. In his early ministry he performed a great amount of pulpit work, and for three years was chaplain of the New York Hospital. In 1836-37 his health failed because of pulmonary troubles, and he was providentially led to use an inhaling tube, and was finally restored to health. Since he graduated in

medicine, in 1844, he has made this a specialty. He was one of the founders of the National Local Preachers' Association. For the past eleven years he has been trustee of the State Normal School, of Trenton, and a member of the State Board of Education of New Jersey. He now resides in Passaic, N. J.

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1361 -- HOWE, William -- a leading layman of the United Methodist Free Churches, England. He is a merchant, and resides in Manchester. He held the office of connectional treasurer for seven years. Advancing years have made it necessary for him to retire from the prominent position he once held in the councils of the body, but he is still an active member of the Theological Institute Committee, having served in that capacity ever since its establishment.

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1362 -- HOYT, Benjamin Ray -- of New Hampshire Conference, was born in New Braintree, Mass., Jan. 6, 1789, and died in Windham, N. H., Oct. 3, 1872. He began his ministry in the old New England Conference, in 1807, and traveled extensively throughout New England States, filling a number of the most important appointments. He was presiding elder for about twenty years, and was several times a delegate to the General Conference. He was one of the founders and trustees of the Wesleyan University, and also of the Newbury Seminary. Though not favored with great early opportunities, he was so studious that he not only was an accurate theologian, but he had a respectable knowledge of Hebrew, Greek, and French. He was an acceptable preacher, and was extensively beloved.

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1363 -- HOYT, Benjamin Thomas -- was born in Boston, Oct. 18, 1820, and died in Greencastle, Ind., May 24, 1867. He was graduated at the Wesleyan University, Middletown, Conn., and pursued the vocation of teaching. He was president of the Indiana Female College, at Indianapolis, from 1856 to 1858, and held the chair of Latin Language and Literature in the Indiana Asbury University from 1858 to 1863, in which he was transferred to the chair of Belles-Lettres and English Literature in the same institution. He was a successful teacher, and inspired his pupils with intense enthusiasm.

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1364 -- HOYT, Francis S. -- editor of The Western Christian Advocate, was born in Vermont in 1823, and was the son of Rev. B. R. Hoyt, many years a presiding elder in the New England, Vermont, and New Hampshire Conferences. Dr. Hoyt was converted in his fourteenth year, fitted for college at Newbury, and graduated with credit at the Wesleyan University in 1844. Two years after his graduation he entered the New Hampshire Conference, but owing to enfeebled health was transferred to New Jersey. Soon after he went to Oregon, under the direction of the Missionary Society, to take charge of an institution known as the Oregon Institute, which afterwards became the Willamette University. After serving in that position for ten years, he was elected by the trustees of the Ohio University to fill the chair vacated by the election of Dr. Harris

to the position of Missionary secretary. He remained in the Ohio Wesleyan University until the General Conference of 1872, when he was elected editor of The Western Christian Advocate, in which office he still remains, having been re-elected by the General Conference of 1880.

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1365 -- HOYT, Oliver -- a lay delegate from the New York East Conference to the General Conference of the Methodist Episcopal Church in 1872 and 1876, was born in Stamford, Conn., in 1823. He went into business in 1844 in the city of New York where he laid the foundation of the present leather house of Hoyt Brothers. He has made several large gifts to the purposes of the church, among which may be named his contributions to the building of the church at Stamford, Conn., a gift of \$25,000 to Wesleyan University, and one of \$2000 to the Wesley Memorial church, of Savannah, Ga. He has been for more than twenty years an active member of the Board of Managers of the General Missionary Society of the Methodist Episcopal Church, and has also served as treasurer of the Church Board of Education. He was one of the founders of The Methodist newspaper, and takes an active part in all church work. He has also been a member of the State Senate of Connecticut.

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1366 -- HUBBARD, Chester Dorman -- a lay delegate from the West Virginia Conference in the General Conference of the Methodist Episcopal Church of 1872, was born Nov. 25, 1817, at Hamden, Conn. He was graduated from the Wesleyan University in 1840, and engaged in business at Wheeling, Va. In 1851 he was elected a member of the house of Delegates of Virginia. In 1853 he was made president of the Bank of Wheeling. He was a member of the Richmond Convention of 1861, and voted in that body against the ordinance of secession. He was afterwards a member of the convention which sat at Wheeling and instituted the State and government of West Virginia. He served in 1863 and 1864 as a member of the State Senate of West Virginia, and from 1865 to 1869 as a member of the House of Representatives in the Thirty-ninth and Fortieth Congresses. He has been engaged in the manufacture of iron and nails at Wheeling, W. Va., and is secretary of the Wheeling Iron and Nail Company.

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1367 -- HUDSON, N. Y. (pop. 8669) -- the capital of Columbia County, is situated on the Hudson River, 115 miles above New York. It was settled in 1783, and was made a port of entry in 1795. The first M. E. church was built in 1790, on the corner of Diamond and North Third Streets. It was replaced by another, in 1825, which in turn gave way, in 1853, to the present commodious edifice. The society belonged to Chatham circuit until 1822, when Hudson circuit was formed, which comprised at that time a large scope of country, but for many years past has been a station. There is also a German M. E. society. The African M. E. Zion Church was organized in 1855, and purchased its present church in 1860. There is also an African M. E. society, which built its church in 1874. Hudson is in the New York Conference.

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1368 -- HUDSON, Thomas M. -- was born in Huntingdon Co., Pa., Nov. 20, 1799. His parents were Presbyterians. He was converted and joined the M. E. Church in 1816, and was admitted on trial into the Baltimore Conference in 1821. He became a member of the Pittsburgh Conference at its organization, in 1825, and still retains his connection with it. Through a long and honored ministry he has been true to his Conference, his church, and his God. He has been thirteen years a presiding elder, four times a member of the General Conference, and has been preacher in charge of the best appointments in the region of his labors. "And now, well on to eighty years of age, few men know so well how to be old. None wears a sunnier face, extends a warmer hand, or carries a greener heart. None seems fitter for earth, or riper for heaven."

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1369 -- HULL, Hope -- a pioneer Methodist preacher, was born in Worcester Co., Md., March 13, 1763. He was received on trial at the Baltimore Conference of June, 1785, and was appointed to Salisbury, N. C.. Subsequently he was appointed to South Carolina and Georgia, and was a pioneer preacher in that region. He attempted to form a society in the city of Savannah, but encountered such opposition and peril that he left the place but it was chiefly through his exertions that the first respectable brick building was erected in Washington, Ga., designed to be used as an academy. In 1794 he traveled with Bishop Asbury, and in 1795 took a location. His early education had been limited, but during the ten years of his traveling ministry, besides making himself a good English scholar, he had acquired a respectable knowledge of the Latin language, and after his location he commenced a school in Wilkes County, dividing his time between teaching and preaching. He removed to Athens and became a member of the board of trustees of the University of Georgia, and was on the prudential committee, which had the more immediate supervision of the affairs of the institution. His whole life was emphatically spent in doing good. He died Oct. 4, 1818.

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1370 -- HUNT, Aaron -- a member of the New York Conference, M. E. Church, was born March 28, 1766. When a young man, casually passing old John Street church, he was attracted by the earnest tones of the preacher, and entering, was influenced to become a regular attendant. In 1791 he entered the New York Conference. He was strongly attached to the Discipline of the church and faithful in its administration; was plain and neat in his appearance; always ready for duty, and his whole aim was to exalt Christ. He was an intimate friend of Asbury, Lee, and Garrettson. He died April 25, 1858, at the age of ninety.

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1371 -- HUNT, Albert Sanford -- was born at Amenia, N. Y., July 3, 1827. He received his preparatory education at Amenia Seminary; was graduated from Wesleyan University in 1851: was afterwards a tutor in that institution till 1853, when he was chosen Adjunct Professor of Moral Science in the same. He resigned this position on account of failing health in 1855. Having recovered his health, he entered the New York East Conference of the Methodist Episcopal Church in 1859, and has since labored continuously in the itinerant work. Dr. Hunt was a member of the General Conferences of 1872 and 1876. He was appointed by the former body chairman of the

committee on the reception of fraternal delegates, and was also made chairman of the committee on fraternal relations which was appointed by the same body to visit the General Conference of the Methodist Episcopal Church South in 1874, with a view to establishing fraternal intercourse between the two churches. Dr. Hunt has been for many years an active member of the General Missionary Board. He was tendered by President Grant the chaplaincy at West Point, but declined. In 1878 he was appointed a Secretary of the American Bible Society.

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1372 -- HUNT, Andrew -- formerly principal of Amenia Seminary, was born in Amenia, N. Y., Oct. 27. 1824. He was graduated from Wesleyan University in 1849; joined the New York Conference of the Methodist Episcopal Church in 1850; was elected classical teacher in Amenia Seminary in 1852, and was afterwards elected principal of the same. He preferred pastoral work in 1856 and 1857, went abroad, and again served as principal of Amenia Seminary from 1861 to 1864. He returned to pastoral work in the New York Conference in 1868.

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1373 -- HUNT, John -- was one of the pioneers of the Wesleyan mission to Fiji, where he speedily acquired the language -- translated the New and portions of the Old Testaments. He issued a course of Christian theology, and his translations and other works have been extensively useful. He was a man of amazing energy and zeal. Holiness unto the Lord was impressed on all he said and did. He died at Viwa, 1848, aged thirty-seven years.

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1374 -- HUNT, Sanford -- a delegate from the Western New York Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in Erie Co., N. Y., and was graduated from Allegheny College in 1847. He joined the Genesee Conference in the same year and has since labored in pastoral work within the territory of that and the Western New York Conference. He is the author of a work on "Laws relating to Religious Corporations. A compilation of the statutes of the several States of the United States in relation to the incorporation and maintenance of religious societies, and the disturbance of religious meetings," which is published with an additional article by the Hon. E. L. Fancher, on the "Laws affecting Religious Corporations in the State of New York." He has also written a "Handbook for Trustees."

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1375 -- HUNTER, James -- a manufacturer of Philadelphia, has been an active member of the Methodist Episcopal Church since his youth. He has been connected with a number of church enterprises, among which is the erection of Fletcher chapel, in Hestonville, which is admirably arranged for Sunday-school work, and the special arrangements of which are due to his architectural taste and skill. In connection with his brother he has been largely engaged in the printing of calico and cotton goods, and is also connected with improvements at Spring Lake, on the Atlantic coast. He is also much interested in microscopy and in the application of chemistry to the mechanical arts.

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1376 -- HUNTER, John -- is a member of the M. E. Church in Hestonville, Philadelphia. He has held various official positions, and is deeply interested in all church enterprises. He is associated with his brother in a large manufacturing establishment, and was also actively engaged with him, and a most liberal contributor, in building the handsome chapel at Hestonville. Both brothers and their wives have been deeply interested in the Methodist home for the Aged, to which they have been regular contributors.

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1377 -- HUNTER, William -- of East Ohio Conference, was born in Ireland, May 26, 1811. The family emigrated in 1817, and settled near York, Pa. He was converted, and united with the church in 1828, and in 1830 entered Madison College, Uniontown, having been induced so to do by Rev. Dr. Charles Elliott. In pursuing his studies he was dependent on his own labor, and after leaving New York he engaged in teaching. In 1832 he was licensed to preach, and in 1833, having served as a supply on Blairsville circuit, he was admitted on trial into the Pittsburgh Conference, and appointed to Beaver and Brighton, and the following year to Pittsburgh. In 1836 he was elected editor of the Pittsburgh Conference Journal, and being re-elected successively, spent four years in this service. From 1840 to 1844 he was presiding elder on the Clarksburg and Beaver districts, the latter extending from Allegheny City to Massillon. In 1844 he was elected by the General Conference editor of the Pittsburgh Christian Advocate, the name of the paper having been changed. and was re-elected in 1848. From 1852 to 1855 he filled pastoral charges in West Virginia Conferences, and in the latter year was elected Professor of Hebrew and Biblical Literature in Allegheny College, where he remained for about fifteen years. In 1872 he returned to the Pittsburgh Conference, and in 1872 was again elected editor of the Pittsburgh Christian Advocate. In 1876 he fell by residence into the East Ohio Conference, and was appointed, in 1877, presiding elder of Cleveland district. He died suddenly Oct. 18, 1877.

He was a member of the General Conferences of 1844, 1852, 1860, and 1870. He published a few books, chiefly of devotional lyrics. The principal one of these is the "Select Melodies," partly selected and partly original, which has gone through many editions. Probably 150,000 copies have been sold. He is the author also of some hymns which have found their way into a number of the standard church hymn-books, and which are sung in various parts of the world, having been translated into several languages. Among them may be mentioned those beginning "Joyfully, joyfully, onward I move," "The heavenly home is bright and fair," "We are bound for the land of the pure and the holy," etc. He was a member of the present committee for the revision of the Hymn-Book, and was also a co-laborer on the Whedon "Commentary," having the book of Proverbs allotted to him.

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1378 -- HUNTINGDON, Lady Selina, Countess of -- Her family was one of the noblest in England. Her father was Washington Shirley, Earl of Ferrers, and she was born at Chartley, Aug. 24, 1707. She had great love of knowledge, and cultivated her mind to the extent of her

opportunity. She was possessed of great dignity of manner, though she lacked personal beauty. She married Lord Huntingdon, a young nobleman of cultured mind, whose attitude towards her religious convictions was liberal and generous. His sisters had attended the meetings of the first Methodists and had been converted. One of them, Lady Margaret Hastings, was the means, under God, of her conversion. In a serious illness she found happiness in Christ, who became from this time the portion of her soul. Recovering, she sent a message to Messrs. John and Charles Wesley, then preaching in the neighborhood, announcing her purpose "to live for him who died for her," and assuring them she was "one with them in heart."

In 1738 she attended the meetings of the first Methodist society formed that year in the Moravian chapel, Fetter Lane, London, where the preaching of the Wesleys and Whitefield attracted the multitude. When they and nineteen others withdrew from the society in Fetter Lane, she went with them and made one of the society that met at the Old Foundry. When Whitefield was refused the use of the London churches, she was often present at his field-meetings. At his suggestion she aided in establishing schools among the poor. Five years of Christian usefulness passed, terminating in a period of great affliction. The smallpox appeared at Donnington Park and took away two sons, one eleven and one thirteen years of age.

Two years later followed her husband's death, and there came upon her the cares of a large estate, which she kept until her eldest son was of age. Her own health declined, and for a long period she was a great sufferer. Subsequently she buried her third son and her beautiful and pious daughter Selina, who died in the bloom of early womanhood. These children had shared her own religious views, but her eldest son, the young Lord Huntingdon, over whom Lord Chesterfield had assumed fatherly care, was an avowed infidel. Her influence reached people of highest rank, as Lord and Lady Buchan, Lady Chesterfield, the Marquis of Lothian, Lord and Lady Dartmouth, and the Prince of Wales. Among her friends were Dr. Watts and Philip Doddridge, William Grimshaw, Berridge, and Fletcher. She organized, as early as 1775, meetings of preachers at her house for worship and consultation. At these conferences a regular exchange of preachers, by her sole appointment, was adopted. The connection so formed was called "Lady Huntingdon's Connection."

She conceived the plan of canvassing England, dividing the kingdom into six circuits, and appointing six eminent revivalists, directing them to preach in every city, town, and village. She founded also the "School of the Prophets," for the instruction of men devoted to the ministry. Her benevolent efforts amounted to an expenditure of \$500,000. Her interest extended to Scotland and Ireland, to which she sent her ministers in 1771. She penetrated nearly every part of Wales, raising up flourishing churches at many points. Thus, in efforts unremitting both at home and abroad, involving great simplicity of life, renunciation of many luxuries of her rank, her years passed, till at the age of eighty-four she came to the gate of heaven, whispering as she entered, "My work is done; I have nothing to do but go to my Father."

She is buried in the church at Ashby, beside her husband. Her grave bears date of her death, June 17, 1791. She embraced the views of Whitefield and Toplady, and was a decided Calvinist. This led to Mr. Fletcher's retirement from her seminary and her alienation from Mr. Wesley. The churches founded by her are either known as Calvinistic Methodists or have been merged into the Independents or Congregationalists.

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1379 -- HUNTINGDON, PA. (pop. 4125) -- the capital of Huntingdon County, on the Pennsylvania Railroad. The first Methodist services were held in this place about 1788, when it was connected with a large circuit on which Samuel Breeze and Daniel Combs were preachers, who, in 1789, reported for that territory 189 members. The first class was formed in 1793, consisting of eight persons. In 1802 the first church was built, and was rebuilt 1832. The present edifice was not erected till 1856. A second church was built in West Huntingdon in 1876. It is in the Central Pennsylvania Conference, and reports 681 members and 589 Sunday School scholars.

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1380 -- HUNTSVILLE, ALA. (pop. 4977), is the capital of Madison County, and is on the Memphis and Charleston Railroad. Methodism was introduced about 1820, and in 1821 the name appears on the minutes, with Thomas Madden as pastor, who reported, in 1822, 61 white and 213 colored members. This place was connected with a circuit for a number of years, but subsequently became a station. It adhered to the Church South at the separation in 1845. Since the close of the war the M. E. Church has been organized, and has established the Rust Biblical and Normal Institute, which was founded in 1870, under the direction of the Freedman's Aid Society. It is doing a good work in educating young ministers and young people of both sexes for teachers. The African M. E. Church has also an organized society.

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1381 -- HURD, Zenas -- late principal of the Genesee Wesleyan Seminary, was born Oct. 21, 1821. He was graduated from the Wesleyan University in 1846, and in the same year joined the Genesee Conference of the Methodist Episcopal Church. He was elected principal of the Genesee Conference Seminary, Pike, N. Y., in 1856, teacher of Mathematics in the Genesee Wesleyan Seminary, Lima, N. Y., in 1859, and principal of that institution in 1860. He returned to the itinerant pastoral work in 1862. In 1864 he served in the Christian Commission at White House Landing and City Point, Va.

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1382 -- HURLBURT, Jesse Lyman -- author of works for Sunday-schools, was born in New York City, Feb. 15, 1843 was graduated from Wesleyan University in 1869, and was appointed in the same year teacher of Languages in Pennington Seminary and Female Collegiate Institute, New Jersey. He joined the Newark Conference of the Methodist Episcopal Church in 1865. He has prepared "The Lesson Compend" on the Berean Sunday-school lessons for several years, and has made other contributions to the literature of the Sunday-school department of the M. E. Church.

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1383 -- HURLBURT, R. H. -- is a native of Connecticut. He entered the Erie Conference in the year 1851. He has filled a number of the most important appointments, and has served as

presiding elder. He has been four times a member of the General Conference, and has been a contributor of a number of articles to the church papers.

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1384 -- HURST, Catherine Elizabeth -- wife of the Rev. John F. Hurst, was born at Charlotteville, Schoharie Co., N. Y., Oct. 28, 1835. She was graduated at the New York Conference Seminary in 1856, and was married in 1859. She has published the following works: "Anna Lavater: a Picture of Swiss Pastoral Life in the Last Century," "Renata of Este: a Chapter from the history of the Reformation in France," and "Queen Louisa of Prussia, or Goodness in a Palace." An edition of this last work appeared in London in 1876, under the title of "The Royal Disciple." These works, in connection with "Elizabeth Christine, Wife of Frederick the Great," now in preparation, constitute a series under the general title of "Good Women of History."

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1385 -- HURST, John -- of Baltimore, was born in Dorchester Co., Md., Sept. 19, 1807. In his youth losing both his parents, he was dependent on his own exertions. In 1824, on his seventeenth birthday, he united with the M. E. Church. In 1826 he entered the dry-goods house of Samuel M. Barry, in Baltimore, and subsequently became one of the firm. Uniting with the old Light Street church, he entered the class, and was a constant attendant of the same class for over fifty years. He was one of the building committee of Charles Street church, was one of the most active members in its removal to the new and beautiful edifice in Mount Vernon Place, and was officially related to it for forty years. He was for many years extensively engaged in business as a merchant was president of the board of directors of the Maryland Penitentiary, and of the National Exchange Bank of Baltimore. He died in April, 1880.

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1386 -- HURST, John Fletcher -- was born near Salem, Dorchester Co., Md., Aug. 17, 1834. He prepared for college at Cambridge Academy, and graduated at Dickinson College in 1854. After teaching ancient languages two years in the Hedding Institute, New York, he went to Germany, where he studied theology in the Universities of Halle and Heidelberg. On his return to the United States, in the latter part of 1858, he entered the Newark Conference. He here had appointments in Irvington, Passaic, Elizabeth, and Staten Island. In the autumn of 1866 he took charge of the theological department of the Mission Institute of the German Methodist Church, in Bremen, Germany, which was afterwards removed to Frankfort-on-the-Main, under the name of the "Martin Biblical Institute," where he continued to be its director for three years, meantime visiting Russia, the Scandinavian countries, France, Switzerland, Italy, Great Britain, Greece, Syria, and Egypt.

In 1871 he returned to the United States to become Professor of Historical Theology in the Drew Theological Seminary, at Madison, N. J. In 1873 he was elected president of that institution, retaining his chair of historical Theology. In 1880 he was elected bishop of the Methodist Episcopal Church. His official residence is in Des Moines, Iowa. Bishop Hurst has published a "History of Rationalism," "Martyrs to the Tract Cause," "Outlines of Bible History," "Life and

Literature in the Fatherland," "Outlines of Church History," and "Our Theological Century." He has translated and edited Hagenbach's "History of the Church in the Eighteenth and Nineteenth Centuries," Van Oosterzee's "Lectures in Defence of John's Gospel," Lange's "Commentary on the Epistle to the Romans," and the "Moral Essays of L. Annaeus Seneca."

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1387 -- HUSTON, Benjamin W. -- a leading lawyer in Northern Michigan, was born in 1828, and has held important civil positions. He was a member of the Constitutional Convention of Michigan, and served five sessions in the legislature, and for four years was Speaker pro tem. of the House. In the late Civil War, he served under General Sherman as major of the Twenty-third Regiment of Michigan volunteers. His wealth has been freely dispensed to sustain the church. He was lay delegate of the Detroit Conference to the General Conference of 1876.

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1388 -- HUTCHINSON, David -- was born in Maine, Aug. 14, 1781. In early life he became a sailor, and being distinguished for energy of character and integrity, was soon put in charge of a vessel as captain. In 1811 he was brought under deep religious impressions, and his conversion was clear and triumphant. In 1813 he entered the New England Conference of the M. E. Church, and, until 1848, filled a number of important appointments as pastor or as presiding elder. For eleven years he occupied a superannuated relation. He died June 23, 1859. He was a man of sound judgment, of consistent scriptural piety, a good counselor, and an able preacher.

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1389 -- HYDE, Ammi B. -- was born at Oxford, N. Y., March 13, 1826. He received his academic education at Oxford Academy, entered the Wesleyan University in 1844, and graduated in 1846, and immediately became Professor of Ancient Languages in Cazenovia Seminary. He united with the M. E. Church in 1837, and joined the Oneida Conference in 1848. In 1862 he resigned his professorship, and was pastor at Rushville; also serving in the United States Sanitary Commission at City Point. In 1864 he accepted the professorship of Greek in Allegheny College, where he still remains. In 1867 he was elected a member of the American Oriental Society

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1390 -- HYMN-BOOK, METHODIST EPISCOPAL -- In 1784, Mr. Wesley prepared an edition of his hymns, which, accompanied with the Liturgy, were printed and sent by Dr. Coke for the use of the Methodists in America. The Liturgy being omitted, this Hymn-Book was used until 1820. The book was then revised, and in 1836 a supplement was added. This work contains 697 hymns, of which Charles Wesley wrote 500, John Wesley about 30, the others being selected from various writers. The General Conference of 1848 appointed a judicious committee of ministers and laymen to revise the Hymn-Book. The book prepared by this committee was the standard for twenty-eight years. The General Conference of 1876 appointed another committee to prepare a new Hymn-Book and also a tune-book to accompany it. This committee performed its work, and

the book passed through the press late in the year 1877. It is specially rich in ancient hymns of a deeply spiritual character.

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1391 -- HYMN-BOOK, M. E. CHURCH SOUTH -- After the separation of the church and prior to the new edition of the Hymn-Book published in 1848, the Church South appointed a committee to prepare a revised edition. This was very largely under the care of Dr. T. O. Summers. The larger portion of the hymns are the same as those previously in use, but the order of the different parts was changed and some new hymns were added.

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1392 -- HYMN-BOOK AND NEW SUPPLEMENT (English Wesleyan) -- The Hymn-Book universally used until lately in Great Britain was published in the year 1780. The attachment of the Methodist Church to it cannot be exaggerated next to the Bible it has been the text-book of not devout meditations and exultant praises of millions of the people of God. A supplement to the same was added in 1830; and when a few years since the copyright of the volume had lapsed, it was found that a favorable opportunity presented itself, as well as a necessity, for the production of a new and enlarged hymnal. It first received notice in the Conference of 1874. A number of ministers were added to the Book Room committee for furthering the design, as a special committee. It was by them determined that John Wesley's book, with a few trifling variations, should remain intact; but that other compositions should be added, yet none accepted which had not made for themselves a place in English hymnology.

Every hymn suggested for adoption was read in committee and a vote taken upon it. Every proposed emendation was carefully studied and voted upon. The selection having been made, it was necessary to make application to the authors or holders of copyright for permission to insert their hymns. In most instances this was most generously accorded in a few cases it was declined, which may account for the non-appearance in the new book of some popular favorites. The new Hymn-Book was published in the spring of 1876, and is already in use in most of the congregations. Sixteen hymns formerly in the old book have disappeared for various reasons and in every case but two their places are supplied with hymns by Charles Wesley. Twenty-eight have been removed from the section entitled "Additional Hymns," and from the Supplement of 1830.

The new hymns are to be found mainly in the Supplement, containing 469 hymns: of these very many are new, never having been found in any Wesleyan collection before. In the first section of the Supplement are one hundred and one versions of the Psalms, -- about one-third are by the brothers Wesley, -- and contain a vast variety suited to every phase of human experience, and for all the ordinances of the church; and though contributed by persons holding different opinions, it does not contain one sentiment at variance with the creed of John Wesley and his followers.

Fifty-one of the hymns are the composition of Dr. Watts. James Montgomery furnishes fourteen. Bishop Faber two. The Rev. H. B. Lyte contributes six hymns. John Newton five. Eleven are by Dr. Doddridge. Keble gives five. Nine of the choicest of the new hymns are by W. M. Bunting. Dr. Punshon furnishes two. There are also ancient and choice productions by St. Ambrose

and St. Augustine. One hymn before its translation was sung for centuries in the churches of Greece and Asia Minor. Others we owe to Bernard, a monk of the Abbey of Cluny. Dean Stanley furnishes one, and Dean Alford one. Three hymns are selected from Dr. Milman's writings. It would be beyond our limits to characterize all; but it must be added that some of the most popular of the new hymns are by ladies. The names of some will bear insertion: Miss Steel, Miss Campbell, Mrs. Codnor, Miss Waring, Miss Borthwick, and Charlotte Elliott. Other ladies -- Miss Winkworth especially -- have contributed translations from the German; while some half-dozen of the best hymns are anonymous.

In the new Hymn-Book there is a large increase of the number of different meters, presenting a grand opportunity of improving and enlarging the connectional psalmody. This has involved the necessity, often recognized but never practically carried out, of a connectional tune-book. The Wesleyans have Hymn-Books of different kinds, but have never had a work comprehensive enough to meet the varied requirements of the church. The new tune-book will be as great a boon to the church as the new Hymn-Book itself, having been compiled with the utmost care. In this new connectional tune-book there is a feature which is entirely new, so far as any Methodist collection in Great Britain is concerned. The hymns are printed with the tunes, each hymn having its own tune, and by this means, in the choir and in the congregation, as well as in the home circle and at family prayer, it will be convenient, as the tune is already selected for the hymn; which, however, may be used or not, as judgment or taste may decide. Again, many of the tunes in the new book have been composed expressly for the hymn to which they are set, and are the productions of men who, with exquisite judgment and ability, have realized and interpreted the sense of the poetry.

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1393 -- HYMNS, WESLEY'S -- Early in his life John Wesley showed no ordinary poetic talent, having composed a number of beautiful sketches. He, however, was so much engaged in preparing other works and in organizing and supervising his societies, that he had little time to cultivate poetic writing. At different periods of his life he translated some of the finest hymns from the German, which in their rendering bear testimony to his superior skill. Charles Wesley was a poet from his youth, and through the course of a long life he wrote an immense number of hymns, together with ether poetical articles. After their conversion, in 1738, and while associated as yet to some extent with the Moravians, the Wesleys published their first volume, "A Collection of Psalms and Hymns." They are chiefly from Dr. Watts, but a few of them were original, and were afterwards published by them in their joint names.

The following year they published a volume for their societies, entitled "Hymns and Sacred Poems," showing the change which had occurred in their views of the mystic divines. It consists chiefly of their own compositions, with twenty-one translations from the German, two from the French, one from the Spanish, and one from the Latin. From this time forward the Wesleys published not only new editions of the hymn-book, but in tract form hymns on specific subjects or occasions, as hymns on the "Lord's Supper," "Hymns for Times of Trouble and Persecution," and for "Christmas," "Resurrection," "New Year's Day," and "Watchnights" also, "Hymns for Public Thanksgiving Day," "Grace Before and After Meat," "Hymns for those that seek and those that have

Redemption in the Blood of Jesus Christ," "Hymns of Petition and Thanksgiving for the Promises of the Father."

From these various hymns a book was compiled prior to Mr. Wesley's death, which contains the substance of the hymn-books now used by the Wesleyans in England and Canada, and by the various branches of the Methodist Church in America and elsewhere. The great body of these hymns were composed by Charles Wesley, only about 40 out of 600 being written by John Wesley. It is said that during his life Charles Wesley wrote over 6000 hymns, a few of which only are now used in the collections. The Wesleyan Hymn-Book, in England, is composed more exclusively of Mr. Wesley's poetry than the hymn-books used by the Methodists of the United States.

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