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CYCLOPEDIA OF METHODISM -- LETTER-P (2110--2283)

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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2110 -- PACIFIC CHRISTIAN ADVOCATE, THE, a weekly paper of the Methodist Episcopal Church, Portland, Oregon, was founded in 1855. The General Conference of 1856 authorized the New York book agents to purchase the paper, before published as a private enterprise, at a cost not exceeding \$3500, and to continue its publication. The Oregon Conference was directed to appoint a publishing committee of five to fix the salary of the editor and have the general oversight. Rev. T. H. Pearne was elected editor. The paper was removed from Salem to Portland in 1857. Mr. Pearne was re-elected in 1860. Stephen D. Brown was elected in 1864, but resigned, and H. C. Benson was elected in his stead. In 1868 Isaac Dillon was elected, and re-elected in 1872, and J. H. Acton was elected in 1876. The present circulation is about 1750.

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2111 -- PACIFIC CONFERENCE, M.E. CHURCH SOUTH, was organized by the General Conference of 1854, and reported, in 1858, 49 traveling and 38 local preachers, 2667 white and 9

colored members. The General Conference of 1874 fixed its boundaries so as to "embrace all the state of California not included in Columbia and Los Angeles Conferences." It includes Central California, from Scott Mountains on the north to the south boundary of Monterey County on the south. The latest report (1875) is 62 traveling and 52 local preachers, 3728 white members, and 2574 Sunday School scholars.

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2112 -- PACIFIC METHODIST COLLEGE. -- In 1859 the Pacific Annual Conference of the M. E. Church South took incipient measures for organizing a college. The citizens of Vacaville proposed to furnish buildings and grounds free of debt. The offer was accepted and a preparatory school was opened in March, 1861, and the collegiate department in July following. The institution was prosperous, but in April, 1865, the main college building was destroyed by fire, -- the work of an incendiary. But in a year and a half a new building was erected.

In May, 1870, by a vote of the trustees, the institution was removed to Santa Rosa; the citizens of that place having donated ten acres of land and erected a college building which can accommodate 300 students. The first session in Santa Rosa was opened in August, 1871, under the presidency of Rev. A. L. Fitzgerald. He was succeeded, in 1876, by Rev. W. A. Finley, who has associated with him as professors C. S. Smyth, Mathematics; O. H. Roberts, Latin Language and Literature; E. J. Griffith, Natural Science; W. A. Finley, Greek Language and Literature, with several tutors and assistants. The graduates of the institution number 58.

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2113 -- PACIFIC UNIVERSITY -- SEE UNIVERSITY OF THE PACIFIC.

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2114 -- PADDOCK, Benjamin Green -- one of the early pioneer preachers of the M. E. Church in the Wyoming Conference, was born in Bennington, VT, Jan. 24, 1789, and was converted at the age of sixteen. He entered the itinerancy in 1810. He traveled in the Wyoming Valley, and filled important stations in Utica, Canandaigua, and Auburn, and was presiding elder for a number of years. He died at Metuchen, N. J., Oct. 7, 1872. His last words were, "Farewell. Hallelujah! all is well." He enjoyed but moderate educational advantages in his youth, but was a diligent student and a successful preacher.

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2115 -- PADDOCK, Zechariah, -- was born in Northampton, Montgomery Co., NY, Dec. 20, 1798. In his eighteenth year he was awakened under a sermon by Bishop McKendree, and being converted a few days after, felt himself called to the work of the ministry. He was licensed to preach in 1818, and admitted on trial in the Genesee Conference. In a long and successful ministry, he has spent five years on circuits, twenty-five on stations, and twenty-two as presiding elder on various districts, having served the church fifty-two years in effective relation without loss of time. For many years he has written for newspapers, magazines, and quarterlies, and has

published a number of sermons. One year he was editor of the Auburn Banner, which was the predecessor of The Northern Advocate. He is now on the superannuated list, but is deeply devoted to every interest of the church.

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2116 -- PADUCAH, KY. (pop. 8376), the capital of McCracken County, is situated on the Ohio River. It first appears in the minutes of the M. E. Church for 1835, and was then the head of a circuit. It became a station in 1841, with James Young as pastor, who reported the following year 160 members. It adhered to the Church South in 1845. The M. E. Church has since that time been organized, and the African M. E. Church has also a large congregation.

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2117 -- PAINE, Robert -- one of the bishops of the Methodist Episcopal Church South, was born in Person Co., NC, Nov. 12, 1799. He removed to Tennessee early in life, and in 1818 was admitted into the Tennessee Conference of the M. E. Church in which he did effective work, filling a number of the most prominent appointments, until, in 1830, he was elected president of La Grange College, Ala. He remained at the head of this institution, exercising extensive influence, until 1846, when he was elected bishop. He had been a member of every General Conference of the M. E. Church from 1824 to 1844, at which time he took an active part in matters pertaining to the separation of the church. He was a member of the committee on education and was also the chairman of the committee of nine which reported the paper referring to the separation of the church. He was also a prominent member of the Louisville Convention in 1845. Since his election as bishop he has traveled extensively, supervising the general interests of the church, and is now the senior bishop. He wrote the "Life and Times of Bishop McKendree," a work which is highly valued.

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2118 -- PAINESVILLE, O. (pop. 5516), the capital of Lake County, is situated near Lake Erie, on the Lake Shore Railroad. Methodism was introduced in 1819. Rev. Ira Eddy, then on the Grand River circuit, preached the first sermon, in a school-house. In 1822 a frame church was built, and was used as a church and town-house for about twenty years. In 1823, William Swayze held a quarterly meeting, and many were added to the church. He also held a camp-meeting near Concord, and the converts from this meeting increased the society at Painesville to over 100 members. In 1857 the charge had become a station, having 118 members, and \$5000 church property. It is in the East Ohio Conference, and reports for 1876, 234 members, 230 Sunday School scholars.

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2119 -- PALATINATE. -- The Lower Palatinate was a district of country occupying both sides of the Rhine, the chief cities of which were Heidelberg and Mannheim. Its governor was one of the electors of the empire, and it thus occupied a prominent place in German history. Being the border land between France and Germany, it was frequently overrun by hostile armies, and during

the wars of Louis XIV was subject to terrible devastation. In 1689 a large part of its territory was laid waste, villages, churches, and convents being indiscriminately burned; and in the depth of winter, amidst untold suffering, many of the people were obliged to flee into adjacent countries for shelter. Its inhabitants were chiefly Protestant, the elector until 1685 having been a Protestant prince. The contest between Louis XIV. and the emperor of Germany, however, was not waged on account of religion, and yet the French soldiery, being chiefly Roman Catholics, were more severe against the Protestant towns and inhabitants. In the various wars which occurred from 1689 to 1709, many of the inhabitants fled into Prussia, and during the latter part of the period, to the army of the emperor, who from 1702 was commanding in the Netherlands. The chief part of the territory now belongs to Baden and Bavaria. It was from this territory that the emigrants settled in Ireland, who afterwards furnished the first Methodists for America.

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2120 -- PALATINES, THE, frequently alluded to in early Methodist history, were inhabitants of the Lower Palatinate, who, on account of sufferings in the wars between France and Germany, which were embittered by religious animosities, fled from their country. Through the kindness of Queen Anne about 7000 of these were taken to England in 1709. Of them, about 3000 were sent to America, a few remained in England, and the rest were settled chiefly on the estate of Lord Southwell, in the neighborhood of Ballingran, west of Limerick. Each man was supplied with a musket, called a "Queen Anne," for the protection of himself and family, and for each person eight acres of ground were leased at five shillings per acre annually. The government engaged to pay the rental for the first twenty years.

As they had no minister in their own language, and as they formed a separate community, religious services were wholly neglected, and they became "eminent for drunkenness, carousing, swearing, and an utter neglect of religion." Among them, however, a school-teacher, Philip Guier, remained faithful to his Christian principles, and was the teacher of Philip Embury, and also of the devoted Thomas Walsh. At the introduction of Methodism into Limerick, Philip Guier was made the leader of the infant society, and in 1752 was appointed to act as local preacher among the Palatines. He still kept his school, and devoted his spare hours to preaching. "The people loved the man, and sent him, if not money, yet flour, oats, meal, bacon, and potatoes, so that Philip, if not rich, was not in want. It is a remarkable fact that the name of Philip Guier is as fresh in Ballingran as it ever was, for there even Papists, as well as Protestants, are accustomed to salute the Methodist minister as he jogs along on his circuit horse, and to say, 'There goes Philip Guier, who drove the devil out of Ballingran.' "

In 1756, Mr. Wesley visited Ballingran, and says, "I found much life among this plain, artless, zealous people. The words of the plain, honest people came with so much weight as frequently to stop me for a while and raise a general cry among the hearers." Severe times afterwards followed, and under financial difficulties many were obliged to emigrate. In 1760, Philip Embury, with other Christian emigrants, embarked at Limerick for New York, and either at that time or a few years later Barbara Heck, whose name is connected with the first Methodist service in New York, also sailed. Thus the Methodism of America was connected with the Protestantism of Germany and the Reformation under Luther. It is somewhat remarkable that

Alsace and Lorraine, a part of the territory from which the emigrants fled, has recently passed into the hands of a Protestant country.

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2121 -- PALMER, Henderson B. -- of the M. E. Church South, was born Jan. 12, 1812. Having been converted in 1829, he was for some time a student in La Grange College, and then emigrated to Texas. After teaching in Nacagdoches, where Romanism was the only form of religion, he appointed meetings for exhortation and prayer. In 1839 he entered the Mississippi Conference, and continued traveling until Feb. 18, 1869, when he died, in Upshur Co., Texas. He was an earnest, faithful, and successful preacher.

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2122 -- PALMER, Phoebe, Mrs. -- was born in New York, Dec. 18, 1807. At an early age she was converted, and became an active Sunday school teacher in the Allen Street church, and afterwards Bible class teacher and superintendent. She was married Sept. 28, 1827, to Dr. W. C. Palmer, a skillful physician, who survives her. In all church and benevolent movements she felt a deep interest, and was one of the earliest female class-leaders in the city. She was also a tract distributor, and was manager and secretary in female benevolent societies. Her Tuesday afternoon meetings for the promotion of holiness were largely attended by members and ministers of various denominations. Urgent invitations to attend revival meetings became so numerous, that for the last twelve or fifteen years of her life she visited many parts of Canada and Great Britain, as well as of her own country, and was instrumental in accomplishing great good. She was a clear, fluent, forcible speaker, and persuaded many to bow at the foot of the cross.

She was also a ready writer, and had considerable poetic talent, as evinced in various hymns. Her published books are, "The Way of Holiness," "Faith and its Effects," "Incidental Illustrations," "Four Years in the Old World," "Tongue of Fire," and some smaller works.

She closed a devoted and useful life in 1874, and will long be remembered for her Christian excellence.

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2123 -- PALMER, W. C. -- a physician of New York. He united with the Methodist Church early in life, and was long an active member in Allen Street and in Norfolk Street churches. For many years he has given himself chiefly to evangelical labors, and in company with his wife, so well known by her writings, traveled in Great Britain, holding services at many points. He still continues to hold services, and is connected with the publication of religious books.

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2124 -- PARIS, FRANCE (pop. 1,988,806), is one of the oldest and most beautiful cities in Europe. Its population is chiefly Roman Catholic, though there are two Protestant denominations recognized as national, the Reformed and the Lutheran Churches, which are supposed to number

about 40,000 inhabitants in Paris. Methodist services were first held in 1790, when De Quetteville accompanied Dr. Coke to the city of Paris. They hired a place for public worship, and De Quetteville had the honor of preaching the first Methodist sermon in the French metropolis. The excitements of the Revolution, however, suspended the services, and they were not resumed until in 1819, when a society was established by Dr. Cook and Henry De Jersey. The English Wesleyan mission was commenced by Rev. Robert Newstead in 1833. French Methodism was organized into a separate Conference in 1852. Its chief strength is in the south. It has two ministers stationed in Paris, with three preaching-places. There is also a small publishing-house, and a French paper is issued entitled L'Evangelist. A neat church building has been erected for the services of the English Wesleyans. The membership both in the French and English branches is but small.

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2125 -- PARIS, ILL. (pop. 4373), the capital of Edgar County, is situated on the Paris and Decatur Railroad. It is noticed in the annals of the M. E. Church as early as 1829, when Robert Delap and John Decker were pastors of that circuit. It is now a station in the Illinois Conference, and has 346 members, 190 Sunday School scholars, and \$20,500 church property.

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2126 -- PARKER, Linus -- editor of the New Orleans Christian Advocate of the Methodist Episcopal Church South, was born in Oneida Co., NY, in 1829. He went to New Orleans in 1845, was converted in 1847, and entered the traveling connection in 1849 in the Louisiana Conference. He has since then been in ministerial work as pastor and presiding elder. He became editor of the above paper in 1870, and was a member of the General Conferences of his church in 1866, 1870, and 1874.

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2127 -- PARKER, Robert -- was born in Luzerne Co., PA, March 30, 1792. He joined the General Conference in 1820, and for forty-seven years was a faithful, active minister. At that time the Conference embraced part of Pennsylvania and of Michigan, and the whole of Upper Canada. His journeys were both extensive and difficult, "riding from morning until evening twilight, through long forests marked only by Indian trails; swimming rivers, climbing hills and mountains, and preaching nightly in log house, or school house, or barns, or out-of-doors, summer and winter; this veteran did an amount of labor for his Master that few modern preachers conceive of."

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2128 -- PARKERSBURG, W. VA. (pop. 6582), is the capital of Wood County, situated on the Ohio River. It was very early visited by Methodist itinerants but does not appear by name on the annals of the M. E. Church till 1830, when Ignatius B. Tacket and Jonathan Holt were pastors. In 1831 the circuit reported 400 members. It subsequently became a station. This city was divided in its adherence to the M. E. Church after the separation of the Church South, in 1845. In 1857 the M. E. Church had 67 members, 85 Sunday School scholars. It is in the West Virginia Conference.

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2129 -- PARKISON, Christopher -- of the Baltimore Conference, was born Oct. 18, 1797, in Cecil Co., MD He entered the Baltimore Conference in 1829, and filled various appointments effectively and usefully until his death, which occurred April 30, 1867. "Intellectually he deserves to be ranked with the strong men of the church. His mind, naturally clear and vigorous, was cultivated by habitual reading and much thought."

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2130 -- PARKS, Isaac -- was born in Granville, NY, Sept. 6, 1803. He was licensed to preach in 1829, and joined the Oneida Conference in 1834. He filled various important appointments, and was presiding elder of the Otsego and Oneida districts; and by a change of boundaries in 1860 was transferred to the Troy Conference. He died April 15, 1869. He was not only an able and laborious minister, but he took a deep interest in the cause of education, and was elected regent of the University of New York in 1857. "He was a cheerful, earnest Christian; all who knew him loved him."

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2131 -- PARKS, William J. -- a minister in the M. E. Church South, was born in Franklin Co., Ga, Nov. 30, 1799, and died in the same State, Oct. 16, 1873. He was converted when eight years of age. He was received on trial in the North Carolina Conference in February, 1822, and was truly a pioneer preacher. He was missionary two years, presiding elder fourteen, on stations four, agent for the American Bible Society one, agent for Georgia Conference one, on circuits ten, and agent for Emory College eight, in all a period of effective service of forty-three years, in which he was local two years, and superannuated one. He was a member of all the General Conferences from 1832 to 1844. He was also elected a delegate to the Louisville Convention in 1845, but owing to domestic affliction was unable to attend. He was elected to every General Conference from 1846 to 1870, but was unable to attend in 1846 and 1870. "Possessing a strong mind and a clear judgment, with a large stock of common sense and the advantages of extensive observation and experience, his opinions were generally accurate and reliable He was wise prudent, cautious, strongly conservative but always ready for true progress and real reform."

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2132 -- PARRISH, Joseph -- was born in Philadelphia, Nov. 11, 1818. He graduated in medicine in 1844, and located in Burlington, NJ, where he now resides. He inaugurated the New Jersey Medical Reporter, subsequently removed to Philadelphia. In 1854 he moved to that city to become professor in the Philadelphia College of Medicine. Subsequently, his health failing, he spent some time in Europe, and was especially interested in the hospitals at Rome and elsewhere. Returning, he devoted a number of years to the training-school for imbecile children, first at Germantown, and then at Media. Resigning this position in 1863, he devoted several years chiefly to the duties of the Sanitary Commission, visiting camps and hospitals, and editing a paper devoted to sanitary interests. After the close of the war he visited the South, to inspect the schools and other operations of the Freedman's Commission. Since that time he has devoted himself chiefly to

establishing institutions for the cure of inebriates, and was sent by the American Association to appear before a committee of the English house of Commons to give testimony as to the result of experience in treating such cases. Dr. Dalrymple, who was the chairman of the committee, and who had visited Media, said of Dr. Parrish, that he placed him "at the head of those with whom I have had connection." In addition to official reports, he has written several papers on the "Criminal and Dependent Population of Pennsylvania," "Philosophy of Intemperance," "Intemperance as a Disease," "Opium Intoxication," and the "Pathology of Inebriety." He was educated in the Society of Friends, but united with the Methodist Church while resident in Burlington, and has been for a number of years a local preacher in the church.

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2133 -- PARRISH, Nathan Cowrey, was born in West Chester, OH, Aug 17, 1834. In 1855, while a teacher in the preparatory department of Brookville College, he was converted. In 1856 he received his degree of medicine. Believing it his duty to preach, he joined the Cincinnati Conference in 1865, and, after filling appointments in Piqua, Cincinnati, and other charges, he died Feb. 15, 1875. "During his entire ministry he was in the habit of spending from six to ten hours per day in study. As a preacher, he was earnest, practical, and eloquent; as a pastor, he was faithful."

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2134 -- PARSONAGES. -- In the Methodist Episcopal Church as early as the General Conference of 1800, the question of renting or building houses for the preachers was under discussion. That Conference recommended the friends of the church to purchase a lot of ground in each circuit, and to build a house thereon, and to furnish it with, at least, heavy furniture. The provision relating to the duty of the presiding elders concerning parsonages was added to the above provision in 1816. That part of the law referring to the duty of the stewards or trustees was added by the General Conference of 1828. At each Annual Conference a committee on parsonages is appointed, which reports concerning their importance and condition. Among the committees appointed by the Quarterly Conference is one on parsonages and furniture, whose duty is to supervise all matters relating to the fitting up and furnishing of houses for the pastors. Every parsonage is under the control of a board of trustees.

The provisions of the Discipline relating to parsonages are as follows: "It is recommended by the General Conference to the traveling preachers to advise the people to purchase a lot of ground in each circuit or station, and to build a preacher's house thereon, and to furnish it with, at least, heavy furniture. The General Conference recommends to all the circuits and stations, in cases where they are not able to comply with the above request, to rent a house for the married preacher and his family (when such are stationed upon their circuits or stations respectively), and that the Annual Conferences assist to make up the rents of such houses, as far as they can, when the circuit or station cannot do so. The stewards in each circuit and station shall be a standing committee (where no trustees are constituted for that purpose) to provide houses for the families of our married preachers, or to assist the preachers to obtain houses for themselves, when they are appointed to labor among them. It shall be the duty of the presiding elders and preachers to use their influence to carry the above rules, respecting building and renting houses for the accommodation of preachers and their families, into effect. In order to do this, each Quarterly

Conference shall appoint a committee (unless other measures have been adopted), which, with the advice and aid of the preachers and presiding elders, shall devise such means as may seem fit to raise moneys for that purpose. And it is recommended to the Annual Conferences to make a special inquiry of their members respecting this part of their duty."

In 1857, when statistics of this character were first reported, there were 2174 parsonages, valued at \$2,126,874. In 1876 the statistics show 5180 parsonages, valued at \$9,419,510.

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2135 -- PARSONS, Charles Booth -- an eminent minister in Kentucky, was born in 1799, near Louisville. In early life he was an actor, but was converted in 1837, and became a preacher in the Kentucky Conference in 1840. He was one of the commissioners of the Southern branch of the church, appointed in 1846, to settle the claims of the Book Concern. He filled prominent appointments in that church until at the outbreak of the war, being a strong friend of the Union, he returned to the M. E. Church. He was an able minister and an attractive orator, with a tincture of his early dramatic training. "We shall never forget," wrote one "his immortal picture of that hardened wretch who stood at Calvary, clanking the spikes that were so soon to be driven through the hands and feet of the blessed Redeemer." In the later years of his life his health became quite impaired, and he occupied a superannuated relation. He died near Portland, KY, in 1866. He was the author of a volume entitled "The Stage and the Pulpit."

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2136 -- PASTORAL ADDRESS (ENGLISH WESLEYAN). -- The idea of an annual address from the Conference to the members of the society originated with the founder of Methodism. Only one was sent out during his lifetime, this was in 1788, and its design was principally financial, being an appeal for a better provision for the preachers, especially for their wives. The second was issued about seventeen months after his death, by the Conference of 1792. At that time there was great excitement concerning the administration of the Lord's Supper, and the design of the address was to calm the agitation. That of 1793 was to the same purpose. In 1797 it was a statement of rules relative to members, leaders, and finance. The one in 1799 had special reference to the existing debt.

From that period a "Pastoral Address" has annually been presented by the British Wesleyan Conference to the membership, distinguished by a high tone of spirituality, exhorting the societies to diligence in the pursuit of personal holiness, to the importance of family religion, to regular attendance on the means and ordinances; in a word, to all that may be comprised in the beautiful circle of a Christian life. In 1821 it was determined that every local preacher, class-leader, and steward should annually be presented with a copy of the Pastoral Address gratuitously. The preparation of it is generally intrusted to one or two ministers selected by the president. It is read, discussed, and passed in the Conference. It is ordered to be read in every congregation, with suitable exhortations. In America, such an address is made by each General Conference of the Methodist Episcopal Churches, and of the branches of Methodism. Attention is specially invited to religious duties, and to such measures as the necessities of the church or the

peculiarities of the times may demand. Such addresses are sometimes issued also by the Annual Conferences.

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2137 -- PASTORAL VISITING -- That the minister may become properly acquainted with the members and families of his church, and that he may know how to properly instruct them, he must visit and converse with them in their various homes. Methodism has, from its earliest period, strongly urged its ministers and its official members to this duty. The class-leader, who is a sub-pastor, is required to see each member of his class once a week, to inquire in reference to his spiritual condition; and every minister, before he is received into the traveling connection, is explicitly required to answer the questions, "Will you diligently instruct the children in every place? and, Will you visit from house to house?" In the ordination of a deacon, he is required to take a vow that he will visit "the sick, poor, and impotent." Mr. Wesley copied into the Large Minutes a part of Mr. Baxter's forcible tract on this subject, and closed by saying, "The sum is, go in to every house in course and teach every one therein, young and old, to be Christians inwardly and outwardly; make everything plain to their understandings; fix it in their minds; write it on their hearts. In order to do this there must be precept upon precept, line upon line. What patience, what knowledge is required for this! We must needs do this, were it only to avoid idleness. Do we not loiter away many hours in every day? Each try himself; no idleness is consistent with a growth in grace."

Important as is preaching, and necessary as is careful study, the pastor's duty cannot be discharged without a system of pastoral visiting, which shall reach every member of his charge, the poor as well as the rich, and by which he will become acquainted with the peculiarities of every member placed, by the providence of God, under his supervision. Pastoral visiting to be profitable must combine true kindness of spirit and a genial manner with careful and diligent religious inquiry, and such instruction or admonition as circumstances may require. Wherever properly performed the growth of the church will invariably follow.

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2138 -- PATERSON, N. J. (pop. 50,887), the capital of Passaic County, is situated on the Passaic River near its celebrated falls. It is first mentioned in the minutes of the M. E. Church for 1825, when J. Creamer was pastor, who reported the following year 126 members. In 1857 the city had two stations, Cross Street and Prospect Street, with an aggregate of 1647 members, 838 Sunday School scholars. With the increase of population the church has steadily advanced. It is in the Newark Conference.

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2139 -- PATRICK, William -- was born near the city of Toronto, Ont. He is of the Scotch branch of the ancient Patrick family. His age is sixty-seven. He spent some of his early years in the ministry of the Methodist Church, but failing voice and other circumstances led him to enter into the business of a merchant, which he prosecuted in Prescott about thirty years. Finding himself in secular life, he declined ministerial functions, but has stood by the church he joined fifty-two years

ago as a most liberal supporter, often supplying the pulpit, in the absence of the minister, as a lay reader. He is both leader and steward at present. He was and is a good speaker. Four times he was returned to Parliament. Four years ago, upon the accession of the Reform party to power, he received the appointment of sheriff of the two counties of Leeds and Grenville. he was a member of the General Conference of the Canada Methodist Church in 1874.

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2140 -- PATTEN, David -- professor in the School of Theology of Boston University, was born in Boston, Mass., Oct. 15, 1810. He was graduated from Wesleyan University in 1834, entered the New England Conference of the Methodist Episcopal Church, and was appointed principal of the Wesleyan Academy at Wilbraham, Mass., but soon had to give up the position on account of the failure of his health. In 1841 he was transferred to the Providence Conference, and labored in pastoral work till 1864, when he was elected Professor of Theology in the Biblical Seminary at Concord, and in 1867, Professor of homiletics and Pastoral Theology in the Boston Theological Seminary. He was continued in the same position when that institution was incorporated with the Boston University, in 1871.

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2141 -- PATTERSON, James -- a pioneer minister in the M. E. Church South, was born in South Carolina in 1773, and entered the Conference in 1795. He labored very efficiently throughout the southern Atlantic States, and did much to check the divisions occasioned by James O'Kelly. He died in North Carolina, July 1, 1858.

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2142 -- PATTERSON, Stearn, a member of the Philadelphia Conference, M. E. Church, was born in Nashua, Jan. 2, 1813. He was converted in 1826; pursued his studies in an academy at Hopkintown, and subsequently in Yale College. In 1842 he united with the M. E. Church, and in 1844 entered the Philadelphia Conference. After filling various appointments, he was six years professor in the Wesleyan Female College at Wilmington, Del. In 1866 he received a superannuated relation and died May 19, 1871. "He was devoted to God and the church, scholarly in his habits of study, and systematic in the performance of his duties."

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2143 -- PATTISON, Robert H. -- of the Philadelphia Conference of the M. E. Church, was born near Cambridge, Md., Jan. 22, 1824. He was converted at ten years of age, and at fourteen entered the preparatory department of Dickinson College. He graduated in 1843; taught for two years at Baltimore, and entered the Philadelphia Conference in 1846. He filled a number of the most prominent appointments in Philadelphia and elsewhere, and was also presiding elder of the Harrisburg district. In 1858 he was chosen as secretary of the Conference, and continued to hold that office until his death. In 1868 he was a delegate to the General Conference, and was one of its assistant secretaries. He was for several years a member of the Foreign Missionary Board, and was connected with the various benevolent organizations of the Philadelphia Conference. "Dr.

Pattison was a good man, a true Methodist, a faithful pastor, an acceptable and earnest preacher, and a Christian gentleman, whom to know was to esteem and love."

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2144 -- PATTON, John, was born in Tioga Co., PA, Jan. 26, 1823. Having removed to Curwensville in 1828, at the age of eleven he entered a store, where he continued until, in 1844, he commenced business for himself, and built up an extensive trade in merchandise and lumber. In 1864 he organized and became president of the First National Bank of Curwensville, which relation he sustains to the present time. He joined the M. E. Church in September, 1839, and has filled the various positions of class-leader, Sunday-school superintendent, steward, and trustee. He has been a director of Dickinson Seminary, and a trustee of Dickinson College and of Drew Theological Seminary, and was a delegate to the General Conference in 1872. In 1860 he was elected a member of the Thirty-seventh Congress, and, at the end of the term, he received the unanimous nomination for re-election, but declined. In 1864 he was one of the presidential electors of Pennsylvania who cast his vote for Mr. Lincoln; and, on his motion, the per diem mileage of all the electors of the State was voted to the Christian Commission. He was active in sanitary matters during the war, and was one of the commissioners named in the act of Congress to organize the Centennial Exhibition. His grandfather, Colonel John Patton, was a patriotic merchant of Philadelphia, who contributed funds during the Revolutionary War, and also served as colonel of the 16th Pennsylvania Regiment, under Washington. His grandfather on his mother's side, Philip Antes, organized the first society and aided in building the first M. E. church in Center County, Old Bald Eagle chapel, in 1806, and gave the ground for building the first M. E. church in Clearfield County, in 1829.

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2145 -- PATTON, Samuel -- a distinguished minister of the M. E. Church South, was born in Lancaster District, S. C., Jan. 27, 1797. He was converted in 1816, and, having emigrated to Tennessee, he entered the Conference, and filled various important charges in the Tennessee and Holston Conferences. In 1838 he became agent for Holston College, and in 1847 was elected editor of the Holston Christian Advocate. He died in August, 1854. He was a studious and earnest preacher, and "stood in the first ranks of the ministry of his church."

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2146 -- PAXSON, William J. -- a member of the Philadelphia Conference, was born in Philadelphia, December 15, 1826. He received an academical education, purposing to engage in legal practice, his father being an attorney, but abandoning the idea, he engaged in mercantile pursuits. His early religious influences were received among the Orthodox Friends, but hearing, in 1843, a sermon by John N. Maffit, he was deeply moved, and in the following December united with Dr. Chambers's independent church. After attending for some time, through the influence of relatives, the Evangelical Lutheran church, he became, in 1852, an attendant on the services of the M. E. Church, and finding his spiritual wants more fully met, and having studied its doctrines and discipline, under conviction of duty, he united with the M. E. Church in 1853. Early thereafter he commenced evangelical work, visiting prisons, exhorting, etc., and was admitted into the

Philadelphia Conference in 1856 having previously acted as a supply on Newtown circuit. Since that time he has filled a number of the most prominent appointments, and in 1877 was appointed presuming elder of the South Philadelphia district, which position he still occupies. He was elected assistant secretary of the Philadelphia Conference from 1869 to 1874, and principal secretary in 1875. He was a delegate to the General Conference in 1876, and has been an active member of the Board of Church Extension since 1867. He is also secretary of the Educational Society of the Philadelphia Conference.

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2147 -- PAXTON, William W. -- reserve and acting lay delegate of Central Pennsylvania Conference to the General Conference of the M. E. Church in 1872, was born in Pennsylvania, was licensed as a local preacher about 1827, and is an active member of the Association of Local Preachers. He is engaged in business at Gettysburg and Chambersburg, PA.; has been an associate judge of the county Court, and has held other offices of civil trust.

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2148 -- PAYNE, Charles H. -- president of Ohio Wesleyan University, was born in Taunton, Mass., Oct. 24, 1830. At the age of fifteen he was converted, and became a member of the M. E. Church. After engaging in business for several years he prepared for college, graduated at the Wesleyan University in 1854, and prosecuted his ministerial studies in the Biblical Institute at Concord, N. J. In 1857 he was admitted into the Providence Conference, when, after filling various appointments for eight years, he was transferred to the New York East Conference, and was stationed at St. John's church, Brooklyn. From thence he was transferred to Philadelphia, where he was pastor of the Arch Street and Spring Garden Street churches; and thence was transferred to St. Paul's church, Cincinnati. In 1875 he was elected to the presidency of the Ohio Wesleyan University, which position he still retains. Dr. Payne has traveled in Europe and the East, and has written and published several sermons and lectures.

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2149 -- PAYNE, Daniel A. -- one of the bishops of the African M. E. Church, was a native of South Carolina, and was teacher of a small school in Charleston. Feeling himself oppressed, in 1834 he removed to the North, and after having pursued a regular course of theological study at Gettysburg Seminary, he took up his residence in Baltimore, where he became extensively known as a preacher in the African M. E. Church. He was subsequently elected bishop, and resides at Wilberforce College, near Xenia, OH. Bishop Payne has poetical talent, having published, in 1850, a volume of his productions. He has taken a deep interest in the education of his race, and has especially labored to build up Wilberforce College. He visited England in its behalf, and succeeded in raising considerable means.

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2150 -- PEARNE, William N. -- a minister of the M. E. Church, was born in Rochester, England, from whence he emigrated in 1822. In 1833 he entered the New York Conference, and

filled acceptably some of the most important appointments. He died in Kingston, NY, April 30, 1868, exclaiming in his last hours, "Happy, happy! " "As a minister, he was clear, chaste, practical, and fearless, and a passionate admirer of the beautiful. His practical productions found admirers, and as an amateur painter in his latter years he manifested a measure of genius."

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2151 -- PEARSE, Mark Guy -- an eminent Wesleyan minister of England, came into the work in 1863, and early gave proof of a very superior order of talent. Intensely earnest in preaching, and very effective in addresses of a peculiarly interesting character to the young, he was, in 1875, compelled to seek rest for an overwrought brain as a supernumerary. His writings are racy, his style peculiar and pleasing. He has enriched our literature with some most charming stories. With restored health he hopes to return to his beloved work at the Conference of 1877. His father, Mark Guy Pearse, Esq., is another of the liberal Wesleyan friends.

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2152 -- PECK, George -- a distinguished minister of the M. E. Church, was born in Middlefield, Otsego Co., NY, Aug. 8, 1797. His mother was an amiable woman, eminently pious and devotional, and gave five sons to the Methodist ministry. He united with the church in 1812, and in 1816, at the age of nineteen, entered the ministry. Studious, diligent, and successful, he was, in 1824, appointed presiding elder of the Susquehanna district, then containing all the territory of the Wyoming Conference as constituted in 1868, and as much more in the New York and Genesee Conferences. He was a member of every General Conference from 1824 to 1872. In 1835 he was elected principal of the Oneida Conference Seminary. Though peculiarly adapted to the education of the young, after four years he returned to the active duties of the ministry, and was again appointed presiding elder of the Susquehanna district. In 1840 he was elected editor of The Methodist Quarterly Review, which position he filled for eight years; and in 1848 he was elected editor of The Christian Advocate, where he remained for four years. He was also delegate to the first Evangelical Alliance in London, and took a leading part in its deliberations. Returning to the pastorate in 1852, he filled some of the most important appointments in his Conference, and was also presiding elder of the Lackawanna and Wyoming districts. He was superannuated in 1873, and died May 20, 1876.

One of his contemporaries wrote concerning him, "I view him as one of the most remarkable men of our times, -- one whose genius and piety are indelibly stamped on the ecclesiastical polity and wonderful growth of the church, -- whose wise counsels and herculean labors are interwoven in its development. For the past fifty years of his whole life he has been distinguished by a devoted love to the church and unswerving loyalty to honest convictions of truth." He was plain in his manners, humble in his deportment, genial in his intercourse with both ministers and members, a diligent student, and a successful minister. He published a number of works, among which may be mentioned "Universalism Examined," "History of the Apostles and Evangelists," "Scripture Doctrine of Christian Perfection," "Rule of Faith," "History of Wyoming," and "History of Methodism within the Bounds of the Old Genesee Conference."

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2153 -- PECK, J. Oramel, D.D. -- was born in Groton, VT, Sept. 4, 1836. At the age of twenty he was converted and after finishing a preparatory education at Newbury Seminary, he entered Amherst College, and graduated in 1862. In 1860, while at college, he joined the New England Conference, and filled an appointment in North Amherst, and after filling appointments in Chelsea, Lowell, Worcester, and Springfield, he was transferred to the Rock River Conference, occupying Centenary church in Chicago. He was then transferred to Baltimore Conference, and stationed at Mount Vernon church. In addition to his regular ministrations he has delivered a number of popular lectures.

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2154 -- PECK, Jesse Truesdell one of the bishops of the M. E. Church, was born in Middlefield, Otsego Co., NY, April 4, 1811. His parents were of Puritan stock, and both his grandfathers were Revolutionary soldiers. Before he was sixteen years of age he professed faith in Christ and united with the church. He was educated under the direction of his brother, the late Dr. George Peck, and was a student in Cazenovia Seminary, teaching during the winters. He was licensed to preach in 1829, and joined the Oneida Conference in 1832. He continued in the pastoral work until, in 1837, he was elected principal of a high school, which became Governor Wesleyan Seminary. In 1841 he accepted the office of principal of Troy Conference Academy, Poultney, VT. In 1844 he was elected delegate to the General Conference, and took part in the memorable debate in the case of Bishop Andrew. From 1848 to 1852 he was president of Dickinson College, after which he entered the pastoral work, and was two years at the Foundry church, Washington City. In 1854 he was appointed secretary and editor of the Tract Society, to fill out the unexpired term of Dr. Abel Stevens.

In 1856 he became pastor of Greene Street church, in New York, and at the expiration of his term he was transferred by the bishops to California. where he remained eight years in Powell Street and Howard Street, San Francisco, and Santa Clara and Sacramento and on San Francisco district. He served several years as president of the board of trustees of the University of the Pacific, and was also president of the California State Bible Society. Returning East on account of his wife's health, he was pastor of churches in Peekskill, Albany, and Syracuse, where he labored actively in the interests of Syracuse University, being president of the board of trustees and chairman of the building committee until, in 1872, he was elected bishop. Since that time he has traveled extensively throughout the bounds of the church, laboring diligently and earnestly. He is the author of "The Central Idea of Christianity," "The True Woman," "What must I do to be Saved?" and "The history of the Great Republic."

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2155 -- PEEKSKILL, N. Y. (pop. 7016), is situated on the Hudson River 46 miles north of New York. It is first mentioned in the annals of the M. E. Church for 1833, when V. Buck was appointed pastor. In 1834 the circuit contained 361 members. It subsequently became a station, and in 1864 a second charge was organized. The city is in the New York Conference.

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2156 -- PEGLER, George -- was one of the oldest preachers of the "Wesleyan" Methodists of America. He was born in London, England, Oct. 11, 1799, and became a sailor in the British service early in youth, following a seafaring life for many years. When nineteen years old he was converted in Canada, and in 1834 joined the New York Conference of the Methodist Protestant Church, of which he was twice elected president, but withdrew from that body and united with the "Wesleyans," and was at their convention of organization in 1843. He has labored faithfully and successfully with them over thirty years, and was recently a resident Minnesota.

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2157 -- PEIRCE, Bradford Kinney -- editor of Zion's Herald, was born at Royalton, VT, Feb. 3, 1819. He was graduated from Wesleyan University in 1841, and received from his Alma Mater in succession the degrees of A.M. and D.D. He joined the New England Conference of the Methodist Episcopal Church in 1843. In 1847 he became editor of the Sunday-School Messenger and the Sunday-School Teacher, published at Boston. He was employed as agent of the American Sunday School Union in 1850, and served as a member of the Massachusetts Senate in 1855 and 1856. In the latter year he was appointed trustee of the State Industrial School for Girls, and was afterwards elected superintendent and chaplain of the same. From 1863 to 1872 he was chaplain of the house of Refuge at Randall's Island, NY. In the latter year he was appointed editor of Zion's Herald, Boston. Between 1848 and 1872 he prepared a number of "Questions" for the Sunday school Union of the Methodist Episcopal Church, and wrote a variety of Sunday school books and miscellaneous works. He is also author of the following works: "Notes on the Acts," "Bible Scholar's Manual," "One Talent Improved," "The Eminent Dead," "Trials of an Inventor," "The Word of God Opened," "A Half Century with Juvenile Delinquents," "Stories from Life," "A Sequel to Stories from Life," "The Young Shetlander," etc.

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2158 -- PEKIN, ILL. (pop. 6169), the capital of Tazewell County, on the Peoria, Pekin and Jacksonville Railroad. It first appears on the annals of the M. E. Church for 1842, when Warner Oliver was pastor, who reported, in 1843, 232 members in the circuit. In 1857 it had become a station, having 64 members, 130 Sunday-school scholars. Methodism has increased as the town has grown in population. It is in the Central Illinois Conference, and has 154 members, 300 Sunday School scholars. The German Methodists have a strong and flourishing congregation of 187 members, 380 Sunday School scholars.

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2159 -- PENN, Abram -- of the Virginia Conference, was born in Patrick Co., VA, March 16, 1803. After pursuing his studies in the Academy, he entered the University of North Carolina, and in connection with his college course commenced the study of medicine. In 1826 he was converted, and felt it his duty to enter the ministry; and in 1828 was received on trial by the North Carolina Conference. He filled such appointments as Raleigh, Richmond, Petersburg, and was presiding elder of Salisbury district. In 1844 he had hemorrhage of the lungs, with a severe attack of bilious fever; this was followed by an enlargement of the heart, of which disease he died. He

passed gently to rest Dec. 5, 1848. His piety was intelligent, scriptural, and uniform, his sermons were a plain exposition of divine truth, delivered in a solemn and impressive manner; he was prompt, diligent, and faithful as a pastor, and was remarkably successful in his ministry.

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2160 -- PENNINGTON SEMINARY AND FEMALE COLLEGIATE INSTITUTE is located at Pennington, N.J., and is under the immediate control and patronage of the New Jersey Conference. It is on the borders of the hill country of New Jersey, within nine miles of Trenton. The two departments are entirely separate, and the students meet only in the chapel, the dining-hall, or in the recitation-rooms. The whole building is warmed by furnaces, and the rooms are neatly carpeted and furnished. About 25 acres of land are connected with the building. Recently a handsome wing has been added, being 100 feet long by 40 feet wide, and four stories high. The course of instruction is extensive and thorough, and good teachers are secured for the ornamental branches. The institution was opened in 1839, and became a school for both sexes in May, 1853. It is empowered by the legislature of New Jersey to confer the degrees of Mistress of English Literature, and Mistress of Liberal Arts, upon young ladies who have finished the studies in the respective departments. Students are also prepared for the best colleges. It is under the supervision of Rev. Thomas Hanlon, D. D., who is a graduate of Princeton College, and who is president, and Professor of Mental and Moral Science. He is assisted by an able corps of teachers, both in the literary and ornamental departments. The number of students in attendance for 1877 was 169.

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2161 -- PENNSYLVANIA (pop. 4,282,786). -- A settlement was commenced in 1638 in this state by the Swedes, who purchased lands from the Indians opposite the present city of Trenton. In 1642 the Swedish governor erected a house below the mouth of the Schuylkill River, and caused a church to be built, which was dedicated in 1646, and was the first church erected in the state. The Dutch conquered the Swedes in 1655, and in turn were overpowered by the English in 1664. In 1681 Pennsylvania was granted by Charles H. to William Penn, who died in 1718, leaving his interest to his children, who possessed large property until the Revolutionary War. Their claim was then purchased by the Commonwealth for \$580,000. A portion of the territory was purchased from the Indians in 1784. A colonial constitution was adopted in 1776. The United States Constitution was ratified in 1787. A new constitution was adopted in 1835, and again in 1875. Philadelphia was the seat of the United States government until 1800, when it was removed to Washington.

Methodism was introduced into this state by Captain Thomas Webb, who first visited Philadelphia in 1767 and formed a class, which consisted of seven persons. The first place of service was on Front Street, near the Delaware River, in a sail-loft. Captain Webb continued to visit the city occasionally and to preach, until the arrival, in October, 1769, of Messrs. Boardman and Pilmoor, who were sent by Mr. Wesley as missionaries. Mr. Pilmoor at first preached on the commons and from the steps of the old state-house. Mr. Boardman proceeded to New York, but they interchanged regularly every three months. Shortly before their arrival Philadelphia was visited by Robert Williams, a local preacher, who had preceded the missionaries to New York. In a few weeks after the arrival of Mr. Pilmoor the building now known as St. George's church was

purchased, and was the second house of worship belonging to the Methodists in the United States. The following year these missionaries were joined by John King, an earnest local preacher from England, who commenced his services by preaching in the Potter's Field, now Washington Square. In 1771, Francis Asbury and Richard Wright arrived, and Asbury was placed in charge of the general work until the arrival of Mr. Rankin, in 1773. After the arrival of Mr. Asbury the missionaries extended their labors more regularly into the country. Mr. Pilmoor had previously preached at several points outside of Philadelphia, but no regular societies had been formed.

The first Conference was convened by Mr. Rankin in Philadelphia in 1773, and 180 members were reported from Pennsylvania, of whom probably more than half were in the city. Conferences were also held in 1774 and 1775 in the same city, at the latter of which dates the membership of the State was reported at 264. A circuit between Philadelphia and Baltimore was formed in 1774, called Chester, which, in 1775, reported 74 members. The occurrence of the Revolutionary War greatly retarded the progress of the societies in and around Philadelphia. In 1777 Philadelphia reported 96 members and Chester 136. In 1781 the name of Chester disappears, and Pennsylvania reports 271. Little York appears as a circuit with 90 members, and the following year Lancaster is named with 70 members. These were the heads of large circuits. In 1784, at the close of the war, the returns in Pennsylvania were: Philadelphia, 470; Little York, 50; Juniata, 40. These, in 1785, composed one district, with Thomas Vasey as elder.

The following year the work extended westward to Alleghany and Redstone. In 1788 a Conference was held west of the mountains, in Uniontown, on the 22d of July, and appointments were made for Redstone, Ohio, Pittsburgh, Philadelphia, Chester, and Bristol. The following year a Conference was held in Philadelphia. In 1776 the members were, for the first time, reported by states, and Pennsylvania, with 13 appointments, reported 2631 white and 380 colored members.

In 1759 the Book Concern was established in Philadelphia, under the care of Rev. John Dickins, who had previously superintended the publication of books in New York, and in 1797 the first volume of The Methodist Magazine was issued. It continued, however, but two years, as in 1798 Mr. Dickins died of yellow fever. He was succeeded in the book agency by Ezekiel Cooper but in 1804 the Book Concern was transferred to New York, probably on account of the ravages of the yellow fever for several years prior to 1800. In 1801, the last report which was made by states, there were in Pennsylvania 3321 white and 507 colored members. From that time forward the reports were made by Conferences, which did not conform to state lines.

The Philadelphia Conference embraced that part of Pennsylvania lying east of the Susquehanna River and the Eastern Shore of Maryland, with the state of New Jersey. Western Pennsylvania was included in the Baltimore Conference. Baltimore Conference embraced, until 1824, all of Pennsylvania west of the Susquehanna River, except the northern part, which belonged to the Genesee Conference. In 1824 the Pittsburgh Conference was organized, embracing Pennsylvania west of the Alleghany Mountains, with the eastern part of Ohio. Various changes in the boundaries of Conferences have taken place. At present there are in the state the Philadelphia Conference, the southern part of Wyoming, the Central Pennsylvania, the Pittsburgh and Erie, and a small portion of the Genesee.

In 1833 a paper was started by Charles Elliot and others in Pittsburgh, called the Pittsburgh Conference Journal, which subsequently became the Pittsburgh Christian Advocate, and is the only paper which has been published under the authority of the church within the state.

In 1825 a literary institution, called Madison College, was opened in Uniontown, Pa., which was succeeded, in 1833, by Alleghany College; and in the same year Dickinson College, at Carlisle, was taken under the patronage of the Philadelphia and Baltimore Conferences. In addition to these, seminaries have been established at Williamsport, under the Central Pennsylvania Conference; at Kingston, under the Wyoming Conference; the Pittsburgh Female College, and Beaver Female College, under the patronage of the Pittsburgh Conference; and the Clarion Seminary, and Lake Shore Seminary, at Northeast, under the patronage of the Erie Conference. Within a few years a Book Depository has been established in Philadelphia, under the control of the Philadelphia Conference Tract Society. An independent Methodist paper, the Philadelphia Home Journal, was published by Rev. Adam Wallace for several years; but it has been merged in The Christian Standard and Home Journal, which is published by the National Publishing Association for the Promotion of holiness. The association has also a publishing house in Philadelphia, and issues a monthly paper, The Advocate of Holiness.

In 1816 nearly all of the colored membership of Philadelphia, which at that time amounted to more than 1000, seceded, under the leadership of Rev. Richard Allen, subsequently Bishop Allen, and established the African Methodist Episcopal Church, which was joined by the greater part of the colored population within the state. A few of the preachers, however, remained in connection with the old church. In 1821 The Wesleyan Repository was commenced in Trenton, N. J., under the proprietorship of W. S. Stockton, advocating changes in the government of the church. The following year it was removed to Philadelphia, was in 1824 merged in The Mutual Rights, and was thereafter published in Baltimore. Its publication, however, led to discussion and controversy, which, in 1828, were followed by secession, and the organization of several Methodist Protestant churches in Philadelphia, Pittsburgh, and other parts of the state.

The Methodist Protestant Church now has within the state the Pennsylvania and Pittsburgh Conferences, and a part of the Maryland. These Conferences, however, embrace some territory beyond the bounds of the state. The M. E. Church South has also a few societies belonging to the Baltimore Conference. The African M. E. Church has within the state the Philadelphia and the Pittsburgh Conferences. The colored membership belonging to the M. E. Church in Pennsylvania are included within the Delaware Conference. There are also German congregations of the M. E. Church in Philadelphia and Scranton belonging to the East German Conference, and in Pittsburgh and vicinity belonging to the Central German Conference. It is difficult to give with accuracy the number of Methodists in the state, as in several Conferences the precise relation of some of the charges is not known.

There are also reported upwards of 900 local preachers, 168,000 Sunday School scholars, and 424 parsonages. There are also in the state about 8000 members of the Methodist Protestant Church, probably near 2000 of Primitive Free Methodists and Wesleyans, and about 12,000 belonging to the African churches; making a total membership of the Methodist bodies in the state of 191,668.

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2162 -- PENN YAN, N. Y. (pop. 4000), the capital of Yates County, situated on the Northern Central Railroad, was formerly connected with what was known as Crooked Lake circuit. It was served in 1825 by Ogden Lanning, Henry J. Kent, and J. B. Alverson. In 1826 it is first mentioned as a separate appointment, and John B. Alverson was the pastor. It reported the following year 100 members. In 1857 it had become a well-established station, having 225 members, 140 Sunday School scholars. It is now in the Genesee Conference, and has 407 members, 250 Sunday School scholars.

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2163 -- PENSACOLA, FLA. (pop. 7380), the principal city of Western Florida, and the capital of Escambia County, is situated on the west shore of Pensacola Bay. It is an important United States naval station. This region was for some time included in the Escambia mission. It first appears on the annals of the M. E. Church for 1840, connected with the Alabama Conference, with J. L. Finley as pastor, who reported 5 white and 18 colored members. Since the division in 1845 it has been under the control of the M. E. Church South. It is in the Alabama Conference. The M. E. Church South has 113 members, 76 Sunday School scholars. The African M. E. Church has 126 members, 72 Sunday School scholars.

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2164 -- PEORIA, ILL. (pop. 29,315), the capital of Peoria County, is situated on the west bank of the Illinois River. Peoria mission was organized in 1832 with Zadok hall as missionary. In 1833 it had 72 members. In 1857 it had two organized stations, with an aggregate of 296 members, 387 Sunday School scholars. The German and African M. E. Churches are both well represented. This city is in the Central Illinois Conference.

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2165 -- PERFECTION, CHRISTIAN, is a term used by Methodists to denote a state of grace implying purity of heart, or a heart cleansed from sin by the blood of Christ. Mr. Wesley calls it "the loving God with all our heart, mind, soul, and strength. This implies that no wrong temper, none contrary to love remains in the soul; and that all the thoughts, words, and actions are governed by pure love." This state is also expressed in Scripture by the words holiness, sanctification, purity perfect love, fullness of God, and of Christ., and of the Holy Ghost, and full assurance of faith. In addition to these, the words entire sanctification, higher life, rest of faith, and full salvation are used by Christians to express the same idea.

Bishop Foster describes it as "a state in which the Christian is entirely free from sin, properly so called, both inward and outward; a state in which he will do no act involving guilt, in which he will possess no unholy temper, in which the entire outward man of the life, and the entire inward man of the heart, will be pure im the sight of God." "But, additionally, we include in our idea of entire holiness more than mere freedom from sin in the forgiving sense. That is merely a negative view; it has a positive character. We believe it to include besides this the spiritual

graces, as love, meekness, humility, and such like in perfection, perfection not of measure, but of kind, and that these graces exist in the entirely sanctified soul without alloy, without mixture, in simplicity."

Dr. Steele defines it to be "that participation of the divine nature which excludes all original depravity or inbred sin from the heart, and fills it with perfect love to God and man, -- perfect love, the unction of the Holy One, and the baptism of the Holy Ghost."

This state does not imply a perfection of knowledge. Man is finite, his intellectual faculties are fallible, his judgment is erring, he is ever learning. Nor does it imply freedom from infirmities. "Man's bodily organs have suffered equally with the rest of his frame, hence he cannot help thinking wrong sometimes, till this corruptible shall put on incorruption."

Nor does it imply freedom from temptations and solicitations to sin. Holiness insures no man freedom from trial; as long as he is in the world he will have tribulation. Holiness, the end of creation in humanity, can only be attained by character, which can only be developed by discipline. Christ himself perfect, was tempted. His human nature was subject to temptation, and man cannot stand above his Master. Solicitation to sin will always occur in a sinful world, but compliance may be denied the tempter, by the soul filled with the love of Christ.

Nor does this state imply sinless perfection. Mr. Wesley says that "I do not approve the term sinless perfection."-Plain Account, p. 346. There is, he further affirms, a sense in which it may be true. Men do not need reconciliation afresh, they do not need restoration to the favor of God, but ability to keep in it. Christ does not procure pardon for them anew, but "ever liveth to make intercession for them." "By one offering he hath perfected forever them that are sanctified."Heb. x. 14.

Nor does it imply absolute perfection. There is none such among men. There is none that is not conditional and relative; none that does not admit of a continual increase. A man comparatively holy may become in degree more holy. God has fixed no limit to the capacities of the soul restored to his image. It can increase in love eternally.

Christian perfection is not merely "sincerity" "nor the utmost of human endeavor:" it implies both of these. It is more than our complete separation from the world; more than human attainment: it is the perfection of love, the loving God with all the heart, mind, and soul, the image of God stamped upon the heart, and the conscious indwelling of the Holy Ghost. As a grace, it is the especial gift of the holy Ghost; as a work, it is the entire consecration of the soul unto God. It is conditional, like conversion and justification. The same Spirit that justifies also sanctifies the same faith that procures the one also procures the other.

But justification is distinguished from sanctification in the fact that the former is done for us, the latter is done in us; one, a forensic act, implies what God has done for us, as the result of the atonement, the fruit of the atonement; the other is the fruit of the Holy Spirit. Justification is what God does for us through faith in the word of Christ; the act of pardon by which we are made free from the law, changing us from a state of guilt and condemnation to a state of pardon and acceptance. Sanctification is that act of the Holy Ghost whereby the justified man is made holy.

One is a change of condition wrought without for man; the other a change of nature wrought within, making the man free from the law, also free from sin and perfectly whole. Sanctification is not regeneration. It is identical with it in the sense that the principle of purity is found in both states. Regeneration is purity, holiness is maturity. The work of the holy Spirit is the same in both states. The initial work of holiness begins at regeneration. There can be no increase of purity but there will be a continual increase in love and in all the fruits of the Spirit. Regeneration is a perfect work, but it is initial. Mr. Fletcher affirms "that the same spirit of faith which initially purifies, when we cordially believe the pardoning love of God, completely cleanses when we believe this sanctifying love."

Mr. Alfred Cookman, one of the most beautiful examples of holiness produced, by the American church, has said, "Is this grace different from that received at conversion? We answer, no it is only more of that precious grace. As we sometimes hear, it is a deeper work of grace. Christ comes in his spiritual presence to abide in our soul; and while we trust in him, he assumes the entire responsibility of our complete salvation." Regeneration is incipient sanctification in this sense. It is of the same nature. It is included in entire sanctification, but is not so extensive. It is a degree, but not the whole of that work. The distinction is found in the following: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." -- I. Thess. 5:23. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." -- II. Cor. 7:1.

Methodism differs from Moravianism in that it does not hold regeneration and entire sanctification to be identical. Every man whose sins are really pardoned, and who is begotten of God, is pure in heart and free from sin and sanctified. It is repelling to human thought that God would create a new soul impure; it is also against his economy to hold that men can be born as men -- born a new creature: the believer does not come into the kingdom of God a full-grown man. The new creation is not in the stature of the fullness of Christ, it is immaturity but not incompleteness. Scripture refers to this difference in the terms babe and children, implying a unity of nature but a difference of development; a perfection of nature, but not of stature.

The failure to discern the distinction between childhood and adulthood has led some writers, in their desire to give the full value to the grace of sanctification, to depreciate regeneration and justification and their fruits. This depreciation of justification and regeneration, holding the heart regenerated, as possessed "of pride, unbelief, envy, jealousy, anger, ambition, and other forms of sin," has led to the reproduction in the church of the doctrine of Zinzendorf, that entire sanctification is one with regeneration. Scriptures clearly refer to a state of grace in fullness and completeness of blessing in the words to be "filled with all the fullness of God," and to enjoy this state is above the experience of ordinary Christians, even of many who have the witness of the Spirit that they are the children of God and heirs of eternal life.

The agent in producing this state is found in Scripture to be the Holy Spirit. He is the sanctifier. He regenerates and also sanctifies. The whole work of sanctification is the work of the Holy Spirit upon the heart. The Spirit beareth witness with our spirits that we are the children of God." Man's faith leads him to the possession of this grace; by no works can he procure it. Sanctification is the gift of the Holy Ghost. "But we are bound to give thanks always to God for

you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." -- II. Thess. 11:13. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."-- I. John 1:9.

The work of complete sanctification is, according to Mr. Wesley, both gradual and instantaneous. It is gradual as to the acquisition of knowledge and of ability to know, but instantaneous as to the appropriation of the blessing comprehended. "The Spirit may take time to prepare the heart for a dwelling-place for God, but he enters it and fills it with his presence in a moment. The work may progress in doing, but there is an instant when it is done, completed, finished." A man may be dying for some time, yet he does not, properly speaking, die until the instant the soul is separated from the body, and in that instant he lives the life of eternity. In like manner, he may be dying to sin for some time, yet he is not dead to sin until sin is separated from his soul, and in that instant he lives the full life of love.

The entrance of the soul into this state varies in time. Some grow more rapidly than others in grace; some receive the fullness of the light gradually, -- although these are exceptional. The experience has generally come out in some crisis hour of the soul, sudden and instantaneous. "This is but the natural result of the working of the laws of the Spirit. They are not in their development and execution as the laws of the physical world, conditioned by time. Spiritual processes may be hastened by faith. The law of the Spirit under which believers live, and through which they are to receive the fullness of the blessing of God, is faith, -- faith founded upon the word of God, -- and if the believer accepts this condition and fulfills it, the response will come back in a heart cleansed from all sin and filled with the love of God.

This state of grace is not only presented in Scripture, but is demanded of all believers in Christ. It is declared as his will. "For this is the will of God, even your sanctification." "Be ye filled with the Spirit. '-Eph. 5:18. "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." -- Romans 12:1. Not only is this God's will, but it is his command. "Be ye holy, for I am holy." "Be ye perfect, even as your Father which is in heaven is perfect." -- Matt. 5:48. "Without holiness shall no man see God." "Having these promises, dearly beloved let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." -II Cor. 7:1. Not only is it a command, but Scripture declares it a promise. "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." -- Heb. 7:25. It is declared in the prayers of Scripture. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." -- I Thess. 5:23, 24.

Scripture also witnesses to its attainment. "Noah was a just man and perfect in his generations, and Noah walked with God." -- Gen. 6:9. "I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight." -- II Kings 20:3. "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." -- Luke 1:6. "Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you." -- Philippians 3:15. The word of God is ultimate. This state of grace is distinctly

revealed as a doctrine and experience in the Scriptures. Commanded of God, it is of universal obligation, and it is our duty as believers to enter into it. He is not arbitrary in his demands. It is dishonoring to him to conceive that he would command what his children could not perform. His promises are not illusory: they are given for life and conduct. He does not mock his children by promising that which he will not bestow. " His promises are yea and amen to them that believe."

The provisions of the gospel are adequate for the complete sanctification of the believer. There is sufficient power in God's word, in Christ's work, in the Holy Spirit's agency, to accomplish it. Scripture holds it up as attainable and also attained, revealing unto us characters that have been perfect in the love of God.

This state of grace must follow the revelation of Jesus Christ. A lower standard we could not conceive as coming from God. No less provision could proceed from a holy God, and no less attainment could be demanded of his children. "God is love; the end of the commandment is love." "He that dwelleth in love, dwelleth in God, and God in him." There is no fear in love, for perfect love casteth out fear. This state of grace is attainable in this life. "As it is true that without holiness no man shall see the Lord; unless we admit the doctrine of purgatory, the entire sanctification of the soul and its complete renewal in holiness must take place in this world." God's commands are to the living: they imply present obedience, and present as well as future reward. The promises of God are objects of present trust and fulfillment: they are conditional upon faith. When the conditions are fulfilled the blessing is sanctifying or saving efficacy. Salvation is by the Holy Spirit through the blood of Christ, and no reason is apparent why the work of complete purification may not be wrought a moment before as well as a moment after the soul leaves the body; if one moment, many; and, for aught that is apparent, many years as well." "For every one that hath this hope purifieth himself, even as he is pure." I John 3:3. "Whosoever abideth in him, sinneth not; whosoever sinneth, hath not seen him, nor known him." -- I John 3:6. The Holy Spirit certifies to its own work. The work is supernatural, and also the evidence. The Spirit witnesses to the fact of holiness. It is a matter of consciousness: the word of God verified in human experience. All that the Holy Spirit accomplishes in the soul is revealed with more or less clearness to the consciousness. The Spirit that bore witness to the fact of pardon now manifests itself in the work of entire sanctification. This constant communion of the Father and Son and Holy Ghost is frequently alluded to in Scripture. "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." -- I John 4:13.

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2166 -- PERKINS, John W. -- was born in Vermont in 1814 and died in Boston, Feb. 8, 1858. He entered the traveling connection in 1842, in Vermont Conference, M. E. Church, and in 1849 was transferred to the New England Conference, where he filled a number of prominent appointments. He was an able, faithful, and successful laborer. He was a good biblical student, and revivals were witnessed under his ministry in nearly all his fields of labor. Among his last words were, "I rest on the atonement, and my way is clear to heaven."

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2167 -- PERKINS, William -- a lay delegate from the Delaware Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in Charlestown, MD, November 3, 1820. Not having been permitted to attend a day-school, he gained his education in a Sunday-school, and much of it while acting as a teacher. Since the emancipation of the people of his race, he has been active in all measures for the advancement of education among them. He exerted himself influentially with the legislature of Maryland to secure an annual appropriation for colored schools. He is a member of the board of trustees of Janes Methodist Episcopal Church, Charlestown, MD

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2168 -- PERKINS, William -- a minister of the Methodist Episcopal Church South, was born in Goochland Co., VA, Aug. 2, 1800, and died in Missouri, Jan. 31, 1871. He was a local preacher for twenty-five years, but did not enter the itinerant connection until 1853. He filled various appointments on stations, circuits, and districts until 1870. He was a man of culture, but was simple and earnest in his manner. He was an able and useful minister.

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2169 -- PERKS, George F. -- an eminent English Wesleyan, was born at Madeley, Aug. 19, 1819, and was grandson to old Mr. Perks, the intimate and beloved friend of the saintly John Fletcher, of Madeley. Early left an orphan, Mr. Perks was happy in having a godly aunt (Mrs. R. Perks, of Wolverhampton), who responded with true womanly instinct to the mental and spiritual needs of her nephew, who, with humility and native modesty, sought her counsel, and acted upon her advice in the all-important matter of entering the ministry. His early life was devoted to close and systematic study, hence, when called to preach, he was logical and mathematically correct, his language was choice, his figures were rich, practical, and invariably drawn from Scripture. His discourses were eloquent and elegant, and redolent of scholarly attainments. None felt jealous of Mr. Perks, for he never put himself forward; but he was put into prominent positions by the love of his brethren. In 1865 one of the oldest American colleges conferred on him the diploma of M.A. In 1867 he was appointed one of the foreign missionary secretaries. Five years later he became secretary of the Conference, and the following year president. In every position held by him Mr. Perks rose gradually and surely in the estimation of his brethren and of the whole connection. In the mission house, as elsewhere, he pursued his duties to the last with the most intense earnestness and complete success. He literally died of overwork. He went to Rotherham Yorks to preach missionary sermons during the evening sermon he was taken ill, and died the following night, May 26, 1877.

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2170 -- PERMANENT FUND. -- The General Conference of 1864 appointed a board of trustees to hold the donations or bequests for the Methodist Episcopal Church. This board was organized under a charter from the state of Ohio, and has its office in Cincinnati. In 1872 the General Conference directed that any sums donated or bequeathed, but not specially designated for any benevolent object, should be appropriated to what it denominated the "Permanent Fund." The following are the provisions as contained in the Discipline:

"There shall be a fund known as 'The Permanent Fund,' to be held by the trustees of the Methodist Episcopal Church, the principal of which shall be intact forever, and which shall be invested by said trustees on first-class securities, and at as favorable rates as can be legally secured. It shall be the duty of all our ministers to obtain, as far as practicable, contributions to said fund, by donations, bequests, and otherwise. The interest accumulating from said fund shall be subject to the order of the General Conference for the following purposes: 1. To pay the expenses of the General Conference. 2. To pay the expenses of delegations appointed by the General Conference to corresponding bodies. 3. To make up any deficiencies in the salaries of the bishops. 4. To relieve the necessities of the superannuated and worn-out preachers, and of the widows and orphans of those who have died in the work."

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2171 -- PERRINE, William Henry, was born at Lyons, NY, in 1827, and was converted at Sandstone, Mich., in 1840. He entered the ministry of the M. E. Church in 1851, and was stationed successively at Spring Arbor, Jackson, Hastings, Detroit, Adrian, Ann Arbor, and other important points in Michigan. He also served several years as Professor of Natural Science, Astronomy, and Belles-Letters in Albion College. He made a tour of the East in 1857-59, and being an artist, he produced a chromo of the Holy Land, which has been pronounced excellent and accurate. He was a member of the General Conferences of 1872, 1876, and 1880, and took an active part in the proceedings. He died in 1880.

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2172 -- PERRONET, Charles -- was one of the early Methodist ministers who had been educated at Oxford University, and became associated with the Wesleys. He accompanied Charles Wesley in his visit to Ireland, in 1747, and subsequently became an active and zealous minister. While he assisted Mr. Wesley, he does not appear to have been regularly identified with the Conference though at his death, in 1776, he is spoken of as an itinerant Methodist preacher of more than twenty years faithful service. Shortly before his death he said, "God has purged me from all my dross all is done away. I am all love."

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2173 -- PERRONET, Edward -- the son of Vincent Perronet, was a student in Oxford, and was included in the "Poetic Trio" with John and Charles Wesley. He was a man of great energy and personal courage. He passed with Mr. Wesley through many persecutions and severe trials. In 1748 his name is entered as an itinerant minister, but he became dissatisfied with Mr. Wesley's adhering so closely to the English church. For a time he was employed by Lady Huntingdon, but subsequently became pastor of a dissenting church. He died in 1792, his last words being, "Glory to God in the height of his divinity! Glory to God in the depth of his humanity! Glory to God in his all-sufficiency! Into his hands I commit my spirit." He is author of the hymn, "All hail the power of Jesus' name."

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2174 -- PERRONET, Vincent -- was an English clergyman. who took a deep interest in the work performed by Mr. Wesley. He was descended from Swiss-French parents, and was born about 1700. He received a university education, and became vicar of Shoreham. He was towards Mr. Wesley a warm friend and confidential counselor. The itinerants were ever welcomed into his church, though his parishioners persecuted and sometimes mobbed them. When he admitted Charles Wesley into his pulpit it is said they "roared, stamped, blasphemed, rang the bells, and turned the church into a bear-garden." The Wesleys were, however, subsequently successful, and preached without interruption. He was a man of deep piety, and was one of the brightest ornaments of the century.

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2175 -- PERRY, Benjamin Franklin -- was born in Talbot Co., GA, Feb. 13, 1836. He studied at Emory College, where, in 1855, he took the first honors of his class. The following year he was received into the Texas Conference, where he continued until the breaking out of the Civil War. He became chaplain in the Southern army, sharing all the hardships of the siege of Vicksburg. In 1864 he was appointed a missionary to Johnson's army. After the close of the war he returned to the pastoral work, and was for two years in charge of a female college. He died Sept. 23, 1868.

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2176 -- PERRY, James H. -- an able minister of the Methodist Episcopal Church, was born in Ulster Co., NY, in 1811. He received the appointment of a cadet in the military academy at West Point, but sympathizing with Texan independence, he resigned his place in the third year of his connection, and accepted the appointment of colonel in the Texan army. Having raised a regiment in New York, he reached Texas in time to take part in the battle of San Jacinto. On his return home, attending a love-feast, he became deeply influenced by religious truth, and shortly after united with the church. In 1838 he entered the New York Conference, and filled many of the best appointments in both New York and New York East Conferences. He was also a delegate to the General Conference in 1856. When the Civil War broke out he accepted the command of the 48th Regiment of New York Volunteers, and died after the fall of Pulaski, of apoplexy, June 18, 1863. He was an able minister, a skillful debater and a warm and devoted friend.

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2177 -- PERRY, Solomon C. -- a minister in the M. E. Church, was born in Massachusetts, May 27, 1807. He was educated among the Congregationalists, but attending a Methodist church some seven miles distant, became converted, and entered the Wilbraham Academy. After completing his preparatory course, he attended and graduated at Brown University. He taught for a time in an academy, and was licensed as a local preacher. He entered the New York Conference in 1838, and after filling a number of excellent appointments, he was made supernumerary in 1860, in which relation he continued until his death, March 6, 1872.

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2178 -- PERSEVERANCE, FINAL, is in theological writing used to designate the doctrine that those who are truly converted shall never finally fall from grace, but shall hold out to the end and be saved. The doctrine is logically derived from that of election and reprobation. If persons are elected from eternity without foresight of either faith or good works, but chosen to salvation, it follows necessarily that having received the Spirit, which the elect alone receive, they are assured of eternal life. Hence all Calvinistic churches adopt, as an article of faith, the doctrine of the final perseverance of the saints. Arminian churches, on the contrary, believing that salvation depends upon the proper exercise of free will in yielding to the influence of the Divine Spirit, and that persons who have yielded may again reject the influences of the Spirit and fall into sin, do not believe that those who are converted will necessarily be saved.

They ground their belief further on the warnings which are given by our Saviour and his apostles in teaching the necessity of watchfulness and prayer and in the warnings against falling away contained in many passages of Scripture, and the express declaration that some had been made "shipwreck of faith" and had fallen away. And even the Apostle Paul, who had such exceeding visions of glory felt it necessary to keep his body under lest he himself should become "a cast-away." Besides, this doctrine places the Christian higher than Adam stood in his primeval state, for though created in the image of God he was liable to fall. It is also believed to encourage indifference and disobedience by removing the thought of all danger of falling from the mind of the regenerate. The Methodist Churches, being Arminian in theology, totally reject the doctrine of the necessary perseverance of the saints, while at the same time they teach that the prayerful and obedient, while they remain in that condition, can never be separated from the love of God which is in Christ Jesus. They believe it, however, to be necessary to use all diligence to make their "calling and election sure."

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2179 -- PERSHING, Israel C. -- president of the Pittsburgh Female College, was born in Westmoreland Co., PA., in 1827. By close application and by his own efforts he succeeded in preparing himself for college. Early in life he was converted, and united with the M. E. Church. In 1844 he entered college, and by personal sacrifice and effort graduated from Jefferson College, at Canonsburg, PA., in 1850, bearing away the highest honors in a class of fifty-five. He entered the Pittsburgh Conference the same year, and after filling various prominent appointments, he was, in 1859, elected president of the Pittsburgh Female College, where he has since remained. Dr. Pershing is well known as an educator, and has also aided the church largely in dedicatory services and special efforts in freeing churches from debt. He was a member of the General Conferences of 1864, 1868, 1872, and 1876, and was one of the assistant secretaries in the last two Conferences; and has been secretary of the Pittsburgh Conference for twenty-three years.

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2180 -- PERU, ILL. (pop. 5057), is situated in La Salle County, on the Chicago, Rock Island and Pacific Railroad. This region was embraced in one of the oldest Methodist circuits in the state. But this being a comparatively small town did not appear by name on the records of the M. E. Church until more recently. It is in the Rock River Conference, and reports about 30

members, 92 Sunday School scholars. The German M. E. Church have an organization, and report about 60 members, 60 Sunday School scholars.

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2181 -- PERU, IND. (pop. 5280), the capital of Miami County, is situated on the Wabash River, and on the Indianapolis, Peru and Chicago Railroad. Methodism was introduced in 1832, when it was called Cumberland, by Rev. W. M. Rayburn, a local preacher, who formed a class of eight persons. The first church edifice was erected in 1836, and shortly after a Sunday School was organized. The first church erected was replaced, in 1849, by the present brick edifice. It was for many years the head of a large circuit, but became a station prior to 1857. It has several times been the seat of the Annual Conference. It is in the North Indiana Conference, and reports for 1876, 290 members, 300 Sunday School scholars. The German M. E. Church has about 60 members, 50 Sunday School scholars. The African M. E. Church has also erected a brick edifice.

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2182 -- PETERS, John -- a minister of the United Methodist Free Churches, was born in Ireland, Dec. 10, 1795. He pursued an academical education, with a view of entering the Presbyterian ministry. Subsequently he was converted, and became a member of the Wesleyan Methodist Society, and was employed as a teacher in the county of Antrim for twelve years, being leader and local preacher. In 1835 he sympathized with the movement of the Methodist Reformers, and went to Manchester, and was admitted into the itinerant ministry of the Wesleyan Association. In 1837 he was elected a member of the connectional committee, which position he retained for twenty-seven years successively. He was corresponding secretary three terms; he was also connectional secretary. In 1845 and in 1851 he filled the presidential chair. He traveled twenty-nine years, and was highly esteemed on all his charges. His health then gave way, and he died May 7, 1865. Mr. Peters was no ordinary man impulsive, quick, and witty, he was, nevertheless, "punctual and methodical in his arrangements. He was studious in his habits, a good tactician, a fervent speaker, an able preacher, and a holy man."

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2183 -- PETERSBURG, VA. (pop. 21,656), is situated on the Appomattox River, 22 miles south of Richmond. Methodism was introduced in this place by Robert Williams, in February, 1773. Two men Gresset Davis and Nathaniel Young, merchants of this place, being in Norfolk, invited Mr. Williams to come and preach for them. He accepted the invitation, and preached in an old theater fitted up for the use of all denominations. The infant church was severely persecuted. At one time, when Hope Hull and John Easter were holding a meeting, a mob, "with yells and curses, burst in among the worshipers, throwing lighted squibs and fire-crackers. Meanwhile another band brought up a fire engine and played a stream of water into the house till every light was put out. Soon the place was involved in darkness, save where a bursting firecracker gave a momentary gleam, and the whole congregation was routed and driven from the place." In the midst of these persecutions, however, they continued to preach as occasion furnished opportunity.

Petersburg was at first included in the Brunswick circuit. The old theater was abandoned and a church was built on Harrison Street; but during the Revolutionary War it was occupied by the soldiers, first as barracks, then as a hospital, and was finally destroyed by fire. After the loss of the church several persons opened their private dwellings for preaching. Soon after the close of the war a second Methodist church was built. It was started by Mr. Davis, who headed the subscription list. This house, which stood in Market Street, is described as "very small and unique of its kind, and showing any amount of props, beams, and girders." In 1792 Petersburg first appears on the annals of the M. E. Church, John Lindsay being appointed pastor, and an Annual Conference was held Nov. 15, 1793. Here is located the Southern Female College, founded in 1861, and under the control of the M. E. Church South. Methodism in this city, at the division of the M. E. Church in 1845, adhered to the M. E. Church South, since which time the African M. E. Church has organized a society. The city is within the bounds of the Virginia Conference.

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2184 -- PETRIE, John -- is a layman of the United Methodist Free Churches, England, who in the earlier days of the body held a distinguished place in its counsels. He is now in extreme old age. He held the office of connectional treasurer from 1838 till 1854, and was chapel treasurer from 1860 till 1869. Mr. Petrie resides in Rochdale, the town of the Right honorable John Bright, with whom he was associated in the agitation for the repeal of the common laws. Mr. Petrie was a member of the council of the Anti-Corn League, and his portrait appears in the historical painting which gives the likenesses of the leaders of that famous association.

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2185 -- PETTY, Asbury L. -- was born in Guernsey Co., OH, Sept. 18, 1831, and was educated at Muskingum College. He was converted in his early youth, and after his education he spent some time in teaching school. He joined the Pittsburgh Conference in 1853, and has given twenty-five years of uninterrupted service in the itinerancy, having never been supernumerary or superannuated. Among his chief appointments are Asbury chapel, near Fifth Avenue, Pittsburgh, Wellsville, Steubenville, Uniontown, Cambridge, Sewickly, and Arch Street, Allegheny. He was presiding elder of West Pittsburgh and Cambridge districts. He was appointed by the General Conference of 1876 a member of the publishing committee of the Pittsburgh Christian Advocate for a term of four years.

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2186 -- PEWED CHURCHES. -- In the early history of Methodism all the churches were built with free seats. Mr. Wesley required this, and yet before his death he permitted pews to be set apart in the gallery in a few churches. The General Conference of 1784 directed that all the churches "be built plain and decent, but not more expensive than is absolutely unavoidable." Subsequently, in 1820, they added, "and with free seats." In 1852, however, this rule was modified by adding, "wherever practicable." The reason which was early assigned for this rule was, "the necessity of raising money will as make rich men necessary to us; but if so, we must be dependent on them, yea, and governed by them, and then farewell to Methodist discipline, if not doctrine too." This remained in the Discipline until 1872. Pewed churches were early introduced in New

England, where free churches are almost unknown. In the Middle states the churches were free until about 1830, when a pewed church was erected in New York, and shortly afterwards in Baltimore and Philadelphia. At present the churches throughout the Middle states, and throughout the East and South generally, have free seats, except a few in the larger cities. In New England, New York, Northern Ohio, and Michigan a large proportion of the churches are pewed.

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2187 -- PHAYRE, Rev. John -- was born in Dublin, Ireland, May 12, 1790. He united with the Wesleyan society in Dublin when quite young. In the year 1817 he emigrated to America, and became connected with old Forsyth Street church, New York, in 1819. He was licensed to preach in 1840, and was subsequently ordained deacon and elder. He was an untiring worker, and during his forty-two years as an exhorter and local preacher he devoted himself especially to work at the Almshouse, House of Refuge, Home for Old People, asylums, hospitals, and Penitentiary of New York. He was devotedly attached to Methodism, and his house was the home of the itinerants. He was a fine preacher, gifted in prayer, cheerful and happy in his ways, very circumspect and gentlemanly in his bearing. His illness was brief and severe, but his death was triumphant, in the early part of 1867.

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2188 -- PHELPS, Arza B. -- a delegate from the Central New York Conference to the General Conference of the Methodist Episcopal Church in 1872, was born in Elizabethtown, NJ, in 1811 was licensed to preach when twenty-one years old, and joined the Oneida Conference in 1834. He was for twelve years a member of the publishing committee of The Northern Christian Advocate. He represented the Black River Conference in the General Conference in 1852, 1856, and 1868.

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2189 -- PHELPS, Colonel William -- was born in Sherwood, Cayuga Co., NY, Nov. 19, 1816. In 1833 he became deputy postmaster, and clerk in a mercantile house at Sherwood, and in 1835 removed to Detroit, where he was engaged in business, and is now senior member of one of the largest firms in the State. He has been alderman of the city, and in 1860 was elected to the legislature, and has served three sessions was appointed layman commissioner for Michigan troops by President Lincoln, and in 1873 was appointed paymaster. In 1865 was breveted lieutenant-colonel for meritorious services during the war. He joined the M. E. Church in 1836, and has since been Sunday school teacher, and for twenty-five years Sunday school superintendent, and class-leader, steward, district steward, trustee of a number of churches, and a contributor to many. Since 1843 he has been a local preacher, and is first vice-president of the National Association of Local Preachers, and has taken a deep interest in the various enterprises of the church.

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2190 -- PHILADELPHIA. As early as 1767, Captain Webb held the first Methodist service in Philadelphia. Dr. Wrangle, a Swedish missionary, who had preached in Philadelphia, and who was acquainted with Mr. Wesley's writings, on leaving that city had recommended his members to hear any of Mr. Wesley's preachers who might visit the city. Hence the way was prepared for Captain Webb's reception. In 1768 he organized a class of seven members, who met in a sail-loft, which was near a drawbridge then existing on Dock Creek, at Front Street. The house has long since given place to others. He visited the city occasionally during 1769, and additions were made to the society. In October of that year Messrs. Boardman and Pilmoor, missionaries sent by Mr. Wesley, arrived in the city. Boardman, after having preached a few sermons, went to New York. Pilmoor, remaining in the city, went to the commons and preached in the stage of the racecourse at Franklin Square. Subsequently he preached on the state-house steps on Chestnut Street. He wrote Mr. Wesley that he found "about a hundred members."

About a month after his arrival, in November 1769, St. George's church, on Fourth Street, was offered for sale, as the members of the German Reformed Church, who had built it, had become embarrassed. Captain Webb fortunately arrived in the city, made a contribution himself, and assisted Mr. Pilmoor in raising a sufficient sum of money to secure the purchase. It was then in a wholly unfinished state; the walls were unplastered, there were neither windows nor doors, and the floor was not laid. But in that unfinished condition it was occupied by the society, with some slight improvement, until the British occupied the city during the Revolutionary War. For a time it was used by them as a cavalry school. Notwithstanding its plain and unfinished condition, it was frequented by many able men. Among others, John Adams notices, in his diary in 1774, his listening to Captain Webb and his high appreciation of his services. That church still remains, and is the oldest Methodist church in America.

In 1770, John King came to Philadelphia from England, but Mr. Pilmoor, doubting his proper qualifications for the ministry, refused to encourage him, and he commenced services in the "Potter's Field," now Washington Square, where he accomplished such a work that Mr. Pilmoor cordially received him.

In 1771, Asbury and Wright arrived in Philadelphia, and, by interchange with Pilmoor and Boardman, occasionally occupied the pulpit. Here Mr. Asbury formed the acquaintance of Mr. Roberdeau, who afterwards, as General Roberdeau, introduced Bishops Coke and Asbury to General Washington.

In 1773, Mr. Rankin arrived from Europe, having been appointed a general superintendent of the work in America. He called together the ministers, and held the first Annual Conference on the continent, in St. George's church, July 14, 1773. Eight preachers were present besides Boardman and Pilmoor, who were about returning to England. All of them but two were from Europe. Two whose names appear in the minutes were not present. At that Conference 180 members were reported in the society in Philadelphia. This embraced not only the city, but a few appointments in the vicinity. At the Conference held in the same place in the following May, the number was reported at 204; and in 1775 at 190.

The Revolutionary struggle was already commencing, and was beginning seriously to affect the work. The following year the Conference was held in Baltimore, and the number of members reported was 137; and in 1777 the number was reduced to 96.

In 1778 no report was made. In 1779 there were only 89 members; in 1780, 90 members; while in 1781 and 1782 the name of Philadelphia disappears from the minutes, and the numbers are given for the state of Pennsylvania. In 1783 Philadelphia reappears with 119 members. The war having closed, we find, in 1784, 470 reported.

In 1789, Rev. John Dickins was appointed book steward, and also in charge of the Philadelphia station. From that time Methodist books were published in Philadelphia until 1804, when the Concern was removed to New York. In 1790, Richard Whatcoat was stationed in Philadelphia, while Mr. Dickins is announced as "superintendent of the printing and book business." In that year a small brick building called "Ebenezer," in Second Street below Catharine, was opened for divine service. It was the first house of worship erected by the Methodists in Philadelphia, and was not built until twenty years after the purchase of St. George's; though class- and prayer-meetings had been established in that neighborhood for some years previously. It was superseded by another edifice on Christian Street; between Third and Fourth, in 1813, which was rebuilt in 1851. A cemetery was attached to this church, in which several itinerant ministers in Philadelphia were interred. In 1794 a place of worship was erected for the colored people. It acquired a large Membership, and was under the discipline of the "Methodist Episcopal Church" until 1816. It then became independent, and was organized with other colored churches into the "African Methodist Episcopal Church," with Richard Allen, one of their principal local preachers, as bishop. In 1796 a second place of worship was opened for the colored people in Brown Street, and was called Zoar." This society still remains in connection with the church. In 1793, and also in 1797 and 1798, the city was visited with the terrible scourge of the "yellow fever," and in the latter year Mr. Dickins who was one of the few ministers who remained at his post in the city -- was swept away. He was succeeded in the book business by Ezekiel Cooper.

At the time of the introduction of Methodism into Philadelphia, other denominations were comparatively strong. The Episcopalians had four churches the Presbyterians three; the Friends two; and other leading denominations had at least one church each. The wealth of the city -- like that of the state -- was chiefly in the hands of the Friends and of the Episcopalians. William Penn, the proprietor, though a "Friend," was of a family connected with the English Church, and the officers of the government appointed by the British Crown were chiefly of that denomination. The son of William Penn, who succeeded as proprietor of Pennsylvania, was disciplined by the Friends for his light irreligious habits; and leaving their communion, he attended the Episcopal services. From time to time those who were dissatisfied with their strictness of discipline left the Friends' society and united with the same body. The landed property of Pennsylvania, being chiefly in the hands of the Penn family, thus passed into the hands of these two churches. The Presbyterians having settled in New Jersey, many of them formed business relations in the city and rapidly acquired considerable property. The real estate at that time being very low, it formed, by its subsequent rise, the foundations of the fortunes of all the older families. Methodism had no such help. Its friends were generally poor, and it encountered strong opposition from most of the established bodies.

Notwithstanding this opposition, however, it continued to increase, and in 1800, a number of families leaving St. George's church, purchased a part of Whitefield's Academy, and in 1802 founded the "Union church." The old building was removed in 1833, and the present church, adjoining the Merchants' hotel, was erected. From its commencement the Union church was a distinct body, but for many years the other churches remained in the same pastoral charge with St. George's. In the lapse of years, however, the charge was separated into distinct churches. The growth of the Methodist churches has been steady though not rapid. The original buildings were plain, unpretending structures, of which only St. George's remains. "Trinity church," built in 1842, was the first church erected of more modern architecture, and was for many years the chief center of the Methodistic wealth and influence. It was the first pewed church, and the first to introduce an organ. Other commodious and beautiful structures have since been erected, the most beautiful of which is the Arch Street church, at the corner of Broad.

In 1866 a building at 1018 Arch Street was purchased by the Philadelphia Conference Tract Society, subscriptions and donations having been made by a number of gentlemen for that purpose. The lower story was occupied as a book-store, while the upper rooms were set apart for the bishop's office and for the Church Extension Society, and for a historical Society and other purposes. Subsequently the adjoining building, 1020, was purchased, and the entire edifice was remodeled, affording a convenient hall for preacher's meetings and for other services. The room for the book-store is spacious and well arranged. In 1870 a building was dedicated as a "home for the Aged." It is situated on a large block of ground on Lehigh Avenue and Thirteenth Street, and was erected through the efforts of benevolent ladies. In 1878 the Board of Church Extension erected a building at 1026 Arch Street, and in 1879 steps were taken by the ladies for an orphanage.

In 1829 a number of members seceded, and established a "Methodist Protestant Church." For a time it appeared to have success, and several additional churches were erected. All these, however, have either disappeared or have reunited with the parent body. In 1846 services were commenced in the German language, and after several years of toil a German church was erected on Girard Avenue. The growth has been slow. At present there are in the corporation, which embraces the entire county of Philadelphia, of M. E. Church buildings, 86 English, 2 German, and 5 belonging to the colored population. The English white churches are united with the Philadelphia Conference; the Germans are under the care of the East German Conference; and the colored under the care of the Delaware Conference. The African Methodist Episcopal Church has 6 churches, besides several missions, and reports 2860 members, 1380 Sunday-school scholars. The Free Methodists have 1 church, with 48 members, 50 Sunday-school scholars. There is also a small organization of Primitive Methodists. Pop. In 1880, 846,984.

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2191 -- PHILADELPHIA CONFERENCE, M. E. CHURCH, is one of the original six Conferences organized by the General Conference of 1796. "It embraced part of New York, New Jersey, all that part of Pennsylvania which lies on the east side of the Susquehanna River, the State of Delaware, and all the rest of the peninsula." In 1812 its boundaries included "the whole of the peninsula between the Chesapeake and Delaware Bays, and all that part of Pennsylvania lying

between the Delaware and Susquehanna Rivers, except what was included in the Genesee Conference, and all the state of New Jersey, with Staten Island." This sentence was added in 1816: "and so much of the state of New York as now is, or at any time may be, attached to the Bergen and Hamburg districts." The territory originally included in this Conference was very extensive, and out of it have been organized New Jersey, Newark, Central Pennsylvania, Wilmington, and portions of Wyoming and Genesee Conferences. The General Conference of 1876 defined its boundaries as follows: On the east by the Delaware River, on the south by the Pennsylvania State line, on the west by the Susquehanna River, excluding Harrisburg, on the north by the north lines of Dauphin, Schuylkill, Carbon, and Monroe Counties, excepting Ashland and Beaver Meadows circuit."

In Philadelphia the first three Methodist Conferences in America were held, in the years 1773, 1774, and 1775. Owing to the Revolutionary War, Conference was not again held in the city until May 18, 1788. Since that time a Philadelphia Conference has been annually held. The Philadelphia Conference has always been a central and influential body in Methodism. Prior to the delegated Conference of 1812, the ministers belonging to the Philadelphia and Baltimore Conferences composed more than one-half the members of the General Conference, which during that period met in Baltimore. It has been a patronizing body to Dickinson College and to several seminaries but with the present arrangement of boundaries it has no literary institution under its patronage within its limits. It has led all the Conferences in the amount of its missionary collections. Its statistics for 1876 are: 259 traveling and 326 local preachers, 49,579 members, 368 Sunday Schools, and 58,075 Sunday School scholars, 315 churches, 95 parsonages.

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2192 -- PHILADELPHIA CONFERENCE, AFRICAN M. E. CHURCH, "includes Philadelphia City, and all that part of Pennsylvania lying east of Lewistown and Harrisburg north of the Susquehanna River, Chambersburg and Carlisle Circuit, and all the state of Delaware." It reported for 1877, 36 traveling and 120 local preachers, 6792 members, 4683 Sunday School scholars, 85 churches, and 5 parsonages.

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2193 -- PHILLIPS, John Milton -- one of the book agents in charge of the Methodist Book Concern at New York, was born in Montgomery Co., Ky., March 26, 1820. He was a son of one of the old Methodist families, his father being Rev. William Phillips, who was elected assistant editor of the Western Christian Advocate in May, 1836, and died in August following. Mr. John M. Phillips became a resident of Cincinnati in 1834, and five years later, at the age of nineteen, he united with the Methodist Episcopal Church, and entered the Western Methodist Book Concern in that city, and remained in the business department of that publishing house until 1872, when he was elected book agent at New York. During his residence in Cincinnati he was for four years president of a fire insurance company, and for an equal number of years president of a life insurance company. In 1872, on the introduction of lay delegates into the General Conference, he was elected a lay delegate to that body by the Cincinnati Lay Electoral Conference. He was subsequently elected one of the General Conference secretaries, being the first layman ever appointed to that office, and later in the same session was elected book agent. Both he and his

colleague, Dr. Nelson, were unanimously re-elected to the same office in 1876. He was again re-elected to that office in 1880. Mr. Phillips is treasurer of the Missionary Society, having succeeded Dr. Nelson in that office. He is also a manager in several church boards.

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2194 -- PHILLIPS, N. H. -- a member of the North Indiana Conference, was a member of the General Conferences of 1872 and 1876. He has filled a number of the most prominent appointments in his Conference.

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2195 -- PHILLIPS, Philip -- a distinguished singer, was born in Chautanqua Co., NY, Aug. 13, 1834. He early developed musical talent, and at the age of nineteen devoted his whole time to musical science and practice. His first published work was "Early Blossoms," of which 20,000 copies were sold. It was followed by "Music Leaves," of which over a million have been distributed. Mr. Phillips during the Civil War, entered earnestly into the work of the Christian Commission, and published "Hymn Songs" for the Soldiers' Orphan home at Iowa, the proceeds being devoted to that object. This was followed by "The Singing Pilgrim" of which 800,000 copies have been sold. In 1866 he became musical editor in the Methodist Book Concern, at New York, and issued the "New Hymn and Tune Book" and the "Standard Singer." In 1868 he visited England, and prepared for issue by the Sunday-School Union his "American Sacred Songster" and other works. In 1872 he visited England a second time, and on his return he proceeded by San Francisco on a tour round the world, visiting the Sandwich Islands, Australia, New Zealand, Palestine, Egypt, and India, holding evenings of song sometimes in churches of large cities; at other times beneath the shade of wide-spread banyan-trees, or amidst cinnamon-groves. Returning, he visited Naples, Rome, Florence, Genoa, and the leading Cities of Europe, and, reaching England, gave two hundred nights of song for the Sunday-School Union and other Christian objects, and returned to New York without having made a single disappointment. Mr. Phillips has the honor of leading in introducing these evenings of song, and is the first who has thus belted the globe.

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2196 -- PHILLIPS, William -- a minister of the Ohio Conference of the M. E. Church, was born in Jessamine Co., Ky., May 7, 1797. He very early manifested talents of a superior order, especially for writing, and some of his earliest effusions in poetry were humorous and ingenious. In 1828 he united with the church, and shortly afterwards was licensed as a local preacher, and three years afterwards he joined the Kentucky Conference. In 1835 he was appointed by the book committee assistant editor of the Western Christian Advocate and was re-elected to that post by the General Conference of 1836. In a few weeks, however, he was seized with a violent attack of fever, and died on the 26th of June, 1836. He was an able minister possessing a mind of more than ordinary strength which was well stored with useful knowledge.

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2197 -- PHILLIPS, William Henry Harrison -- late professor, in Genesee College, was born in Loughboro, Ontario, July 25, 1841, was graduated from Wesleyan University in 1865, and afterwards studied in the universities of Berlin, Paris, and Heidelberg. He was appointed teacher of Mathematics in the Wesleyan Academy, Wilbraham, Mass., in 1868, Professor of Natural Sciences in Genesee College in 1869, and teacher in the Providence Conference Seminary in 1870. He was also acting principal in the latter institution. He was engaged in establishing graded schools in Vermont, in 1871, and became, in the same year, again teacher of Mathematics in the Wesleyan Academy.

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2198 -- PHILLIPS, Zebulon, a member of the Troy Conference, was elected assistant book agent in New York in 1852, and served until 1856, when he declined a re-election. He entered the Troy Conference in 1834, and filled a number of the most important appointments, and was a delegate to the General Conference in 1852 and 1856.

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2199 -- PHOEBUS, George Alfred -- of the Wilmington Conference, M. E. Church, was born in Somerset Co., MD, Jan. 4, 1830. He became a member of the church in 1841. He was kept at school in his native country and at Dickinson College, until his twentieth year. The next two years he taught in his fathers house, and in 1853 was admitted on trial in the Philadelphia Conference. The whole of his ministerial life, with the exception of two years, has been spent in Delaware and East Maryland. He has been much engaged in educational and literary work.

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2200 -- PHOEBUS, William -- one of the early Methodist ministers, was born in Somerset Co., MD, in August, 1754. He was admitted on trial in 1783, and was present at the Christmas Conference, when the church was organized under the superintendence of Coke and Asbury. After traveling for some ten years he located, but again entered the ministry. In 1798 he located again, and engaged in the practice of medicine in New York, and retained his position as local preacher and medical practitioner until 1806, when he re-entered the traveling ministry. In 1824 he was placed on the superannuated list, where he remained until his death, in New York, Nov. 9, 1831. Dr. Phoebus had a mind of great vigor, and had acquired a large stock of information. He delighted in the study of old authors, in examining the early records of the church, and in comparing the different systems of church order and government. His preaching was profound and solid, and very acceptable to the thoughtful class of readers.

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2201 -- PHOENIXVILLE, PA. (pop. 6692), is in Chester County, on the Philadelphia and Reading Railroad. Methodist preaching was introduced by Rev. Samuel Lewis, a local preacher, in 1826, in a school-house which is now used as a paint-shop in connection with the Phoenix Iron Works. About the same time a class of twelve members was formed, and the place became a regular appointment on Wayne or Waynesburg circuit, in which David Best and David Fidler were

preachers. The first M. E. church was erected in 1828, and occupied the Site of the present parsonage. The present house was built in 1854. The town became a station in 1859, and in 1860 reported 229 members, 190 Sunday School scholars. The African M.E. Church have a building donated to them by the Phoenix Iron Company in 1870.

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2202 -- PICKARD, Humphrey of the Methodist Church of Canada, was born at Frederikton, N. B., June 10, 1813. He was graduated from Wesleyan University in 1839, joined the English Wesleyan Conference in the same year, and entered the pastoral work in the province of New Brunswick. In 1842 he was chosen principal of the Mount Allison Wesleyan Academy, at Sackville, N. B., and in 1866 president of the same institution. In 1869 he was appointed editor of The Provincial Wesleyan, and book steward of the Wesleyan Conference Office, Halifax, N. S. He was president of the Wesleyan Conference of Eastern British America in 1862 and 1870.

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2203 -- PICKARD, Thomas -- a professor in Mount Allison Wesleyan College, Sackville, N. B., was born at Frederickton, N. B., in October, 1819. He was graduated from Wesleyan University in 1840. In 1848 he was appointed teacher of Mathematics and Natural Sciences in the Wesleyan Academy, Sackville, N. B., and in 1866, Professor of Mathematics in Mount Albion Wesleyan College, in the same place.

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2204 -- PICKERING, George -- one of the oldest and ablest ministers in New England, was born in Talbot Co., MD, in 1769. At the age of eighteen he experienced religion in Philadelphia, and in the face of great opposition joined the M. E. Church, and received his first appointment, in the Baltimore Conference, in 1790. In 1792 he was sent to New England, where he remained during a long ministerial life. He was stationed in Boston, Lynn, Lowell, Cambridge, Salem, Marblehead, etc., and was at four different periods presiding elder of Boston district. Besides the regular work, he was frequently engaged as financial agent for literary institutions and for embarrassed churches, and was distinguished for his tact, enterprise, and success. On one occasion he went on a tour through Delaware and Maryland, collecting for a chapel in Boston. He was a man of marked character. "His distinguishing traits of mind were penetration, clearness, decision, a tenacious memory, an inventive genius, a firm yet cautious judgment, prudence, a peculiar quaintness of humor, and an elevated taste. A spirit of prayer, in a strong and bright flame, burned upon the altar of his heart, and his sense of heavenly things often glowed with rapture. He was a popular preacher, a sound divine, a cheerful and self-sacrificing itinerant, an able and patient ruler, and was successful in bringing many souls to Christ. He lived to see the church, which was but commencing its career in New England, grow to be one among the strongly-established churches of the land. At the age of seventy-seven he died, at Waltham, Dec. 8, 1846, having been a traveling preacher for upward of half a century, and being at the time of his death the oldest effective traveling preacher on the globe. The last word which was caught from his failing lips was, "Glory."

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2205 -- PICKETT, John R. -- a distinguished member of the M. E. Church South, was born April 2, 1814, in Fairfield District, SC, and was brought up under the influence of pious friends. He was converted in 1831, and entered the South Carolina Conference in 1835. He had not the advantages of an early education, but was remarkable for his power in the acquisition of languages. He also had a strong passion for metaphysical topics, and read very extensively under the German masters. He was a student in almost all branches of literature. Many of his friends remember the immense polyglot Bible which he carried with him in a huge tin case for years, and which was his daily companion. He was genial, self-possessed, and cheerful, and had the simplicity of a child both in and out of the pulpit. He was thoroughly attached to all the doctrines and economy of Methodism, and prosecuted the work of his ministry with intense earnestness. He died March 15, 1870.

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2206 -- PICTURE LESSON PAPER, a small illustrated paper published by the M. E. Church especially for the infant department of the Sunday-schools. In 1872 it had a circulation of 39,000. In 1876 it attained the maximum circulation of 125,000, and during that year there were issued 1,312,500 copies. It is edited by J. H. Vincent, and is published by Nelson & Philips, book agents, at New York.

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2207 -- PIERCE, George Foster -- one of the bishops of the Methodist Episcopal Church South, was born in Greene Co., GA, Feb. 3, 1811. He is the son of Lovick Pierce, one of the most distinguished ministers in Methodism. He studied law, designing to enter the profession, but in 1831 was received into the Georgia Conference of the M. E. Church. After filling various important appointments in South Carolina and Georgia, he accepted the presidency of Emory College in 1848, in which he remained until he was elected bishop, in 1854. He took a prominent part in the debate in the General Conference in 1844 in the case of Bishop Andrew. He was a member of the Louisville Convention, and also of the General Conferences of the Church South of 1846, 1850, and 1854. He is extensively known over the United States for his power in the pulpit. He has published a number of sermons, and also a book entitled "Incidents of Western Travel." His residence is near Sparta, GA.

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2208 -- PIERCE, Lovick -- was one of the most distinguished ministers in the Methodist Episcopal Church South. He was the father of Bishop Pierce and was born in Halifax Co., NC, March 24, 1785. With but comparatively little education he was received into the Methodist ministry in 1804. During the war with Great Britain he was a chaplain in the army. Subsequently he studied medicine in Philadelphia, and for several years practiced, but thereafter devoted himself chiefly to the ministry. He was selected by the Church South as the fraternal messenger to the General Conference in 1848. While he was received personally very cordially by that body, yet as the proposition to establish fraternal relations was not favorably received, he declined to

attend the sessions. In 1876 he was again selected as a fraternal messenger in return for a deputation which had been sent from the M. E. Church, but his impaired health prevented him from being present. After a protracted life, devoted successfully to the ministry, he died in Georgia in 1879.

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2209 -- PIERCE, Reddick, minister of the M. E. Church South, was born in North Carolina, Sept. 26, 1782, and died in South Carolina, July 24, 1860. He was for many years a member of the South Carolina Conference, having entered it in 1805. He was esteemed as a powerful and successful preacher.

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2210 -- PIERPONT, Francis H. -- was born in Monongahela Co., VA (now West Virginia). He joined the Methodist Protestant Church in his eighteenth year. When twenty-two years old he entered Allegheny College, PA., with Bishop Kingsley, Rev. Gordon Batelle, Rev. James Robison, and others, as companions. Dr. Ruter, Dr. H. J. Clark, and Bishop Simpson were among his instructors. After his graduation he taught school and read law for three years, and began to practice in Fairmont West VA, in 1842. He took an active part in the political discussions of the times. He was intensely opposed to slavery and secession. At a Convention assembled at Wheeling, West VA, June 11, 1861, for the purpose of organizing a State government after the secession, Mr. Pierpont was almost unanimously elected governor of the State by the forty counties represented. He held office under this election for about twelve months, and in the mean time was elected by the people to fill an unexpired term of two years. He was re-elected by the loyal people of the State for four years, and received recognition by the President as governor of Virginia. He called the legislature together, and it elected United States Senators to fill the places made vacant by the secession of the late incumbents. Removing to Alexandria after the division of the State, in 1862, he remained two years, and convened the legislature. At his request a convention met which by vote abolished slavery from the State, in 1864. On the fall of Richmond, he removed the seat of government from Alexandria to Richmond, and in a few months had the State re-organized.

He made it a matter of conscience to appoint no man to office without moral and intellectual qualifications for the place. A part of his record is that during the seven years of official position, amid the degeneracy of the war, there never was a suspicion of the misappropriation of one dollar of the public money. After Governor Pierpont returned to his old home in Fairmont, he served one term in the West Virginia legislature. In the church of his choice he has usually been a member of the important Conventions, and several times representative to the General Conferences.

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2211 -- PIKE, James -- one of the most distinguished members of the New Hampshire Conference, was received on trial in 1841. He has filled many of the most important appointments in the Conference, and served for several terms as presiding elder on different districts. He was a member of all the General Conferences from 1860 to 1872, and was a member of the book

committee from 1868 to 1872. He has exercised an extensive influence in his state, and was elected and served as a member of Congress.

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2212 -- PILLSBURY, C. D. -- was born in Maine, Dec. 13, 1817, and entered the Maine Conference in 1842. In its division in 1844, he became a member of the East Maine Conference, and after filling various prominent appointments was transferred, in 1857, to Wisconsin. He was a member of the General Conference in 1856 from East Maine, and from Wisconsin in 1864, 1868, and 1872. He spent nearly a year as chaplain in the army, and was for some time a prisoner in the hands of General Forrest. When released, General Grant was the first man who took him by the hand.

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2213 -- PILMOOR, Joseph -- was educated in Kingswood School, and had traveled four years in the ministry, when, in 1769, he volunteered to accompany Richard Boardman to America. He labored earnestly and successfully in Philadelphia and New York, and in 1772 and 1773 he made an excursion through the South as far as Charleston, SC. In 1774 he returned to England, but is represented as desisting from traveling. In 1776 he was stationed in London, and continued to fill appointments until 1785, when his name disappears from the minutes. Mr. Wesley, in forming his legal hundred, had not included him among the number, and in the organization of the Methodist Church for America his services had not been called upon. "He was offended and retired." Returning to America, he was ordained in the Protestant Episcopal Church and labored in Philadelphia. A number of the members of Trinity church New York, desired him for their assistant pastor, but their petition being refused a new church was organized on Union Street, which he served for several years. Returning to Philadelphia he was appointed rector of St. Paul's church. He died in 1821.

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2214 -- PILTER, Robert -- an English Welseyan minister, entered the work in 1803 and died in 1847. He was associated with Dr. Buntin, MD others in the formation of the Wesleyan Missionary Society, in 1814. As a pastor he was faithful and affectionate as a minister, impressive acceptable, and useful.

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2215 -- PIMA INDIANS are a tribe which, with the Maracopas, are settled in Arizona, on both sides of the Gila River. They live in villages and raise a large amount of agricultural products. A school is now established among them by Rev. Mr. Cook of the M. E. Church, who is translating portions of the Scripture into their language.

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2216 -- PIQUA, O. (pop. 6033) is situated on the Dayton and Michigan Railroad. The name first appears as the head of a circuit in 1816 with David Sharp as pastor. Methodist services were not regularly established in the town until 1820, by Moses Crum, Henry B. Bascom and J B Finley. The first church was built in 1823. In 1837 a new and much larger church was erected on a more eligible site, and this was remodeled and modernized in 1868. A second church was organized in 1853, at first as a mission, but in a few years larger accommodations were required and it became the present Grace church. The African M. E. Church has also a small congregation. It is in the Cincinnati Conference

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2217 -- PITMAN, Charles -- an eminent minister of the M. E. Church, was born near Cookstown, N.J., in 1796. He was converted in early life, and was admitted into the Philadelphia Conference in 1818. He subsequently filled a number of the most important appointments in New Brunswick, Trenton, and Philadelphia, and was also presiding elder of the East Jersey, West Jersey, and Trenton districts. In 1841 he was elected corresponding secretary of the Missionary Society, and removed to New York, where he resided until 1850. He was elected first by the New York Conference to fill a vacancy, it being so empowered at that time by the Discipline. He was re-elected by the General Conferences of 1844 and of 1848. His health failing, in 1850 he resigned his office and retired to Trenton, and died Jan. 14, 1854. He was a close and diligent student and had accumulated a large library. He was also a man full of faith and of the Holy Ghost. "Few, if any, better and more powerful preachers of the gospel have ever stood upon the walls of our Zion than was Charles Pitman...Multitudes hung upon his lips with delight and were moved by his powerful appeals." He was an elder secretary, and a successful defender of both the doctrinal and disciplinary system of the church, and the extension of Methodism through the State of New Jersey is owing in no small degree to his labors.

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2218 -- PITMAN, Charles A. -- a delegate from the Liberia Conference to the General Conference of the Methodist Episcopal Church in 1872, is a native of Western Africa, of the Vey tribe. He came under the care of the missionaries at an early age. He was afterwards sent to the United States, where he enjoyed the advantage of the grammar schools and Sunday schools of New York City. About 1853 he returned to Liberia, where he became a teacher in the mission schools afterwards a local, then an itinerant preacher.

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2219 -- PITTS, Epaminondas Dunn -- president of Chapel Hill Female College, was born in Jones Co., GA, June 17, 1826. He received his preparatory education in Valley Creek Academy, Ala., and graduated with honor from Emory College in 1844. After spending a year in the study of law he felt himself called to act specially as a teacher, to which profession he has consecrated his life labor. Early in life he was converted, became a member of the M. E. Church, and joined the Alabama Conference of the M. E. Church South, preaching on Sabbaths, but devoting his time to educational work. After having been at the head of popular schools in Alabama and in Louisiana, he accepted the presidency of Chapel Hill Female College, where he

still remains, and is now a member of the Texas Conference. He has taken great interest in the education of teachers; has strongly advocated the establishment of normal schools by the State, and has always had a class in his own institution to which he has devoted especial attention. In the care of the college he has been ably assisted by Mrs. Pitts, who has been his co-worker in the cause of Christian education.

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2220 -- PITTS, Fountain E. -- a minister in the M. E. Church South, was born in Georgetown, KY, July 4, 1808, and died at Louisville, KY, May 12, 1874. He was converted in his twelfth year, and when about sixteen "was admitted on trial in the Kentucky Conference in 1824. In 1835 he went as a missionary to South America. Whether as a missionary, circuit or station preacher he was eminently successful. He was a member of the General Conference at several times. He was attending the Convention at Louisville, KY, at the time of his death. "He understood the doctrines of the church and faithfully defended them, and although his mind was of a poetical cast, with a rich fancy and brilliant imagination, yet he was not carried off into extreme views or doubtful theories, but was always sound in doctrine. He was at one period of his life one of the most powerful field preachers, and a camp-meeting especially inspired him, and it was there he showed the full measure of his strength. He preached generally for immediate effect, and was wonderfully successful."

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2221 -- PITTSBURGH, PA. (pop. 153,883), is the second city in the state as to capital, commerce, and churches. It was laid out in 1786. Its proximity to bituminous coal and iron ore led to the establishment of large manufacturies, and a more recent discovery of petroleum on the waters of the Alleghany has largely increased its business. The city is first mentioned in the minutes of the Methodist Church for 1788, when Rev. Charles Conway was appointed the first preacher to the circuit, embracing the region for many miles around the city. In 1790 there were reported from the circuit 97 members. These, however, were chiefly in other parts of the circuit; few, if any, were in Pittsburgh. Bishop Asbury first visited the city in 1789, and makes the following record: "I preached in the evening to a serious audience. This is a day of very small things; what can we hope? Yet, what can we fear? I feel great love to the people, and hope God will arise to help and bless them." Fourteen years after this, in 1803, the bishop was again in the city, and preached in the court-house. He writes, 'I would have preached again but the Episcopalians occupied the house. I come once in twelve years, but they could not consent to give way for me. It is time we had a house of our own. I think I have seen a lot which will answer to build upon."

Just a little prior to this time John Wrenshall, a local preacher from England, had removed to Pittsburgh, and was engaged in mercantile business. He was a man of more than ordinary intelligence and energy, and was the grandfather of Mrs. President Grant. In 1803, Thomas Cooper, also from England, and an earnest, active Methodist, settled in the city. Rev. Mr. Page, who was in charge of the circuit, appointed Mr. Cooper the leader of the first class which was formed, and it met for some time in the house of Mr. Wrenshall. He resided on Market Street, and owned an orchard immediately in the rear of his house, where, in summer-time, preaching services

were held. Occasionally services were conducted in the court-house, but dancing and other assemblies were oftentimes appointed for the purpose of preventing the religious meetings. In 1806, Mr. Cooper removed to Front Street, where he rented a house for a dwelling in which was a large room used as a chapel, and this continued to be the only preaching-place until 1810. In that year, under Rev. William Knox, a lot was purchased and a small stone edifice erected on Second Street.

Aug. 28, 1810, Bishop Asbury stood upon the cornerstone of this church and preached, and makes this entry: "The society here is lively and increasing in numbers, and the prospect still is good in this borough." This was the only house of worship owned by the Methodists until 1817, when a church was erected at the corner of Sinithfield and Seventh Streets. A great revival followed under the labors of Rev. Mr. Davis, of the Baltimore Conference, and from that time Methodism took a firm hold of the popular mind. The growth of the church was quite rapid until, between 1824 and 1829, considerable controversy arose in reference to the economy and government of the church. What was then termed the "Radical Movement," which was designed to overthrow the episcopacy and the presiding eldership and to make the offices of the church generally elective, culminated in 1829, when about one-half of the members seceded, embracing nearly all of the wealth and social influence of the church. They took possession of the Sinithfield Street church, and those who adhered to the old church were obliged to worship either in the small church on Second Street or in the courthouse. After a time they succeeded in selling the small church and in erecting a church on Liberty Street. Ultimately a compromise was made, by which the Sinithfield Street church was restored to the old members, they yielding their claim to a cemetery which occupied the ground near where the present Pennsylvania Railroad depot stands, which afterwards became very valuable, and by paying \$2000 to the seceding members, who erected a large church on Fifth Avenue, above Sinithfield Street.

The controversy was for many years a very bitter one, and the two branches of Methodism were completely estranged. The lapse of time, however, has softened the asperities, and there is now a general feeling of friendship. The M. E. Church shortly after this period erected a small house in Birmingham, another in Temperanceville, a third, called Wesley chapel, in the northeastern part of the city, and one called Asbury, situated on the hill. In 1853 steps were taken for the erection of Christ church, a beautiful edifice, and the first church of more modern architecture built by the Methodists in America. It was finished and dedicated in 1855. About the same time the Pittsburgh Female College was erected on the adjoining lot. (See PITTSBURGH FEMALE COLLEGE) The erection of several other churches followed speedily. The Pittsburgh Conference Journal, started in 1833, by Rev. Elliott and others, was adopted by the General Conference, and is now known as the Pittsburgh Christian Advocate, having a wide circulation in Western Pennsylvania and Eastern Ohio. A stone building on Sinithfield Street, between Fifth and Sixth, was erected for a book depository and for the Advocate office.

The Methodist Protestant Church received handsome donations from Rev. Mr. Avery, one of their leading members, who, while living, aided in the erection of several churches, and who, at his death, left bequests for the same purpose. They have erected a church on Fourth Avenue, and another in Birmingham, besides Churches in Alleghany City. They have also established a book depository adjacent to the church on Fifth Avenue, and are erecting a memorial building commemorating the union of their churches, which had been divided on slavery. The Methodist

Recorder, the western organ of the church, is also published in this city, under the editorship of Dr. Alexander Clark. The colored Methodist membership belongs to the African M. E. Church and to the African Zion M. E. Church, which have several congregations. Mr. Avery founded, in Alleghany City, the Avery College, which, though not a church institution, is largely under the patronage of the ministers and members of the colored churches.

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2222 -- PITTSBURGH BOOK DEPOSITORY. -- When the system of sending out books on commission was practiced, on motion of Peter Cartwright, in 1816, the book agents were authorized to employ a proper person in Pittsburgh to receive and forward the books to their respective presiding elders in the West at such offices as they might direct. When the commission system was abandoned no books were kept in Pittsburgh on sale, except by individual ministers, until 1835. At that time a small depository was commenced by Rev. M. Simpson, since bishop, in which Dr. Elliot, then editor of The Advocate, shortly after united, and the books were kept at his office. When Dr. Elliot became editor of The Western Advocate, Dr. Hunter, who succeeded him, took charge of the infant book depository, and from that period Methodist books were kept in larger or smaller quantities at some book-store in Pittsburgh until a depository was established by the agents, in 1840. It was first under the care of Rev. Z. H. Coston, but was subsequently for many years managed by Rev. J. L. Read. A few years since a large building was secured, in which the depository is now kept, under the care of Rev. J. Homer. The sales during the previous four years amounted to \$174,340.

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2223 -- PITTSBURGH CONFERENCE was organized by the General Conference in 1824, out of parts of the Baltimore, Ohio, and Genesee Conferences. It embraced Western Pennsylvania and the eastern part of Ohio. Its first session was held in Pittsburgh, Sept. 13, 1825, Bishop George presiding, and Asa Shinn and Henry Furlong were elected secretaries; 35 members answered to their names. The minutes reported the number in the territory taken from the Baltimore and Ohio Conferences at 17,779 white and 183 colored. The membership in the territory taken from the Genesee Conference is not separately reported. At this Conference 13 were received on trial, and 72 preachers were stationed. Measures were adopted to found a seminary, which was opened the next year at Uniontown, Pa., and was known as Madison College. In 1826 a resolution was introduced by Revs. George Brown and Alfred Brunson for the establishment of a religious newspaper. This was before the Advocate had been commenced at New York. Action was postponed until 1827, when it was resolved to support The Christian Advocate and Journal, which had then been issued. In 1833 a committee was appointed to issue a prospectus, which resulted in the establishment of the Pittsburgh Conference Journal, now the Pittsburgh Christian Advocate. The first number was issued Nov. 15, 1833, Charles Elliott being editor. The Conference of 1827 petitioned the General Conference of 1828 for the establishment of a Book Depository at Pittsburgh, but a depository proper was not authorized until at the General Conference of 1840. Previous to this, however, books had been kept on sale.

The membership of the church within this Conference had rapidly increased until 1836, with the exception of the year 1829, when a number of members withdrew and formed

congregations which united with the Methodist Protestant Church. In 1836 the Erie Conference was organized, including the northern portion of the Conference, leaving a membership of 25,615, with 93 preachers. In 1848 the West Virginia Conference was organized, separating the territory lying in Virginia, excepting only the northern part. There were left in the Pittsburgh Conference 35,203 members, with 178 traveling and 196 local preachers. In 1876 the statistics were: 66,474 members, 56,825 Sunday-school scholars, 616 churches, and 81 parsonages. By request of the Conference, the part in Eastern Ohio was separated from it by the General Conference and at its session in September, 1876, the statistics were: 34,089 members, 30,499 Sunday School scholars, 288 churches, and 38 parsonages. There are now in the bounds of the Conference the Pittsburgh Female College, and the Beaver Seminary and Female College. The Pittsburgh Christian Advocate is extensively circulated within its bounds.

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2224 -- PITTSBURGH CONFERENCE, AFRICAN M.E. CHURCH, includes "all of west Pennsylvania, as far as Lewistown circuit, including Wilkesbarre, Williamsport, Bloomsburg, and Scranton."

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2225 -- PITTSBURGH FEMALE COLLEGE, located in Pittsburgh, Pa., was chartered Feb.10, 1854, and is under the patronage of the Pittsburgh Conference of the M. E. Church. The charter requires that two-thirds of the members of the board of trustees must be members of the M. E. Church. They are elected by the various stockholders. The institution was inaugurated under the advice of Bishop Simpson, and by the earnest action and liberal contributions of Allen Kramer, Dr. H. D. Sellers, Alexander Bradley, Esq., Samuel Kier, J. B. Canfield, F. D. Sellers, W. M. Wright, N. Holmes, and others, who were subscribers to its funds. A large building was erected on Hancock, now Eighth, Street, between Christ church and the Alleghany River; and the college was opened for pupils in the basement of Christ church Oct. 1, 1855, under the direction of Rev. S. L. Yourtee. In 1857 he was succeeded by Rev. L. D. Barrows. He was succeeded, in 1860, by Rev. I. C. Pershing, who still retains the office of president. The number of students increased until the year 1865-66, when they amounted to 426. Owing to the subsequent contraction of business and the establishment of public schools of a high order, and other institutions of similar grade, the number somewhat diminished, though it is still largely attended.

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2226 -- PITTSTON, PA. (pop. 7472), on the Susquehanna River and Lehigh Valley Railroad, is an important town in the anthracite coal regions. Methodist services were held in it as early as 1800, when a class of ten persons was formed. The first M. E. church was built in 1850, and rebuilt in 1872. The two churches at West Pittston and Gatesville are offshoots of the Pittston society. It is in the Wyoming Conference, and there are in Pittston 359 members, 353 Sunday School scholars; in West Pittston, 305 members, 390 Sunday-school scholars.

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2227 -- PLAINFIELD, N. J. (pop. 8126), is situated in Union County, on the New Jersey Central Railroad. Methodist services were introduced in 1820, but no church edifice was built until 1832. It first appears in the minutes as a separate work in 1833, when J. H. McFarland was pastor, who reported the following year 45 members. It is in the Newark Conference, and reports for 1870, 480 members, 305 Sunday School scholars.

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2228 -- PLAISTED, Francis A. -- a lay delegate from the Maine Conference to the General Conference of the Methodist Episcopal Church in 1872, was born in Gardiner, ME, and is engaged there in a manufacturing business.

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2229 -- PLAN OF PACIFICATION (ENGLISH WESLEYAN). -- It is difficult now, with the lapse of years and altered circumstances, to realize the need that existed for some action of Conference to allay the uneasiness that was rife in the orphaned church after Mr. Wesley's death. The great point was the administration of the Sacrament by his successors in their respective circuit chapels. For three years the agitation increased, and sometimes threatened to culminate in the destruction of the whole body of Methodists. "The bearers of the ark trembled, and mighty men bowed themselves through fear." With deep anxiety the Conference met in Manchester, in 1705, and resolved (with reference to this momentous matter) to set apart the first day wholly for fasting and prayer. On the next day after this solemn preparation a committee was appointed (by ballot) to prepare a "Plan of General Pacification." The committee was to consist of nine, and every preacher in full connection was requested to give nine papers, with a name on each. The names first on the list were Joseph Bradford, President with John Pawson, Alexander Mather, Thomas Coke, William Thompson, Samuel Bradburn, Joseph Benson, Henry Moore, and Adam Clarke. All were astonished and satisfied with the choice.

After meeting for six successive evenings the plan was completed, and, with one single alteration, the Conference passed it unanimously. Thus the controversy happily ended. This important document took in the whole question of the Sacraments of Baptism and the Lord's Supper; with orders relating to the burial of the dead, service in church hours, etc. It pointed out the position of leaders, trustees, and stewards in deciding certain points, reserving the rights of the Conference in every case. It entered into disciplinary matters, as to the sole appointment of preachers by Conference, with no power on the part of trustees to exclude from the chapels any preacher so appointed; it defined the powers of the chairman, and provided those rules which are embodied in the constitution of district meetings. It decided that the hundred preachers mentioned in the "Deed of Declaration," and their successors, were the only legal persons that constituted the Conference; these, with many minor rules, all having reference to the preservation of peace in the societies, with provision for necessary disciplinary action on the side of both preachers and people, constituted the "Plan of Pacification," which, if the "Deed of Declaration" be regarded as the magna charta of the preachers, may justly be considered as the magna charta of the people.

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2230 -- PLATTSBURG, N. Y. (pop. 8283), the capital of Clinton County, is situated on Lake Champlain. It was incorporated in 1815, and is chiefly noted as the scene of a great naval battle between the English and Americans, fought on Sunday, Sept. 11, 1814. The first Methodist minister known to have visited Clinton County was Richard Jacobs, in 1776, and the first circuit formed was the Plattsburg, in 1709, traveled by Alexander McLane. In 1801 Elijah Hedding, afterwards bishop, was appointed to the circuit. Mr. Hedding preached his first sermon in a cabin on the east side of Plattsburg Bay. The first Methodist church was built in 1831. It was burned in 1846, and was rebuilt in 1847. The city is in the Troy Conference, and has 225 members, 200 Sunday-school scholars.

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2231 -- POE, Adam -- was born in Columbia Co. O., July 21, 1804. In early life he became a member of the Presbyterian Church; but finding he could not believe the doctrines of election and reprobation as taught in the Confession, he united with the M. E. Church, and in 1827 he was admitted into the Ohio Annual Conference. His early ministry was employed in traveling large circuits, in which he suffered from privation and sacrifice. At a later period he filled some of the most important positions in the church. Of his ministerial life, seven years were spent on circuits, six in stations, ten as presiding elder, eight years as assistant book agent in Cincinnati, and eight as principle agent. He was well versed in the doctrines and polity of the church, and ever ready to explain or defend them. His genial nature, his extensive travel, and his facility of narration rendered him a most agreeable companion. He enjoyed the confidence of his brethren, and was seven times elected consecutively to the General Conference. He took a deep interest in the cause of education, and Bishop Clark at his funeral remarked, "He may almost be said to have been the founder of the Ohio Wesleyan UNIVERSITY. His faith in the enterprise, and his devotion to it, were truly heroic. He was a member of the board of trustees from the beginning, and now that he has fallen the board will feel its patriarch and hero has departed." He was intimately connected with the commencement of German work in our country, by having been made instrumental in the conversion of Dr. William Nast. Dr. Poe received an injury in one of his limbs, which resulted in an affection of the bone, which left him scarcely free from pain for the last fifteen or twenty years of his life; but to the last he was loving, patient, and devoted. He died June 26, 1868.

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2232 -- POLK, Hon. Trusten, was born in Sussex Co., Del., May 29, 1811, and graduated at Yale College, in 1831. He studied law at New Haven, Conn., and in 1835 was admitted to the bar in St. Louis. He was a member of the constitutional convention of 1845, and a Presidential elector for 1848. He was elected governor of the State of Missouri in 1857, and was a member of the United States Senate from 1857 to 1862. He early united with the M. E. Church, adhering to the Southern branch at its separation, and was a regular attendant upon its various means of grace. He was one of the most prominent citizens of St. Louis, and was highly esteemed for his many virtues.

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2233 -- POMEROY, Charles Rhodes -- late principal of the Genesee Wesleyan Seminary, was born in Waybridge, VT, June 15, 1830, and was graduated from Wesleyan University in 1853.

He afterwards studied at the Union Theological Seminary, and was appointed, in 1854, teacher of Greek in Fort Edward Institute, NY in 1855, principal of Union Village Academy, NY in 1856, principal of Cooperstown Seminary, NY in 1857, principal of Rochester High School, NY, and in 1859 principal of the Geneses Wesleyan Seminary. He resigned from the latter position on account of ill health in 1860, and in 1868 joined the Geneses Conference of the Methodist Episcopal Church. He removed to Iowa in 1869 where he engaged in pastoral work in the Upper Iowa Conference. He was transferred to the South Kansas Conference in 1874, and was elected as president of the State Normal School at Emporia.

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2234 -- POMEROY, O. (pop. 5560), the capital of Meigs County, is situated on the Ohio River. German Methodism in this county is first noticed in the annals of the M. E. Church. Meigs County German mission was established in 1841. In 1842 it had 114 members, and Henry Koencke was in charge. Ponieroy first appears by name in 1843, when David Smith and Charles H. Warren were pastors, who reported, in 1844, 637 members. It became a station in 1858, and Sainuel M. Bright was pastor. The German and the African M. E. Churches are both represented. It is in the Ohio Conference.

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2235 -- PONTIAC, MICH. (pop. 4509), the capital of Oakland County, is situated on the Clinton River, 25 miles northwest of Detroit. It first appears on the annals of the M. E. Church for 1838, with Josiah Brakeman as pastor. In 1857 it had 142 members, 160 Sunday School scholars. It is in the Detroit Conference, and has 296 members, 262 Sunday School scholars. The African M. E. Church has 78 members, 49 Sunday School scholars.

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2236 -- POPE, William Burt -- an English Wesleyan minister, entered the Theological Institute in 1841, was early distinguished by devout, earnest study and exposition of the word of God, and became an eminently useful minister. In 1867 he was appointed theological tutor at Didsbury College; he has distinguished himself by writings of more than usual power of thought and acumen. He is now (1877) president of the Conference. His work on Theology, recently published, meets with great favor.

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2237 -- PORTAGE CITY, WIS. (pop. 4346), the capital of Columbia County, is situated on Wisconsin River, and on the La Crosse division of the Milwaukee Railroad. Portage City mission was established in 1852, when John Bean was sent to organize the work. In 1853 he had gathered 48 members. In 1857 the M. E. Church had 61 members, 70 Sunday. school scholars. It is (1876) in the West Wisconsin Conference, and has 94 members, 120 Sunday School scholars. The Free Methodists have 33 members, 35 Sunday School scholars.

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2238 -- PORT CHESTER, N. Y. (pop. 3797), is situated 15 miles northeast of New York, on the New York and New Haven Railroad. It first appears on the minutes of the M. E. Church for 1852, connected with King Street, with Justus O. Worth pastor. In 1858 it became a station, with Gad S. Gilbert as pastor. It is in the New York East Conference, and has 150 members, 165 Sunday School scholars.

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2239 -- PORTER, Archibald B. -- a delegate from the Virginia Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in Baltimore Co., MD Dec. 23, 1827, and was admitted to the Baltimore conference in 1860. He has labored in pastoral work and as presiding elder in the Baltimore and Virginia Conferences.

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2240 -- PORTER, James -- formerly one of the book agents is a member of the New England Conference. He was received into that body in 1830, and filled a number of the most important stations, and also served presiding elder on different districts. He was elected to the General Conference of 1844, and each succeeding session until 1872. In 1856 he was elected one of the book agents; was re-elected in 1860 and 1864. He has written a number of works, among which are "Compendium of Methodism," "History of Methodism," "Winning Worker," "Chart of Life," "Helps to Officers of the Church," etc.

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2241 -- PORT HURON, MICH. (pop. 8883), in St. Clair County, is situated at the foot of Lake Huron. Methodist services were introduced in 1833, by Rev. Mr. Evans, a missionary among the Indians in Canada. He crossed the river and formed a class, which has steadily grown since that time. It first appears in the minutes of the M. E. Church for 1838, as a mission, under the care of Miles Sanford, who reported the following year 20 members. The first church was built in 1841, and was a very plain, unpretending building. It was occupied until 1851 when a second church was so far built that worship was held in its basement. This church was occupied until 1874, when the walls of the present church were erected, and the congregation entered into its basement in June, 1875, the audience-room not being yet completed. There is also a small Methodist Protestant society, with 15 to 20 members. It is in the Detroit Conference, and in 1876 reports 277 members, 250 Sunday School scholars.

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2242 -- PORT JERVIS, N. Y. (pop. 4824), is situated in Orange County, on the Erie Railroad. and near the state lines of New York, New Jersey, and Pennsylvania. It first appears on the minutes of the M. E. Church for 1842, with William M. Burrows as pastor. In 1857 it had become a station, having 143 members, 90 Sunday School scholars. It is in the Newark Conference, and has recently been visited by an extensive revival. Its statistics for 1876 are: 911 members, 380 Sunday-school scholars.

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2243 -- PORTLAND ACADEMY. -- This literary institution was established in Portland, Oregon, in 1851, when the city was incorporated. A respectable edifice was erected, and classes have been taught with varying success until the present time.

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2244 -- PORTLAND, ME. (pop. 33,810). the capital of Cumberland County, is situated on Casco Bay. Its first settlement was commenced in 1632, and the place was purchased by Gorges, the proprietor, in 1637. It was twice destroyed by the Indians, and was bombarded by the British fleet in 1775. It has one of the best harbors in the United States. Methodism was introduced by Jesse Lee in 1793. He preached the first sermon on the 10th of September of that year. The first class, of six persons, was formed about the 1st of October, 1795. The first quarterly meeting for Portland circuit was held in Poland, Dec. 4, 1795, when Jesse Lee administered the Lord's Supper for the first time in that circuit. The first Methodist meeting-house built on that circuit was at Falmouth, and was dedicated June 19, 1797. Portland circuit, the second formed in the state, was organized in 1795, and Philip Wager was appointed pastor.

About 1805 the first church was erected. The society then consisted of 51 members, and Joshua Taylor was pastor. This church was succeeded by another in 1811. In 1826 a chapel was built on Cumberland Street, and it was subsequently enlarged. In 1828 a church on Pleasant Street was erected, but becoming involved it was sold. The old church was again enlarged. In 1846 the Pine Street church was organized from the Chestnut Street church, and a frame building erected, which was replaced in 1876 by the present brick edifice. In 1851 a church was built on Congress Street, and rebuilt in 1868. In 1857 the present Chestnut Street church was built. From the first church have been organized Chestnut, Pine, and Congress Street churches. In 1857 there were three stations, having an aggregate of 925 members, 781 Sunday-school scholars. The African M. E. Church has a small congregation. This city is in the Maine Conference.

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2245 -- PORTLAND, OREGON (pop. 17,898), is the capital of Multnomah County, on the Willamette River. Methodism was introduced into this region about 1834-35, by Jason Lee and other missionaries sent out by the Missionary Board at New York. The Oregon Conference held its first session in connection with the California Conference in 1851. At that time Portland was connected with Oregon City, and together they had 58 members, with James H. Wilbur and C. S. Kingsley as pastors. In 1857 Portland had 70 members, 100 Sunday School scholars. The Pacific Christian Advocate and a female seminary, both under the control of the M. E. Church, are established here. It is in the Oregon Conference.

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2246 -- PORTSMOUTH, N. H. (pop. 9690), is one of the oldest cities in New England. It was settled in 1623, and incorporated in 1633. As early as 1767 George Whitefield visited it and

delivered a sermon, but Methodism proper was not introduced until 1790, by Jesse Lee. He subsequently writes, "We used to preach occasionally in that town from that time, but we never made any particular stand until last year (1808), which was eighteen years from the time of our first beginning there. In the course of the last year one of our preachers took his station in the town, and purchased an old meetinghouse that was formerly occupied by another denomination, and he had a good congregation to hear him." The place is mentioned in the minutes of the M. E Church in 1806 when it was embraced in a large circuit. Levi Walker was sent to Rhode Island and Portsmouth, which was then in the Boston district with George Pickering as presiding elder. It was connected with various other charges until, in 1820 it appears at the head of New Hampshire district with Josiah A. Scarritt as pastor. The first Methodist church was built in 1828, and was remodeled in 1868. In 1859 a second society was formed, called the Broadhead church, but after a few years it disbanded. It is in the New Hampshire Conference, and has 235 members, 176 Sunday School scholars.

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2247 -- PORTSMOUTH, O. (pop. 11,314), the capital of Scioto County, is situated at the mouth of the Scioto River. This region was included in Scioto circuit, one of the oldest circuits in the state. This town first appears on the annals of the M. E. Church for 1829, as a station, with Absalom D. Fox as pastor. In 1857 it had increased to two stations, having an aggregate of 330 members, 360 Sunday School scholars. The German and African M. E. Churches are both well established. This city is in the Ohio Conference.

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2248 -- PORTSMOUTH, VA. (pop. 11,388), the capital of Norfolk County, opposite the city of Norfolk. It has an excellent harbor, in which vessels of war are usually lying at anchor. Methodism was introduced into this locality by Robert Williams. While preaching at Norfolk, a citizen of Portsmouth, Isaac Luke by name, heard him preach, and earnestly requested him to come over and preach to his people. The next day Williams went over the river and preached the first Methodist sermon, "under a couple of persimmon-trees, where seats had been provided for the congregation." He continued to preach in the open air, and in private houses, until Mr. Luke and a few others fitted up a warehouse as a preaching-place, and Isaac Luke became one of the first converts. In 1775, Francis Asbury landed at Norfolk. This was his first appearance in Virginia. He made Norfolk and Portsmouth his headquarters, and extended his labors far into the country around. Portsmouth gave him more hope and comfort than any other place. He found 27 persons in the society at Portsmouth, and by the exercise of discipline he reduced the number to 14. It was near this city that Robert Williams located and died. Portsmouth first appears by name on the annals of Methodism in 1784, and reported 191 members, with James Martin in charge.

In 1805 the church was enlarged, and Albury advised the addition of galleries. That year also it became a station with Thomas L. Douglass as pastor. It adhered to the Church South in 1845. Since the close of the Civil War, the M. E. Church has re-organized a small society. This city is in the Virginia Conference.

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2249 -- PORTUGAL METHODIST MISSIONS IN. -- The kingdom of Portugal occupies a part of the western part of the Iberian Peninsula, and adjoins Spain. It has an area of 34,500 square miles and a population of 3,990,570, and possesses colonies in Asia and Africa. The Roman Catholic religion is the established religion of the state, and the kingdom remains one of the few countries in Europe where religious liberty has not been proclaimed. Practically, however, under the present policy of the government, freedom of worship exists under certain legislative restrictions. Protestant churches have been established at Lisbon and Oporto, but the number of Protestants in the kingdom is still very small. The report of the Wesleyan Missionary Society for 1871 recorded that a congregation had been raised in Oporto by the zeal of a pious friend, and that a missionary had been appointed to take charge of it. In 1876 the mission reported 1 chapel, 3 other preaching-places, 1 missionary, 2 local preachers, 85 full members, 4 on trial, 2 Sunday Schools, with 12 teachers and 95 scholars, 2 day-schools, with 4 teachers and 88 scholars, and 250 attendants on worship. This mission appears in the reports of the Wesleyan Society as a station connected with the missions in Spain.

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2250 -- PORTUGUESE LANGUAGE AND MISSIONARY LITERATURE. The Portuguese language is derived from the Romance language, a tongue which succeeded the Latin in Southern France and the Iberian Peninsula. It is allied to the Spanish language, and like it contains Celtic and Arabic, as well as Latin elements, but is softer and more melodious than the Spanish. It has received considerable literary culture, and has contributed the epic poem of the "Lusiad," by Camoens, to the number of works which the world recognizes as classics. It is spoken in Portugal and all the Portuguese colonies and settlements, and in the empire of Brazil, and is extensively used as a language of communication on the eastern and western coasts, and in the interior of Africa. The Portuguese editions of the Bible, published by the British and Foreign and American Bible Societies, have been extensively circulated by missionaries and colporteurs, and many tracts have been distributed through the same channels. The Wesleyan missionaries in Ceylon have had occasion to use the Portuguese language; and primary school text-books, hymn-books, and tracts, in this as well as in the Singhalese and Tamil languages, are mentioned as among the earlier publications of their mission press there. The distribution of tracts is pursued systematically in connection with the Wesleyan mission at Oporto, Portugal, and Rev. Moreton, of the mission at that place, describes the opportunities for this kind of work as ample. In Brazil, Miss Annie Newman, of the mission of the Methodist Episcopal Church South is engaged in translating the "Catechism" of Bishop McTear.

A religious journal, the Imprensa Evangelica, is published in connection with the mission of the Presbyterian Church of the United States of America in Brazil.

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2251 -- POTTS, John, at the Methodist Church, Canada, is a native of Ireland, but was converted in Hamilton, Ontario, under the ministry of Rev. Charles Lavell, about the year 1857, and entered the itinerancy after a few months. After traveling three good circuits he was called to city work, in which he has been engaged for the last seventeen years, on such stations as St.

Catherine's, London, Yorkville, Hamilton, Montreal, and Toronto. He was the Financial Secretary of the Hamilton and Montreal districts, and is placed upon most prominent connectional committees.

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2252 -- POTTSTOWN, PA. (pop. 5305), is situated in Montgomery County, on the Philadelphia and Reading Railroad. It first appears in the minutes of the M. E. Church for 1838, as a mission connected with Reading, with J. A. Roach and M. D. Kurtz as pastors. It was for some time called Pottsgrove. Afterwards a Pottstown circuit was organized, and, as late as 1857, it was a circuit of seven appointments. It is in the Philadelphia Conference and has 374 members, 475 Sunday school scholars.

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2253 -- POTTSVILLE, PA. (pop 13,253) is the capital of Schuylkill County, on the Philadelphia and Reading Railroad. Methodist services were introduced in 1828; the first church was built in 1830 and rebuilt in 1864. In 1857 there were two M. E. churches, having an aggregate of 277 members, 390 Sunday School scholars, but the two charges were consolidated. The city is in the Philadelphia Conference and the M. E. Church has 530 members, 405 Sunday School scholars. A Primitive Methodist society was organized here in 1874, and has about 50 members.

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2254 -- POUGHKEEPSIE, N. Y. (pop. 20,207), the capital of Dutchess County, situated on the Hudson River, is the most important city between Albany and New York. It was one of the first places in the state visited by the Methodist itinerants. Dutchess circuit, which included this region, was formed in 1788, with Cornelius Cook and Andrew Harpending in charge. Poughkeepsie was alternately occupied and abandoned until 1803, when Freeborn Garrettson, on his third attempt, succeeded in establishing a society. The first class consisted of five persons, but was soon increased to eight, as the result of a revival under the labors of Billy Hibbard. In 1805 a church was built on Jefferson Street, and in 1815 the town became a station. In 1820 this church was removed, and a new one was erected on Washington and Mill Streets. The present church was built in 1858-59. Cannon Street church was built in 1840, and made a separate appointment in 1841. Hedding church, on South Clover Street was organized in 1853. The first African M. E. Zion church was built in 1841 and the new one, on Chatham Street, in 1859. There is also a German M. E. society. This city is in the New York Conference,

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2255 -- POWELL, Howell -- a Methodist layman in the south of Ireland, a relative of Sir Timothy Shelley, father of the poet, was born in Derbyshire, England, in 1730. He was brought up in the Church of England, and educated for the learned professions, but became unsettled in his habits, leading a roving life in England and Ireland, until conscience-stricken while at a gambling-table in Cork with some army associates, he suddenly renounced his evil courses, and led until his death, at ninety years of age, a life of almost austere piety. He became tutor to the

facility of the Earl of Bandon in the Protestant town of that name, where Mr. Wesley had his largest congregations in Ireland. Mr. Powell relates in his diary "Tuesday, July 11, 1758. This day the Rev. Mr. John Wesley came to Bandon this was the first time I saw him in the evening he preached on Psalm 34:8...Thursday, July 13. I resolved, by the grace and permission of God to join the society in Bandon...Friday I joined the society, and in the evening was nominated as leader...Saturday, was appointed leader." He was engaged in educational and literary pursuits, opened the first high school in the county, and was a frequent contributor to the journals of the day. His diary, extending over a period of fifty years, contains many interesting reminiscences of Mr. Wesley, with whom, after his conversion, he maintained life-long friendship. The following letter was written to him concerning "some turbulent spirits:" Cork, June 28, 1762. My dear brother, this is nothing strange; but have patience and all will be well. I do not inquire after men's opinions, but their spirit. It lies upon you, not only not to begin, but not to be led into a dispute. If a man say, 'A believer may fall from grace and may be saved from all sin,' it would be your wisdom either to be quite silent, as I generally in such cases, or to say mildly, 'You and I may love alike, if we do not think alike.'

'So skillful fencers suffer heat to tire.'

"I desired the leaders might take their turn in reading; only that you would read on Sunday. Steadiness and gentleness will carry you through. Bear all and conquer all. S___ B___ will think better. Give him time. He has many trials. But I dare not therefore put him in office which he is not qualified for. I am your affectionate brother, John Wesley." His daughter, Mrs. Richard Gaggin, baptized by Mr. Wesley, was for many years a member of Eighteenth Street church, New York; his great-grandson, R. F. Gaggin, was a member of Simpson church and collector of Customs at Erie, PA., a Methodist family through four generations.

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2256 -- POWELL, Thomas -- a distinguished English Wesleyan minister, whose name will be indissolubly joined with an able treatise on "Apostolical Succession," entered the ministry in 1822, and died in 1850.

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2257 -- PRAYER-MEETINGS. -- In giving an account of the origin of Methodism, the historian traces it to a prayer-meeting, in which there were earnest inquirers after a fuller Christian life. "In the latter end of the year 1739 eight or ten persons came to Mr. Wesley, in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired, as did two or three more the next day, that he would spend some time with them in prayer, and advise them how to flee from the wrath to come which they saw continually hanging over their heads. That he might have more time for this great work, he appointed a day when they might all come together, which from thenceforward they did every week, namely, on Thursday, in the evening. To these, and as many more as desired to join with them (for their number increased daily), he gave those advices from time to time which he judged most needful for them, and they always concluded their meeting with prayer suited to their several necessities."

This is said to be the rise of Methodism in Europe. Thursday evening continued to be until recently the time for holding the weekly prayer-meeting by the Methodist Churches. These prayer-meetings, like other social means of grace, have been of great religious service to the church. It is in them that not only the elder members are expected to take part, but the younger ones commence publicly the exercise of their gifts. It has often been observed that wherever a genuine revival has prevailed the social means of grace have also more or less revived, and prayer-meetings especially are at once established. This was true of the great revival under Jonathan Edwards, in New England; under Rev. Mr. Rube, in Scotland under Howell Harris, in Wales; and John Wesley, in England. The influence Methodism has exercised upon other denominations in this respect is worthy of note. Many religious bodies which formerly did not encourage their members to officiate publicly have now adopted these meetings, and have found them to be of great service in promoting the religious interests of the churches.

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2258 -- PRAYING BANDS. -- These are organizations of laymen for the promotion of revivals of religion. They are usually constituted of from ten to fifteen men, from as many various churches, who have a thorough Christian experience, and are specially gifted in its narration, and who have good natural abilities for singing and prayer. They are organized under the leadership of one of their number in whom they have confidence, and whose directions in meetings they promptly obey. They go only where requested, and never without the invitation of the pastor, with whom they counsel and co-operate, recognizing him as the responsible leader. Preference is given to the hardest places, and where meetings have been in progress for a week or more, and where the pastor is on his first or second year, as they believe that the pastor under whose labors the revival occurs is the most successful in caring for the converts. They aim also to co-operate with the members of the churches, urging them to labor, and placing on them responsibilities, that the church may be in good working order when the band has left.

They usually commence on Saturday evening, continuing over Sabbath and Monday, and sometimes remaining over two Sabbaths. Some of the meetings have been remarkably successful, as many as two hundred penitents kneeling for prayers at once. In their method of work they rely mostly on the relation of personal experience and earnest, stirring singing. On Sabbath afternoon they usually hold a special meeting for children, in which the singing is chiefly by the children. In all their meetings, while the invitation for penitents is being given, several members of the band disperse in the congregation to converse personally with and to encourage seekers in coming forward. They also visit from house to house during the forenoon of each week-day. They aim also to induce the converts to begin at once to work earnestly for the salvation of others, and to speak and pray in public. They also seek to avoid all formalities and fixed methods, changing the form of the meeting as occasion and circumstances may demand. They especially avoid all eccentricities and extravagances, and always close the exercises with a season of praise for the work done. These are the general principles and plan of operations. Several of these organizations are now doing a good work in the church. The oldest and most widely known, as well as successful, are the New York and Troy bands, organized in 1858, -- the first by Samuel and Schureman Halstead, and the latter by Joseph Hillman.

A member of the Troy band gives the following summary of the results achieved by them during fifteen years: they have held more than 200 meetings of from one to ten days each; over 10,000 have been brought to Christ, and over 20,000 in all converted, reclaimed, or led to a higher life. Nine members of this band, and many others who were converted at their meetings, are now in the regular ministry.

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2259 -- PREACHERS' CHILDREN'S FUND of the United Methodist Free Churches in England. -- The itinerant ministers receive £6.6 per year for each child born to them after they are received into full connection. The payment commences when a child is two years old, and ceases when the sixteenth year is completed. No collections or subscriptions are solicited on behalf of this fund. The needful amount is raised by a levy pro rota on the circuits the amount per member varying according to the connectional requirements. At the present time it is seven pence per annum. Rev. E. Boaden is secretary and treasurer of the fund.

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2260 -- PRENTICE, George, A.M. -- professor in Wesleyan University, was born in Grafton, Mass., Dec. 15, 1834. He studied in the Methodist General Biblical Institute at Concord, NH, in 1855, and joined the New England Conference of the Methodist Episcopal Church in 1857. In 1867 and 1868 he studied at the University of Halle and traveled in Europe, and in 1871 he was elected Professor of Rhetoric and English Literature and instructor in Hebrew in Wesleyan University. He has written a number of able articles for the church periodicals.

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2261 -- PRESIDENTS OF CONFERENCE (ENGLISH WESLEYAN). No minister can be elected to the presidency unless he is a member of the legal hundred. The election takes place in the Conference immediately after filling up the vacancies in "the hundred." Previous to 1814 the election was solely by their votes, but that year it was decided that every minister who had traveled fourteen years was entitled to vote. Since 1867 this number has been enlarged to admit all who have travelled ten years and upwards. The election is by ballot; the appointment is by the majority of votes, this is only legal when confirmed by "the hundred." No president can be elected two years in succession but he may be so chosen after a period of eight years. The election of the secretary follows immediately and when both are legally recognized, the ex-president calls the newly-elected president to the chair, after which, the ministers all standing, he congratulates his successor, and hands to him the seal of the Conference, with official documents, also the Bible used by Mr. Wesley when field preaching; after this the newly-elected president makes his inaugural address. This is followed by a prayer-meeting, to which the public are admitted and it is called The Conference Prayer Meeting.

The president has authority to fill any vacancy in a circuit from the "List of Reserve;" to sanction any decision of a district committee made between each Conference; to attend any district meeting if requested by the chairman, or a majority of the superintendents, to visit any circuit when requested, and make inquiries concerning any difficulty, and, in unison with the district committee,

to settle it. He is empowered to affix his signature to all sales of trust property, and to all applications to the charity commissioners for the exercise of their powers, with the proviso that they are recommended by the chapel committee. In conjunction with the superintendent of the circuit where the next Conference is to be held, he may make arrangements for the same, appointing such brethren as he may see fit to preach in the principal chapels during the first fortnight of the Conference. By his official position he is the chairman of the district where he is stationed, and is a member of the stationing committee. In his year of office he is entitled to an assistant; he has two votes during the session, and he may request the secretary of the Conference to attend special district meetings as his "official adviser." In case of illness or death, the ex-president assumes the powers of the office as if he were the president.

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2262 -- PRESIDING ELDERS are officers in the Methodist Episcopal Churches selected among the elders, and placed for purposes of supervision over certain districts of country. The districts are not composed of any definite number of circuits or stations, but vary according to circumstances from a very few to fifty or sixty. For many years the number of charges in a district was about twelve, that the presiding elder might visit each one every three months, and hold quarterly meeting services embracing Saturday, Sunday, and sometimes Monday or Tuesday. As the circuits were divided, and stations multiplied, and as the difficulty of passing from one charge to another diminished, the number of charges was increased, and several quarterly visitations were held in the same week. The elder, however, was required to hold all the quarterly meetings, and to call together the Quarterly Conferences. In 1876 the Discipline was modified so as to require the elder to be present as far as practicable, and to hold all the quarterly meetings, especially the first and fourth.

The provisions of the Discipline are, Section 1, 161-165:-- "Presiding elders are to be chosen by the bishops, by whom they are also to be stationed and changed. A bishop may allow an elder to preside in the same district for any term not exceeding four years after which he shall not be appointed to the same district for six years but presiding elders in missions and Mission Conferences in heathen lands may be appointed to the same district for more than four successive years. The duties of the presiding elder are 1. To travel through his appointed district. 2. In the absence of the bishop, to take charge of all the elders and deacons, traveling and local preachers, and exhorters in his district. 3. To change, receive, and suspend preachers in his district during the intervals of Conferences, and in the absence of the bishop, as the Discipline directs." He is further required to hold the Quarterly Conference; to oversee the spiritual and temporal business of the church, and promote the benevolent and educational interests; to see that the rules for the instruction of children have been observed, and to decide all questions of law in the Quarterly Conference, subject to an appeal to the president of the next Annual Conference. The law of limitation in appointments binds the presiding elder as well as the bishop, and he may not employ any preacher who has been rejected by an Annual Conference unless liberty has been given. In cities, and in densely-populated sections of country where the church is strong, the number of circuits or stations in a district are the greatest. In sparse populations in the South and West the districts have usually but few appointments. As a rule the presiding elder has no separate station or circuit over which he has charge, but where the district is small, especially in new territories, and in mission fields he has charge of a station as well as of the district. At the Annual Conferences,

presiding elders report in reference to the character and standing of the preachers, and counsel with and advise the bishops as to the appointments. In non-Episcopal Methodist Churches, such as the Wesleyans, in England and in Canada, and the Methodist Protestant Church of the United States, there are no presiding elders. In British Methodism there are chairmen of districts, who perform many of the same functions, but have also charges of stations. In the Methodist Protestant Church, the Conferences are usually small, and the president of the Conference performs these duties.

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2263 -- PRESIDING ELDERSHIP is a part of the plan of itinerant general superintendency in the Methodist Episcopal Churches. It is, in the nature of its functions, a sub-episcopate. Unlike the Church of England, the Protestant Episcopal Church, and other episcopal bodies, the episcopacy in the Methodist Churches is not diocesan, or limited to a comparatively small district. It is general and itinerant. In the Protestant Episcopal Church in the United States, with a membership of about 300,000, there are about sixty dioceses. There is at least one for every state, and in some states, as New York and Pennsylvania, there are three or four. In the Methodist Episcopal Church, with a membership of about 1,600,000, there are but eleven bishops and in the Methodist Episcopal Church South, with a membership of 730,000, there are but seven bishops. Consequently a direct and minute supervision over all the congregations by the bishops is impossible. To secure this supervision, however, each Conference is divided into districts, over which an elder is placed for four years, who receives the name of presiding elder, and who supervises all the interests of the church within those bounds. These presiding elders act under the direction of the bishops, report to them officially, and advise and counsel with them touching the ministerial appointments and arrangements; and thus a minute supervision of the church, more thorough than that by dioceses in the Protestant Episcopal Church, is secured, while at the same time the number of bishops is comparatively small.

History. The presiding eldership arose, not from any theoretical plan, but was developed in the practical growth of the church. From the commencement of Methodism in America in 1766 to the organization of the Methodist Episcopal Church in 1784, no preacher was authorized to administer the sacraments. A few had, without full authority, undertaken this service, but the movement did not meet with the approbation of the Conference. During the Revolutionary War the older preachers, who were from England, with the exception of Bishop Asbury, left America and all the preachers were of comparatively limited experience and training. When the church was organized, Mr. Wesley requested that no more should be elected to the office of elder than were absolutely necessary for the administration of the sacraments. Out of the 83 preachers then in the field only about 30 had been traveling four years. Of these 30 a number were of very limited education and qualifications. Twelve were selected and ordained elders, but that the church might have the advantages of their services, these elders were authorized to travel, not only over their own circuits, but over certain contiguous circuits, where the preachers were not ordained, that the people might receive the sacraments of baptism and the Lord's Supper. After a year's trial these elders were authorized to exercise all the functions of a superintendent within their respective districts, provided they were not to do anything contrary to the orders of the superintendent. As the ministers increased in numbers and experience, there were more elders ordained than were needed for this purpose of supervision, and hence those who were directed to travel over different charges

received the name of "presiding elders," and were known as such in 1787, and were probably recognized as such in the Discipline of that year, though no copy of that Discipline is known to be extant.

In the Discipline of 1789 the term presiding elder occurs, and his office in the supervision and control of preachers is fully recognized. The General Conference of 1792 imposed a limit to the duration in office, allowing a presiding elder to be appointed to the same district for only four years. The districts were formed by the bishop, and the presiding elders were appointed by him, and were subject to change, in order to secure an accurate and thorough administration: and this has remained the practice of the church to the present time.

It is well known that the economy of the Methodist Episcopal Churches gives to the bishop the power of appointing the preachers annually under certain limitations. This power of appointment has given rise to discussion at different periods. In 1792 the effort was made by O'Kelly and his associates to give the right of appeal to the Annual Conference and to compel changes to be made according to their judgment. This motion being rejected by the General Conference, led to O'Kelly's withdrawal and the formation of the Republican Methodists. Finding this effort unavailing, others suggested that the presiding elders should be elected by the Conferences, and that they should be a joint board, acting with the bishop in making the appointments. This proposition, brought forward in 1804, was also rejected. In 1808, when it was proposed to form a delegated General Conference, and to restrict that body from certain modifications without the consent of the Annual Conferences, the proposition was laid on the table in order to discuss the question whether the election of the presiding elders should not be given to the Annual Conferences. After three days spent in debate the project was rejected by the Conference, and the plan of the delegated General Conference was adopted, which prevented any destruction of the plan of the general superintendency without the consent of the Annual Conferences.

In 1820 a proposition was brought forward that the bishop should nominate three presiding elders for each vacant district, one of whom should be chosen by the Conference by ballot without debate. It was claimed that while the restrictions prevented an election by the Conference, they did not prevent the Annual Conferences from choosing out of any number nominated by the bishops, and that such a plan gave to the bishops the right of appointment. In that shape the measure carried for the time, but its action was suspended for four years, and the plan was at the end of that time rejected.

As now constituted, the presiding elder selected by the bishop is amenable to the Annual Conference for his moral conduct and for the discharge of his official duties and that body alone has power to affix any penalties for any act of mal-administration. But he is also under the control of the bishop, and if his administration should not be in accordance with the direction of the General Conference, the bishop may at any moment remove him from the district and appoint him to some other position, thus securing a unity of administration and a direct amenability to the order of the General Conference. If owing to any sectional question or any sudden excitement the majority of an Annual Conference, even were it but one, should set itself against the authority of the General Conference, as has sometimes occurred, and as took place in the Baltimore Conference after the action of the General Conference in 1860, if the presiding elders were elected

by the Annual Conference, the bishops would be wholly powerless to secure an administration in accordance with the direction of the General Conference. The General Conference itself has no power to try or sit in judgment either on the preacher or presiding elder. It acts administratively through the bishops, whom it directs to see that its commands are carried out throughout the charges.

Another reason for the appointment to the presiding eldership by the bishops is, that the presiding elders are in their office of advisers to the bishop umpires between the preachers and the people. On the one hand, they care for the interests of the preachers and the securing for them proper appointments; on the other hand, they care for the churches to secure for them proper pastors. If they are to be elected, -- being umpires between the people and the preachers, -- each party should have equal vote in their election; but the Annual Conferences being composed wholly of ministers, the charges would have neither voice nor influence in the securing of their pastors. Hence their election is given to a disinterested body. If a change should be made, the people should have in some form equal voice with the preachers; as the people now have, through their delegates in the General Conference, a voice in the election of the bishops, they will expect and require that they shall also have a voice in the election of presiding elders.

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2264 -- PRESNELL, Prof. H. -- a well-known and useful teacher in our Southern work, whose devotion to the M. E. Church in the South led to his election as a lay delegate from the Holston Conference to the General Conference of 1876.

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2265 -- PREST, Charles -- an eminent Wesleyan minister in England, was born in 1806, and appointed to a circuit in 1829. His name will be long remembered as the indefatigable secretary of the army and navy work, and also in connection with the work of the home Mission and Contingent Fund. He loved Methodist doctrines, which is proved by his earnest preaching and by his writings. He was secretary to the committee of privileges for several years, a treasurer of the Schools Fund, and he actively promoted the building of New Kingswood School. For eighteen of the ripest and best years of his life he was mainly occupied in home Mission work. He was president in 1862, and died in 1875.

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2266 -- PRESTON, Hon. David -- a leading banker in Detroit, was converted early in life, and has been an active member of the M. E. Church, occupying its various official positions. He has been active in aiding to build churches and to free them from debt, making addresses upon the occasion, and assisting in taking up collections. He has also devoted time and means to the endowment of Albion College, Michigan. He was a delegate from the Detroit Conference to the General Conference of 1876.

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2267 -- PRICE, Henry -- an able member of the Irish Conference, was born in 1802, and died in 1869. For forty years he held a foremost place in the councils of the church, and occupied during his long ministerial life all the offices of trust his brethren could confer upon him. In 1869 he was honored by being the first delegate, the then newly-created office mid-link between the British and Irish Conferences. He held this office when he died, and left, behind him the rare fragrance of a holy life and a fruitful ministry.

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2268 -- PRICE, Hon. Hiram -- member of Congress from Iowa, was born in Washington Co., PA., Jan. 10, 1814. After having engaged in mercantile business he removed to Davenport, Iowa, in 1844, where he has since resided. In 1847 he was elected as the first school-fund commissioner of the county, which office he held for nine years. In 1848 he was elected recorder and treasurer, which positions he filled for eight years, and declined a re-election. In 1859 he became president of the State Bank of Iowa, and filled the office until 1866, closing up the business without the loss of a dollar. At the breaking out of the Civil War, the state having no available funds, he quartered and subsisted about 5000 infantry and cavalry for several months, at the request of the Governor, from his individual means. He was appointed paymaster-general, and was elected by large majorities to the 38th, 39th, and 40th sessions of Congress, and declined to be a candidate for the 41st. He became president of the Davenport and Northwestern Railroad resigned after two years' service, spent some time in Europe, and was nominated against his express wish for the 45th Congress, where he is now (1877) serving. He united with the M. E. Church in September, 1831, and has been a consistent and devoted member, filling the various offices in the church, and also acting as treasurer and president of the Scott County Bible Society. He was an early friend of lay delegation, and was lay delegate from the Iowa Conference to the General Conferences of 1872 and 1876. He has also been an earnest and consistent advocate of temperance.

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2269 -- PRICE, Thomas W. -- a manufacturer of Philadelphia, was born in England in 1819. Removing to America when quite young, he settled in Philadelphia, and learned the manufacturing of blank books, and has been for many years at the head of one of the largest houses in that business in the city of Philadelphia. He united with St. George's church in 1835, and was subsequently a member of Green street, holding the various positions of leader, trustee, and Sunday-school superintendent. He is now a member of Spring Garden Street Church, towards the erection of which he was a liberal contributor; and he has also assisted a number of the smaller congregation in the suburbs of the city. He was a lay delegate to the General Conference of 1870, and was appointed by that body a member of the Missionary Board he has taken a deep interest in the missionary cause, and was for several years treasurer of the Philadelphia Conference Missionary Society. He is also an active member of various benevolent organizations.

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2270 -- PRIMITIVE METHODIST CONNECTION, THE, IN GREAT BRITAIN, is the most numerous Methodist body in the kingdom after the Wesleyan Connection. Its history has been

one of very rapid growth and prosperity, and of constant activity and extension. Although it originated in a secession from the Wesleyan Connection, it owes its impulse and progress in only a comparatively small degree to the withdrawals which it induced from that body; but its organizers went immediately into neglected districts and among churchless people, and there built up their societies. The eccentric Lorenzo Dow, in the course of his itinerant career, visited England and introduced the American camp-meetings about the year 1807. The meetings found favor with some of the Wesleyan ministers, who allowed them to be held upon their circuits. The subject was brought before the Conference of 1807, which in answer to the question, what is its judgment "concerning what are called camp-meetings?" replied, "It is our judgment that, even supposing such meetings to be allowable in America, they are highly improper in England, and likely to be productive of considerable mischief. And we disclaim all connection with them." This prevented the cooperation of the regular preachers with the camp-meetings; but William Clows, a local preacher, continued to labor in them, and Hugh Bourne, an influential layman, and a church trustee, defended them through the press as an important means of reaching the masses, who could not otherwise be brought under religious influence. Replies were made to Mr. Bourne's pamphlets, and a controversy ensued which was terminated by his expulsion from the society in 1808. William Clows was expelled two years afterwards, and in all about 200 members of the societies shared the fate of these leaders.

The outdoor meetings were continued, the converts were formed into classes, and the Primitive Methodist Connection was organized in 1810. The point concerning camp-meetings, although it was the most prominent, was not the only subject of controversy, and was only an incident in the divergence between the supposed tendencies of the Wesleyan Connection and the objects which the founders of the Primitive Methodist Church sought to attain, or confirm. The latter believed that the Wesleyan body was becoming more formal and stiff, and less adapted to reach and hold the masses like those to whom Whitefield and the Wesleys had preached at Moorfields and Kingswood, and they sought to restore the primitive simplicity in dress, manners, and living, and directness in the manner of appealing to the populace.

While the subsequent expansion of Wesleyan Methodism in all parts of the world has shown that it was actually in no danger of losing its hold upon the people in its capacity for usefulness, the development of Primitive Methodism has equally shown that it had a mission to fulfill, the magnitude of which its founders probably little comprehended at the time. The Primitive Methodists have preserved all the doctrines of Wesleyan Methodism, and most of its characteristic features in discipline, and differ from it chiefly in the greater scope which they give to the zeal and earnestness of their ministers, and in the recognition of the full parity of the laymen. They prosecute out-door preaching with great success, and even as late as 1875 two of their missionaries were arraigned before the magistrates at Chichester for preaching in the open air, but were discharged, because it was proved that they had done no wrong. Women are freely licensed to preach, and have given to the body some of its most effective preachers. Their British Conference includes a larger proportion of laymen than almost any other ecclesiastical body, being composed of two-thirds laymen and one-third ministers.

The church was introduced into Canada by emigrants from England, and afterwards into the United States. Hugh Bourne, its founder, visited America about 1844, and spent several years organizing and superintending the churches in Canada and the United States. He formed a church in

the city of New York, of which he was for some time the pastor. Large congregations were attracted to his preaching.

In 1853 the parent church in Great Britain returned 1789 chapels, 3565 rooms rented as preaching-places, 568 traveling and 9564 local preachers, and 6767 class-leaders; in 1859 the number of traveling preachers had increased to 610, and 122,863 members were reported. The number of members in 1870 was 162,000. The Primitive Methodist Missionary Society was organized in 1843, when measures were taken for the care of the churches in the colonies and the United States. The missionary committee claimed in the report for 1875, that the society had reached a position which entitled it to be regarded as one of the great missionary societies of the day, there being " but five missionary societies in Great Britain that raise as much as we for mission work, and only four societies in the world that employ as many agents." The missions are, however, rather domestic and colonial than actual foreign missions, being confined for the most part to the United Kingdom and the colonies, or to places which are in the neighborhood of British stations. In 1875 the society had 67 home missions in England, Wales, Scotland, and Ireland, on which 137 missionaries were employed; 42 stations, 21 of which were missions, with 22 missionaries, in South Australia, Victoria, and Tasmania; 20 stations with 22 missionaries, in New South Wales and Queensland; 9 stations, 10 missionaries, and 642 members in New Zealand; 64 stations, with 79 preachers, in Canada; 4 stations, with 7 missionaries, in Africa; in all, 176 stations and 277 missionaries. The principal African stations are at Alinal, North, South Africa, and in the island of Fernando Po, West Africa. A mission was opened among the aborigines of Queensland in 1871, and the Canadian missions were pushed to Manitoba in 1875. The statistics of the British Church for 1877 are as follows: number of ministers, 1120; of lay members, 180,634; of local preachers, 15,402; of class-leaders, 10,309; of connectional chapels, 4153; of Sunday-schools, 3855; with 55,646 teachers and 347,961 scholars. The colonial returns are included in these reports. The church has a college at Elmfield and a theological institution; and measures were begun in 1875 to establish a school for young women.

The Canadian Conference was formed in 1843. It is dependent upon the British Conference, and generally has for its president a member of the latter body designated by it. The question of organic union with the other Methodist bodies of the Dominion was discussed in the Conference from 1872 to 1875. In the former year a committee was appointed to draw up for the consideration of a succeeding Conference such a basis of union as it was judged would be acceptable to the church, but it was expressly stipulated that no negotiations should be entered into with other bodies without the consent of the church in England. In 1875 the Conference decided that a basis of union to be acceptable to it should admit an equal number of laymen with ministers in all church courts, and give them equal rights with ministers to take part in the business of such courts; and should also provide that all business meetings should be allowed to elect their own chairmen, and Circuit quarterly meetings to nominate their own officers. Up to this time the discussion of the subject of union had caused some agitation in the church, which was given especial notice in the proceedings of the parent body. The negotiations were shortly afterwards dropped, and are no longer mentioned. The following are the statistics of the Conference for 1877: number of itinerant ministers, 91; of local preachers, 284; of members, 8008; of churches, 216; of parsonages, 36; of Sunday-schools, 140, with 1211 teachers and 8725 scholars.

The Primitive Methodist Church has not found as favorable a field for growth in the United States as in Great Britain and the colonies. Its progress has been slow, and its churches are spread over a limited territory. The first Conference was formed in 1844, and reported, in 1865, 20 traveling preachers, more than 2000 members, 42 Sunday-schools, with 3018 teachers and scholars, 14 parsonages, and 36 churches. The Conference of 1866 voted favorably to the union of non-Episcopal Methodists, which was proposed at the time. It being found advisable to discontinue the magazine which had been published till that time, the American Wesleyan was recommended as a suitable paper to be taken in its stead. The Eastern Conference was formed in 1872, when the old Conference took the name of the Western Primitive Methodist Conference. The text of church membership adopted by the Conference requires the profession of religion, attendance at class-meetings, or regular attendance upon the means of grace, and the support of the cause of God. The equality of ministers and laymen is fully recognized, both in the constitution of the Conference and in eligibility to offices. The two Conferences have no direct connection with each other, or with any other body, although the churches are accustomed to receive visitations from the delegates appointed to the British Conference.

The churches of the Western Conference are situated mainly in Southwestern Wisconsin and Northwestern Illinois, Mineral Point, Wis., being the principal point. The churches of the Eastern Conference are chiefly in Pennsylvania. The largest churches in this Conference, in order, are at Brooklyn, N. Y., St. Clair and Plymouth, Pa., Steubenville, O., Mahanoy City and Girardville, Pa. The Eastern Conference reported, in 1877, 18 itinerant preachers, 82 local preachers, 77 class-leaders 1754 members, 33 churches, 38 Sunday-schools, with 581 officers and teachers, and 3361 scholars, showing an increase within the year of 249 members. The Western Conference reported 15 itinerant ministers and 1578 members. The whole connection includes 33 itinerant ministers, 3332 members, and between 6000 and 7000 Sunday-school scholars.

The church in Great Britain is represented by two monthly magazines published in London and one in Dublin, the weekly Primitive Methodist newspaper and the Teachers' Assistant, and in Canada by the Christian Journal, a weekly paper published at Toronto. A newspaper, the Christian Patriot, was, until recently, published at Mineral Point, Wis.

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2271 -- PRINCE, John Calvin -- was born in Maine in 1820, and died in Bloomington, IL March 9 1859. In his eighteenth year he became a member of the church, and in 1847 was received on trial in the Maine Conference. In 1848, by a division of the Conference, he became member of East Maine, and occupied prominent positions as a pastor. Suffering from hemorrhage he went West, hoping to regain his health, and served for a time as official agent of the Northwestern University. Subsequently he was appointed to Bloomington station, where he died. He had suffered severely for several years from asthma. He was possessed of great energy and perseverance, and the beautiful churches at Rockport, Damariscotta, and on Union Street, Bangor, are monuments of his indefatigable exertion.

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2272 -- PRINCETON, ILL. (pop. 3439), a beautiful town in Bureau County, on the Chicago, Burlington and Quincy Railroad, is the seat of a Methodist Protestant institution of learning. This region was originally included in the Bureau mission. Princeton circuit was organized in 1837, with Zadok Hall as pastor, who reported, in 1838, 220 members. In 1857 it had become a station, having 84 members, 112 Sunday-school scholars. It is in the Rock River Conference, and has 149 members, 180 Sunday School scholars. There is also a Methodist Protestant church, but the statistics have ant been reported.

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2273 -- PRINDLE, Cyrus -- was born in Conn., April 11, 1800; united with the M. E. Church in his early youth; was licensed to preach, and recommended to the New York Annual Conference, in March, 1821. For fifty-six years he continued in the active ministry of the word. Twenty-one years were spent in the city and State of New York, nineteen years in Vermont, six years in Massachusetts, and ten years in Ohio, where he retired in 1877 from public life, in full vigor of body and mind. He was an early, earnest, fearless, and faithful friend of the slave, when to be an abolitionist caused his removal from first-class appointments to those so feeble that \$250 only was the salary he received per year. He became one of the pioneer and leading minds of the Wesleyan antislavery connection in 1843, and continued with that body until he decided its work accomplished, and then, with nearly one hundred of his ministerial brethren, returned to the old church in 1867, after a quarter of a century's successful struggle with slavery. In his "last Sermon," so called, March 25, 1877, he sums up his work thus: fifty-six years of ministerial service; preached more than twelve thousand sermons, besides delivering thousands of addresses; salaries varied from less than \$1000, at the most, to \$100 per annum, averaging \$300; had given away one-seventh of his income to God and his cause.

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2274 -- PRIVATE PRAYER is specifically enjoined in the holy Scriptures. Every Christian is directed to enter into his closet to offer his petitions to the Father "who seeth in secret." This duty was earnestly enforced by Mr. Wesley in his General Rules, and in his public and social ministrations he enjoined it upon his preachers in their pastoral visitations to carefully inquire of their members if they observed this service, and the preachers were directed to so arrange their duties wherever they were as to secure the morning and evening hour for spiritual meditation and private devotion.

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2275 -- PROBATIONERS. -- In the formation of Methodist societies, it was deemed proper by Mr. Wesley that prior to recognition as full members there should be a period of probation for the purpose of the society becoming acquainted with the candidate, and the candidate becoming acquainted with the rules of the society. At first, this period was fixed at two months; subsequently at six months. The latter period was adopted at the formation of the Methodist Episcopal Church in 1784, and has since remained the settled rule. Probationers are those who have made application for membership; their names are enrolled on the class-books and on the records of the church as probationers; they have all the privileges of the various means of grace,

and at the end of six months, having acquainted themselves with the Discipline of the church and with its doctrines, and the church having become acquainted with the life and habits of the candidates, if approved they are recommended by the leader's meetings to be received into full connection. If they desire admission they come before the church, answer before the congregation questions touching their faith, and their approval of the economy of the church, and are then received by a simple, yet solemn ceremony, into the membership of the church. The probationary period answers to that of a catechumenate of the old church, and the probationers to the catechumens. Since the separation of the Methodist Episcopal Church South, the probationary period has been abolished in that church, and all approved candidates are at once received into full membership. The probationary system is retained by the Methodist Protestant Church, but its period is not strictly defined.

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2276 -- PROBATIONERS AND CANDIDATES. -- See MINISTERS.

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2277 -- PROTRACTED MEETINGS were originally one of the peculiarities of Methodism. As the name indicated, they were protracted religious services held from evening to evening, sometimes from day to day, the especial object being to promote a religious revival. Frequently the interest awakened was such that large crowds attended the service, and many were led to embrace a religious life. Such meetings are now held in other denominations, and are oftentimes productive of very gracious results.

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2278 -- PROVIDENCE, R. I. (pop. 104,850), was first settled in 1636, by Roger Williams, a Baptist, who was banished from the Puritan colony of Massachusetts because he would not conform to their established religious customs. An Indian chief gave him all the land known as Rhode Island "to sit down in peace and enjoy it forever." The first Baptist church, the first in America, was here founded, in 1638. The first Methodist sermon was preached by Mr. Garrettson, in April, 1787; the second, by Jesse Lee, July 4, 1790. He preached here again on Monday, Nov. 7, 1791. Bishop Asbury visited it as early as 1791. In 1792 Providence Circuit was organized, the first in the state, and it included Bristol, Newport, Cranston, Warren, and some towns in Massachusetts. In 1793 it was called Warren circuit, and Philip Wager was in charge, and reported from that vast region 58 members. The first Methodist church in Providence was dedicated June 1, 1816. A gracious revival occurred in it in 1820, the result of which was such an accession to the society as made a larger church necessary; accordingly the cornerstone of the Chestnut Street church was laid August 6, 1821, and on Jan. 1, 1822, the new church was dedicated. In 1833 the Power Street church, organized from Chestnut Street, was erected. In 1848 the Mathewson Street society was organized from Power Street church, and they worshiped in Hoppin Hall until 1851, when their church was built. In 1855 the Wesleyan Methodist church, on the corner of Fountain and Franklin Streets, was purchased, and another station organized. The South Providence society was organized in 1854. On the 6th of February, 1859, a mission Sunday

School was begun in Lester hall, Cranston Street and a church was finished May 31, 1865, known as Trinity church.

The Wesleyan Methodists built a church in 1842, which was sold to Broadway church in 1855. The African M. E. Church and the African Zion Church have each two congregations. This city is in the Providence Conference

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2279 -- PROVIDENCE CONFERENCE, M. E. CHURCH, was organized by the General Conference in 1840. Its boundaries were defined by the General Conference of 1876 as follows: "Including that part of Connecticut east of Connecticut River; the state of Rhode Island, with Millville and Blackstone, in Massachusetts; and also that part of Massachusetts southeast of a line drawn from the northeast corner of Rhode Island to the mouth of Neponset River, leaving Walpole station, Foxborough, and Quincy Point in the New England Conference." This Conference held its first session June 9, 1841, and reported 10,560 white and 104 colored members, 85 traveling and 63 local preachers. At this session David Leslie was appointed missionary to Oregon. In 1876 the Conference reported 180 traveling and 160 local preachers, 22,400 members, 24,231 Sunday School scholars, 170 churches, and 116 parsonages.

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2280 -- PUBLIC WORSHIP. -- When the Methodist Episcopal Church was organized in 1784, a ritual and liturgy which had been prepared by Mr. Wesley were adopted for the Sunday service; and in some places they were used on Wednesdays and Fridays. But as the preachers, with the exception of Asbury, Whatcoat, and Vasey, had been brought up in America, and had not been accustomed to read the service; but had practiced extemporaneous prayer, the ritual was but little used. As the preachers were obliged to travel long distances on horseback carrying with them what clothing was necessary and what books they expected to read or to furnish to their people, and as few congregations were furnished with books for the service, both the gown and the service fell into disuse and without any act of the church gradually passed away. In 1792 an order of public worship was adopted, similar to that which is now in the Discipline, and which required that the morning service should consist of singing, prayer, the reading of a chapter from the Old and one from the New Testament, and preaching; the afternoon service was to consist of the same, omitting one chapter in reading; the evening service omitted the reading of the Scriptures. When the sacrament of the Lord's Supper was administered, the two chapters might be omitted in the morning service. In 1824, it was directed that in administering the ordinances, and in the burial of the dead, the form of the Discipline should be invariably used, and the Lord's Prayer should be used on all occasions of public worship in concluding the first prayer, and the apostolic benediction in dismissing the congregation. In 1864, it was directed that the congregations should be exhorted to join in the audible repetition of the Lord's Prayer, and that the doxology should be sung at the conclusion of each service. It was further specified that the people should be exhorted to engage in these acts of worship, and to respond to the prayers of the ritual. Notwithstanding these directions, there is no exact uniformity in the order of the service. It is somewhat influenced in various localities by the usages which have been practiced among other denominations.

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2281 -- PUBLISHING COMMITTEE. The general book committee of the M. E. Church is considered the publishing committee for all the books and periodicals authorized to be published at the Book Concern. But the papers at Pittsburgh, San Francisco, and Portland are under the control of publishing committees. The first two committees are appointed by the General Conference; the last is selected by the Oregon Annual Conference. These Committees are directed to make a full report of their proceedings to the ensuing General Conference.

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2282 -- PUGH, Josiah M. -- president of Andrew Female College, was born in Gates Co., NC, Oct. 21, 1821, and graduated at Washington College, PA., in September, 1842. Subsequently he studied law in Mississippi. He was converted in September, 1843, and feeling it his duty to preach, he accepted a tutorship in Centenary College, Miss., in 1844. He was elected Professor of Mathematics, Natural Philosophy, and Astronomy, in Johnson College Miss., in 1845. He joined the Mississippi Conference in 1854, and had charge of pastoral works while professor and president of colleges. He accepted the same chair in Centenary College, LA, in 1860, but the college suspending on account of the Civil War, he served as presiding elder from 1862 to 1869. He was transferred to the Northwest Texas Conference in 1872, and appointed president of Marvin College and in 1876 he was elected president of Andrew Female College, the position which he now holds.

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2283 -- PUNSHON, Wm. Morley -- an English Wesleyan minister, entered the ministry in 1845, and gave early promise of a brilliant future, his ministrations being attended by divine influence. Mr. Punshon added to his circuit labors those of a platform orator and lecturer; John Bunyan, Wilberforce, Daniel in Babylon, and other subjects being treated by him with an eloquence and power which gained for him a world-wide popularity. In 1862, Mr. Punshon made the most noble offer to raise by his own exertions the sum of 10,000 in five years, to assist in building chapels in watering-places. Of course the offer was gratefully accepted, and the result is seen in many pretty seaside chapels. In 1868, Mr. Punshon left England for Canada, where he was president of the Conference. He returned in 1873. In 1875 he became one of the secretaries of the Missionary Society, and the following year was elevated to the presidential chair of the Conference.

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THE END