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CYCLOPEDIA OF METHODISM -- LETTER-R (2298--2416)

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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2298 -- RACINE, WIS. (pop. 16,031), the capital of Racine County, is situated on Lake Michigan. It is in the region where John Clark, in 1832, established the first Methodist mission in this state. Fox River mission was established in 1835, when W. Royal was sent as missionary, and in 1836 it reported 119 members. In 1837, Otis F. Curtiss was appointed a missionary to Racine, which, in 1838, had 103 members. Methodism continued to grow until, in 1857, it had become a station, with 172 members, 120 Sunday-school scholars. It is in the Wisconsin Conference.

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2299 -- RADICAL METHODISTS was a term applied to those who, from 1820 to 1830, were seeking to make radical changes in the economy of the Methodist Episcopal Church, by abolishing the episcopacy and presiding eldership. The movement resulted in the formation of the Methodist Protestant Church. Its members were designated for a number of years by the term "Radicals" (See M. P. Church).

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2300 -- RAHWAY, N. J. (pop. 6454) is situated in Union County, on the New Jersey Railroad. The first society in this place was organized about 1798, and the first church edifice was built in 1808, and rebuilt in 1857. It first appears on the minutes of the M. E. Church for 1807 with Thomas B. Sargent as pastor, who reported 182 members. The second church was organized in 1849, by Rev. James Dandy, and the church building was erected in 1851. The Free Methodist

church was organized in 1871. There are also two colored Methodist churches, the African M. E. church, and the Zion M. E. church. They are both small.

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2301 -- RALEIGH CHRISTIAN ADVOCATE was established at Raleigh, N. C., under the patronage of the North Carolina Conference of the M. E. Church South, and the first number was issued in January, 1856, Dr. Hefflin being the editor until 1861. In 1860 Rev. W. F. Fell was elected assistant editor, and in 1861 editor in chief. In the embarrassments connected with the Civil War the publishing was suspended. At the close of 1862 the paper was revived; W. F. Fell was chosen as editor and continued until 1865, when it again suspended. In 1867, Rev. W. H. Cunningham was appointed by the Conference publishing agent, and the paper was issued for the third time, with Rev. H. T. Hudson as editor, and its name was changed to Episcopal Methodist. The following year it was purchased as a private enterprise by Mr. Hudson. At the earnest request of the Conference, Rev. J. B. Bobbitt was appointed editor, and under his care the paper was issued in January, 1869, resuming its former name of Christian Advocate. It is now published by Rev. Mr. Bobbltt and R. P. Gray, under the patronage of the North Carolina Conference of the M. E. Church South, and it is circulated extensively throughout the state.

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2302 -- RALEIGH, N. C. (pop. 9263), is the capital of the state, and is situated on the North Carolina Railroad. The first Methodist services in or near this place were conducted by Jesse Lee, then a local preacher, in 1780. Near this place he was drafted into the army, but from conscientious scruples he declined to engage in the active service. When released, he preached to the soldiers. The older itinerants visited it about 1794. Bishop Asbury preached in the court-house in 1800. The first Methodist church built in the town was erected by the followers of O'Kelly, and was erected chiefly by the liberality of William Glendenning, who for some time held religious service. Raleigh circuit was organized out of the Haw River Circuit, in 1807, with Christopher S. Mooring and Gray Williams as pastors, and the Raleigh district was organized in 1810. In 1811 Bishop Asbury held a Conference, from the services of which a revival spread throughout all that section of country. As one of the results the first M. E. church was built that year. When the charge was made a station, and C. H. Hinds was pastor, who reported the next year 32 white and 44 colored members.

It alternated between being part of a circuit and a station until 1820, when it became permanently established as an independent work. It was from this charge, in 1832, that Melville B. Cox was sent to Africa as the first African missionary. The church, which was built in 1811 was burned in 1839. The present building, called the Edenton Street church, was erected in 1841. In 1845 the church in Raleigh, as well as throughout the entire state, adhered to the M. E. Church South, and has remained connected with it. In 1846 a second charge, called Person Street church, was built, and which was greatly improved in 1875. The third church, the Will's Hill was built by the young men of Edenton Street, in 1875, as a mission chapel. In 1876 a centennial celebration was held in the city of Raleigh, and arrangements were adopted to raise funds for liquidating the debts upon the colleges belonging to the Conference, and for erecting a metropolitan church in place of the Edenton Street church in the city of Raleigh. An interesting volume containing the

addresses was prepared by Rev. E. S. Burkhead, which gives a full account of Methodism in North Carolina. The Raleigh Christian Advocate is published in the interest of the M. E. Church South in this city. Up to 1853 the colored members were attached to the Edenton Street charge, but during that year the white members of Edenton Street, assisted by the colored members, purchased the old Episcopal church and moved it to the corner of Edenton and Harrington Streets, and fitted it up for the use of the colored people. From that time until the close of the war the colored people were a separate pastoral charge, served by some of the prominent ministers of the Conference, and were always assisted by the Missionary Society. In 1865 the colored membership united with the African M. E. Church, and the trustees transferred to them the church property. There is also in the eastern part of the city a small congregation belonging to the African M. E. Church. In a suburban village one and a half miles from the city, called Oberlin, the M. E. Church has organized a small congregation of colored people.

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2303 -- RAMSEY, John W. -- A native of McMinn Co., TN., was born in 1826. He united with the M. E. Church in and by the separation, he was placed in the M. E. Church South, and remained until 1866, having resided in Georgia and Alabama most of that time. He taught school from 1847 to 1851, in Tennessee and Georgia, and then studied and practiced law in Alabama from 1853 to 1866, when he settled at Cleveland, TN, where he has since resided and practiced law. He re-united with the M. E. Church. While devoted to his law practice, he is greatly attached to the church, and makes Sunday-schools a specialty. He was lay delegate for the Holston Conference to the General Conference of 1872, and at the General Conference of 1876, as reserve lay delegate, he filled the place of W. Rule.

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2304 -- RANDOLPH MACON COLLEGE is an institution of learning, which was founded by the Virginia Conference of the M. E. Church in 1832. It was located originally in Mecklenburg Co., Va., near the North Carolina border, but was removed in 1866 to a more suitable location in Ashland, on the railroad between Washington and Richmond. The college has a number of buildings, and consists of several separate schools. There is a special school of biblical literature and Oriental languages for the theological students. In 1876 there were 10 professors and upwards of 200 students. It was under the superintendence for several years of the late talented and lamented Dr. Duncan, who died since the first pages of this work have been in press.

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2305 -- RANKIN, Thomas -- Was appointed by Mr. Wesley in 1772 as missionary to America, and as general assistant or superintendent of the American societies. He was by birth a Scotchman, and had been educated under strictly religious influences. He early united with the Methodist society, which had been formed by some settlers who had been converted under John Haime, and he at once commenced laboring as a local preacher. He was called by Mr. Wesley into the itinerancy in 1761, and he came to America in company with George Shadford and Captain Webb, in the spring of 1773. Immediately on his arrival, he called together the preachers to meet him in the first Annual Conference in Philadelphia, on the 14th of July, which was the first Annual

Conference ever held in America. He had fine executive ability, but was rather stern in manner. His action as a disciplinarian gave form and stability to the Methodist societies. He traveled extensively till after the breaking out of the Revolutionary War, when, being intensely English in all his sympathies, he saw that his way was hedged up. He remained, however, till the spring of 1778, when, after having had the oversight of the Methodist society for five years, he returned to England.

He continued his active labor under Mr. Wesley's direction, and was present at his death in City Road parsonage. He continued to labor as his health permitted, until he ended his course with joy on the 17th of May, 1810. By some Means Mr. Rankin, when in America, had failed to estimate Mr. Asbury properly, and had induced Mr. Wesley to write for his recall in 1775. But as Mr. Asbury was hundreds of miles distant when the letter arrived, and as, owing to revolutionary movements, the letter could not be forwarded to him at an early date, he did not receive the information in time for action, and it was agreed that Mr. Asbury should then remain. The unfavorable impression which Mr. Wesley received was through letters of Mr. Rankin, and personal representations after he returned to England. Mr. Wesley, however, lived to see his fears as to Mr. Asbury wholly dispelled, and to rejoice in the great work which God had raised him up to accomplish.

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2306 -- RAPER, William H. -- Of the Cincinnati Conference, was born in Western Pennsylvania in 1793. His parents removing to the vicinity of Cincinnati he was brought up in Ohio. In the War of 1812 he volunteered, and became captain of a company, and was considered one of the bravest men in the army. He united with the M.E. Church in 1816 and the following year was employed by the presiding elder on Miami circuit. In 1819 he joined the Cincinnati Conference, and labored successfully and efficiently until 1852. He filled a number of the most important stations, and was several times presiding elder. He was a delegate to the General Conference in 1832, 1836, 1840, and 1844, and was for one term a member of the general mission committee. He died in February 1852 he was remarkable for his amiability his conversational power, and his ability and fidelity as a preacher of the gospel.

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2307 -- RATTENBURY, John -- An English Wesleyan preacher, commenced his ministerial career in 1828. Holy consecrated service has been crowned with most abundant success. In every circuit he has stayed the full term of three years, -- is unprecedented. He was president of the Conference in 1861. When Mr. Rattenbury became supernumerary in 1873, he was appointed agent and secretary of the Auxiliary Fund, when he stated that he had an ambition to raise by donations 100,000 for the Auxiliary Fund, -- The claimants on that fund have already felt the benefit; and at the district meeting, in May, 1877, he stated that he had raised towards his cherished object 85,000.

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2308 -- RAY, Edwin -- An active minister in the Indiana Conference, was born in Kentucky, July 26, 1803, and died in Indiana in 1832. His father, Rev. John Ray, had entered the traveling ministry in 1790, and, after having traveled a number of years, located. Having re-entered the itinerancy, he was at the time of his death a superannuated member of the Indiana Conference. Like many of the older ministers he was strongly anti-slavery, and had requested to be transferred into Indiana from Kentucky, giving as a reason that he was unwilling to die and be buried in a slave state. Daniel embraced religion at a camp-meeting at the age of sixteen, and was admitted on trial in the Kentucky Conference at nineteen. In 1824 he was transferred to the Illinois Conference, but his labors were chiefly confined to the State of Indiana. He preached in Indianapolis, Madison, Terre Haute, and though during his pastorate in Madison there was a large secession in the church, growing out of what was termed the radical controversy, he sustained himself well. In 1830, his health having failed, he became superannuated, but labored during a large part of the year. He then resumed the station work for another year, at the close of which he started for conference. He was taken sick on the way, and after eleven days of extreme suffering, died in peace. He was a young minister of superior ability and of commanding influence. He said to his wife during his last illness, "The religion which I have professed and preached has comforted me in life, supported me in affliction and now enables me to triumph in death His son, John W. Ray, Esq., of Indianapolis, has inherited many of his traits.

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2309 -- RAY, Hon. John W. -- Is a native of Madison, Ind., born in August, 1828 he graduated in his twentieth year, with much distinction at Indiana Asbury University, and afterwards studied law, and commenced to practice in 1858. For years he has been Register in Bankruptcy, and also treasurer of the Indianapolis Savings Bank. He has long been treasurer of Indiana Asbury University, and has promoted its financial interests. He is active in church duties, and is pro-eminent as a Sunday-school worker. At the session of the General Conference of 1876, he represented the Southeastern Indiana Conference, in place of Alex. C. Downey, as reserve delegate.

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2310 -- RAYMOND, Miner -- Professor in Garrett Biblical Institute, was born in New York City, Aug. 29, 1811. For a number of years he was a teacher in Wilbraham Academy, Mass., and was a member of the New England Conference. From 1848 to 1864 he was principal of Wilbraham Academy, and then accepted the chair of Systematic Divinity in the Theological Seminary at Evanston, the position which he now holds. He has recently issued a work on Systematic Theology, in two volumes, which has been very favorably received.

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2311 -- RAYNE, R. W. -- Of New Orleans, LA, was born in Sunderland, England, in 1808. His parents were members of the Methodist society, and he embraced religion and united with the church in 1824, he immediately became an active worker in visiting the poor in work-houses and was a visitor for the Benevolent Strangers' Friend Society, dispensing alms, and holding prayer meetings on Sunday evenings among the poor in the dwellings. He was shortly

afterwards licensed to exhort and preach. In 1832 he immigrated to the United States, and, after a short residence in New York and Philadelphia, settled in Cincinnati, where at the invitation of the Methodist Protestant Church, he accepted an appointment in the ministry. In 1835 failing health compelled him to locate, and business arrangements led him for a short time to Massachusetts. In 1842 he removed to New Orleans, and united with the M. E. Church. At the separation he adhered to the M. E. Church South. He continued in mercantile business till the breaking out of the war. At its close he returned to the city, and has been an active and consistent member of the M. E. Church South, living in harmony and fellowship with all denominations.

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2312 -- READ, James L. -- Was born in Philadelphia, PA, March 28, 1808. Fairly educated in youth, he afterwards acquired a knowledge of ancient languages. He entered the Pittsburgh Conference in 1833, and filled the work on three charges, but ill health induced him to enter another department of church labor. In the winter of 1840 he was called by the Pittsburgh Conference to assist Rev. Z. H. Coston as agent of the Methodist Book Depository. In 1842 he was appointed agent of the Depository, and occupied the position until 1848. Was re-elected in 1851, and served until December, 1868, when he resigned, and shortly afterwards opened a large paper and book house. He was prominent at the inception and building of the Methodist building occupied jointly by the Book Depository and Pittsburgh Christian Advocate, and had a general supervision of the building until he resigned his agency. In 1843, owing to an affection of the throat, which disabled him for pulpit labors, he commenced the study of medicine, and since that time has practiced as far as other duties would allow.

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2313 -- READING, PA. (pop. 43,280), the capital of Berks County, is on the Schuylkill River, 57 miles northwest from Philadelphia. It was laid out in 1748, by Thomas and Richard Penn, proprietors and governors of the Province of Pennsylvania. The first Methodist sermon was delivered by Joseph Pilmoor, who records in his diary, under date of May 27, 1772, that he "preached in the court-house at Reading to most of the genteel people of the place." but the beginning of regular Methodist worship was in the summer of 1823. At that time a class of fifteen was formed. It met for some time in private houses, and then in school-houses. Among the early preachers were James Bateman, Wesley Wallace, Henry Boehm, Thomas Miller, Jacob Gruber, Joseph Lybrand, and others. On the 15th of June, 1824, \$570 were paid for a small house on Third Street, near Franklin, and it was tuned into a church. In 1825 Reading was included in a six weeks' circuit, with preaching every two weeks, and in 1830 it became a station, with Thomas Sovereign as pastor. In 1839 the society built a church on Fourth Street below Penn. On June 16, 1848, 55 members of the original society were organized into a separate church, and worshiped in a hall until their church was built. It was finished in 1848. The corner-stone of Covenant M. E. church was laid Oct. 18, 1868, Henry Boehm officiating, and the house was dedicated April 11, 1869. This church, on the corner of Elm and Ninth Streets, was the gift of Mr. Henry Crouse. The society was formed April 18, 1869. In 1836 an African M. E. society was founded by Jacob Ross, a local preacher, and a fugitive from slavery in Virginia, and in the year after, the society built a church. In 1846 about 25 members of Ebenezer M. E. church left and organized a Methodist Protestant

society. In 1848 they built a house of worship on Chestnut Street. but the society did not prosper, and in 1862 the house was sold to another denomination. It is in the Philadelphia Conference.

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2314 -- RED WING, MINN. (pop. 5876), is the capital of Goodhue County, on the Mississippi River, 55 miles below St. Paul. The first Methodist sermon preached in this place was by Chauncy Hobart, in 1853. In 1857 it had become a station, having 106 members, and the first church was built, which was enlarged and improved in 1875. A parsonage was built in 1858, which was sold in 1876, and a new edifice is being erected. Adjoining the church a mission chapel was built in the west end of the city, in 1867. A German, a Swedish, and a Norwegian Methodist. Episcopal church have also been built in the city.

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2315 -- REED, H. W. -- Was born in Hillsdale, NY, May 7, 1813 was converted in 1824, and admitted into the New York Conference in 1833. In 1835 he was transferred to Illinois Conference, and labored for several years in the extreme northwest part of the Conference, and also at the Oneida Indian mission, near Green Bay. He was subsequently appointed presiding elder on the Plattville Dubuque, and other districts, and was a member of the General Conferences from 1844 to 1860. In 1862 he was appointed the agent of the Blackfeet Indians, and also a special agent and Commissioner to trade with the Indians. He was also subsequently appointed, in 1873, as agent at Fort hall among the Idaho Indians, and had supervision over several Indian appointments in Montana and Idaho. He is now a member of the South Kansas Conference.

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2316 -- REED, Miles L. -- Was born in Mount Morris, N. Y., in 1821. He was educated in the Rock River Seminary, and after having been employed by the presiding elder two years, was admitted, in 1845, into Rock River Conference. He filled important Stations, but became a victim of pulmonary disease, and died July 4, 1857.

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2317 -- REED, Nelson -- One of the early American ministers, was born in Anne Arundel Co., Md., Nov. 27, 1751. His name first appears in the minutes in 1779, though it is supposed he commenced preaching in 1775. he was a member of the General Conference of 1784, and was among those ordained elders, and for ten subsequent years had charge of districts in Maryland and Virginia, and filled the most prominent appointments in the cities, or presided over districts. In 1820 he became superannuated, and so remained until his death, Oct. 20, 1840. He was in the ministry sixty-five years, and was at the time of his death the oldest Methodist preacher in Europe or America.

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2318 -- REED, William -- A minister of the United Methodist Free Churches, England, entered the ministry in 1838, and continued on circuit work till 1860 when he was appointed connectional editor. He held this office for eleven years, until failing health induced him to resign it, in 1871. He became Supernumerary in that year, and fixed his residence in Sunderland. He is still an occasional contributor to the literature of the body. He was elected president of the Annual Assembly in 1862. Mr. Reed has always taken a lively interest in the public proceedings of the denomination, and for many years was one of the chief debaters in its Annual Assemblies. His powers as a debater are universally acknowledged.

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2319 -- REESE, Ely Yeates -- Of the Methodist Protestant Church, was born in Baltimore, Jan. 18, 1816. In his childhood he showed poetical tendencies, and at twelve years of age completed a poem of some three hundred lines. At fourteen he was a contributor to the Monthly Repository, in New York, and also wrote for literary journals in Baltimore. He united with the M. E. Church, and was trained for the Christian ministry. In his twenty-third year he was elected editor of the Methodist Protestant, the official organ of the church and was re-elected by the General Conference at its various sessions from 1842 to 1856. Dr. Reese was widely known throughout the city as a popular preacher and pastor, and as a clear and forcible writer. He was for some time public school commissioner, and in 1857 was a member of the first branch of the city council. Notwithstanding he had but little time for poetical culture, he devoted much time to poetical reading, and was also a popular lecturer. As a religious journalist he had many excellencies. Of his poems, which are chiefly miscellaneous, many are devotional in character, and exhibit true inspiration. He died in 1861.

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2320 -- REESE, John Smith -- Of the Methodist Protestant Church, was born in Harford Co., Md., April 7, 1790. In his early manhood he became a teacher and prosecuted medical studies, taking his collegiate course at the Washington Medical College, in Baltimore, and graduating at the Washington Medical College of Pennsylvania in 1829. He was converted and joined the M. E. Church about twenty-one years of age, and was licensed to preach in 1819. About the time of his graduation as a physician, the Reform question which resulted in the organization of the Methodist Protestant Church had reached its height of agitation. From conscientious convictions of duty, Dr. Reese turned aside from the life of a physician and gave himself fully to the itinerancy of the new church. As a preacher he had gifts of a high order. "he reasoned like Paul; he persuaded like Apollos, and was oftentimes overwhelming in the pulpit." Itinerating for twenty-seven years, he filled many of the most prominent appointments in his Conference, including that of being president for three separate terms. No minister in Maryland was more widely known and more highly respected. He died at his home in Baltimore County, Feb. 14, 1855. He repeatedly quoted in his later moments with his old fire and enthusiasm Pope's "Dying Christian." Among his last utterances was, "My body is miserably broken by disease, but my soul is free; disease cannot touch that."

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2321 -- REESE, Levi R. -- of the Methodist Protestant Church, was born in Harford Co., MD, Feb. 8, 1806. At the age of seventeen he was employed as an assistant teacher in an academy, where he increased his literary attainments. He designed to enter the naval service, but the death of a young friend made a deep impression on his mind, and under a pointed exhortation of a preacher he was fully awakened, and shortly after was converted and united with the M. E. Church, being about twenty years of age. He espoused the cause of Reform, then agitated in Baltimore, joined the Union society, and became secretary to that body and in the controversies which arose he was among the number excommunicated on the charge of "sowing dissension in the church and speaking evil of ministers." He immediately entered into the active ministry of the new church, and spent two or three years in New York and Philadelphia. He subsequently served in every important station and in every official position in the gift of the body with which he was connected. For two successive years he was chosen president was repeatedly a representative in the General Conference and at one time presided over his deliberation he was elected chaplain to the House of Representatives in Congress in 1837-38. During his chaplaincy the lamentable "Graves and Cilley duel occurred. The delicacy, fidelity, and pathos which characterized his address on that sad occasion drew forth the highest admiration. He delivered in the Capitol a series of discourses on the obligation of the Sabbath, which were afterwards published. He was the author of "Thoughts of an Itinerant." He died in Philadelphia, Sept. 21, 1851.

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2322 -- REEVES, Mrs. Hannah Pearce, a preacher of the Methodist Protestant Church, was born in Devonshire, England, in 1800. Her maiden name was Pearce. She was converted under the influence of Mr. O'Bryan, the founder of the Bible Christians. At the age of nineteen she felt it her duty to preach, and the way being opened for her, she commenced traveling a circuit in England. Subsequently she came to America, and was married to Mr. Reeves, who was a minister in the Methodist Protestant Church. In 1831 the Conference offered her an appointment, but she declined, preferring always to accompany her husband in his work, uniting with and sustaining him in his labor. She was an earnest and successful speaker, and was active in works of benevolence and philanthropy. In her sixtieth year her health became so impaired she was obliged to desist from regular public ministrations, though the nine years she was active in assisting the churches, the Sunday-schools, and benevolent societies. She died Nov. 13, 1868, calmly, reclining in an arm-chair. Previous to this time she had been exceedingly joyful and had said, "He is with me he told me he would abide with me to the end; he has kept his word. Open the doors wide, let it be seen how happily a Christian can die."

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2323 -- REGENERATION signifies a new birth. It is the work of the holy Spirit by which a change is wrought in the heart of the believer. It consists in the recovery of the moral image of God upon the heart, so that we may love him supremely, serve him according to his command, and delight in him as our chief good. It is said, "the end of the commandment is charity out of a pure heart and of a good conscience, and of faith unfeigned." The sum of the moral law is, to "love God with all the heart and soul and strength and mind." Regeneration consists in this principle being implanted in the soul by the operation of the holy Spirit; and in its perfect condition, in obtaining the ascendancy and habitual prevailing over its opposite. It is synonymous with the phrases

"conversion" and "new creation," or the becoming a "new creature." The efficient cause of regeneration is the Divine Spirit, for no man can turn himself unto God. It proceeds by enlightening the judgment through the word of truth, or the gospel of salvation, and impressing that truth upon the understanding so as to subdue the will and reign in the affections. Regeneration is to be distinguished from justification, though closely connected with it. Every one who is justified is also regenerated; but justification places us in a new relation; regeneration places us in a new moral state. The one is a work done for us, the other a work done in us. This regeneration which takes place at the time of justification is under a law of growth: the believer is a babe in Christ; he grows to be a child, and then a young man, and ultimately into the full stature of a perfect man in Christ Jesus. Regeneration, as the initial and incipient state, is of the same character with sanctification, which is a state of maturity or completeness in character, though even that in its developments may be perpetually enlarging.

The period between regeneration and sanctification may be more or less extended. The growth may be gradual, and the changes from state to state scarcely perceptible; or the work may be cut short in righteousness. Regeneration is preceded by true penitence, which involves the turning from all sin with sincere abhorrence, and also by faith in the Lord Jesus Christ, which claims the promise that to them who receive him he gives power to become the sons of God. In this respect Methodism differs from the Calvinistic theory, which makes regeneration precede the exercise of either true repentance or true faith. Methodists teach in common with Calvinists that no man can turn to God by his own power or by any natural ability; but they believe, in distinction from Calvinists, that the power to repent and believe is imparted by the Holy Spirit unto all men, and not to the elect only; that God gave his Son to die for all men; that he desires the salvation of all; and that a measure of the Spirit is given to every man to profit withal; that the distinction between men is not that greater light or grace is given to one rather than to another, but that one accepts the gracious provisions, and that the other rejects; that God has given to man the power, on the one hand, of yielding to the influences of the Spirit, and on the other, of rejecting them and pursuing a course unto perdition. God has in his gracious economy placed this fearful responsibility upon the exercise of the human will.

Methodism further teaches that this regeneration becomes a matter of human consciousness, not only by the results of the change in the human soul, in its states of love and hope and joy, but by the direct witness of the Holy Spirit accompanying that change, according to the Scripture, "He that is born of God hath the witness in himself." This witness, they believe, is usually given in the moment of regeneration, but it is sometimes delayed for the exercise of more direct faith. They do not believe that in regeneration any new faculties are imparted to the human soul, or that any already existing are destroyed; but that all the powers with which God has invested humanity are directed to their proper end, and that all are governed by supreme love to God.

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2324 -- REHOBOTH BEACH is the name of a camp-meeting ground near Lewes, Del. It contains about 400 acres of land. There are 2 good hotels and about 30 cottages. Besides these there are a number of wooden tents, which are comfortable one- and two-story buildings. During the camp-meeting season a large number of canvas tents are pitched upon the ground. It is also

supplied with a tabernacle during the unpleasant weather, and a preacher's lodge, plainly furnished. Sunday-school conventions are held as well as camp-meetings.

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2325 -- REID, John M. -- Was born in New York City in 1820; was converted in 1835 and graduated from the University of New York in 1839. He joined the New York Conference in June, 1844, and was sent to Wolcottville as his first appointment. He served Bakerville charge in 1846, and Jamaica in 1847-48. In 1849, when New York East Conference was set off, he became a member of it, and was sent to Birmingham, where he remained two years; was appointed to Middletown, Conn., during 1851-52; of Seventh Street, New York City, in 1853-54; and in 1855 was sent to Summerfield chapel, Brooklyn, which he served two years, and in 1857 was appointed to Bridgeport and Fairfield, Conn. In 1858 he was elected president of Genesee College in 1864, editor of Western Christian Advocate; in 1868, editor of Northwestern Christian Advocate; in 1872, corresponding secretary of the Missionary Society of the M. E. Church, which position he still holds. He has been a member of each General Conference since 1856.

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2326 -- REILLY, William -- Was a venerated and useful member of the Irish Conference. He was the faithful colleague of Rev. Gideon Ousely on the "Irish mission to Roman Catholics," and subsequently held some of the most important offices in the Conference. In 1856 he was appointed, with Dr. Robinson Scott, a deputation to the United States on behalf of the fund for the increase of Wesleyan agency in Ireland. He was then seventy-five years old, yet was able to do good service in America, where he found very many friends that had been converted under his ministry. Gifted with rare natural endowments and wholly consecrated to his work, he was honored with signal success in his ministry, and died triumphantly.

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2327 -- REMINGTON, Eliphalet -- Is a large manufacturer, resident at Ilion, NY. He was the first lay delegate from the Central New York Conference to the General Conference of 1872, and was appointed a member of the general committee of church extension from 1872 to 1876, and is a member also of the missionary and church extension committee for the present quadrennial term. He and his brother, Mr. Philo Remington, are members of the Methodist Episcopal Church, and have distinguished themselves not only for their liberality in erecting a church in their own vicinity, but for large and liberal gifts to the Syracuse University, and to the Missionary and Church Extension Boards.

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2328 -- REPENTANCE in its generic sense signifies a change of mind, a wishing something were undone that has been done. In a strictly religious sense it signifies conviction of sin, and sorrow for it. This differs from a repentance caused merely by the knowledge of injuries sustained or likely to be incurred. Evangelical repentance embraces not only sorrow for the act performed, but a recognition of the sin as offensive to God, accompanied with grief and hatred of

all sins and a turning of heart from them to the Saviour. This is called repentance towards God. In Calvinistic theology regeneration precedes faith and repentance; as, according to that system, only the regenerated can perform these religious acts. With them the process is: first, regeneration; second, faith; and, third, repentance. Methodists believe that in the salvation of the sinner, the Holy Spirit enlightens his understanding and causes him to see his need of a Saviour; that under this spiritual influence and power the first step is repentance, or turning from sin, the second, believing in the Lord Jesus Christ. These are followed by justification or regeneration.

While repentance is, strictly speaking, the act of man, it is nevertheless also in another sense the gift of God. Without the grace of God first given, no man will repent or turn to God. The Holy Spirit supplies light to the understanding, quickens the emotions, and so seals divine truth upon the conscience that the sinner not only sees, but feels his spiritual danger. The motives to repentance are furnished in the word of God; opportunity to repent is afforded through the mercy and forbearance of God and hope is found in the promises so graciously given to the penitent and contrite heart.

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2329 -- REPRESENTATION IN THE GENERAL CONFERENCE, RATIO OF -- At the formation of the M. E. Church in 1784 no provision was made for the assembling of a General Conference. The body which formed the church was composed of all the traveling preachers, irrespective of age or standing, who could be convened at the time when notice was given. Having settled the general plan of the church, it appears to have been the purpose to have whatever changes were necessary adopted from time to time by the vote of the different Annual Conferences, taking as their pattern the English Wesleyan Conference. The Baltimore Conference was at that time the central and largest body, and holding its sessions after the Conferences which were more Southern, was regarded as deciding on the various questions proposed and which had been submitted to the other Conferences. This mode becoming difficult and uncertain, the Conferences agreed that a council should be held in 1789, to be composed of the bishop and presiding elders, who should recommend such measures as they unanimously agreed upon to the Annual Conferences, but these measures were to have no effect unless sanctioned by the Annual Conferences. A second council was called in 1790, composed of the bishops and a delegate elected from each Annual Conference, which, in addition to recommending measures, had the right to supervise the college and the publishing of books.

Dissatisfaction, however, with such a limited body sprung up, and the Annual Conferences directed that a General Conference should be called in 1792, to be composed of all the preachers in full Connection. This Conference assembled in November of that year, and adopted a plan for quadrennial Conferences, which has remained the order of the church to this time. In 1800 the attendance on the General Conference was limited to ministers who had traveled four years. The body becoming large, and the central Conferences from convenience of attendance being able to outvote the other Conferences, an effort was made in 1804 to establish a plan of delegation. It was not then adopted, it being deemed wisest to let the Annual Conferences speak upon the subject. In 1808, the majority of the Conferences having requested a plan of delegation to be formed, the Restrictive Rules were adopted, which fixed the ratio at not more than one for every five, nor less than one for every seven. The ratio in the General Conferences of 1812 and 1816 was five; from

1820 to 1832 the ratio was one for every seven. The Conference becoming unwieldy in number, an effort was made at several General Conferences to change the Restrictive Rule, but it was not successful until 1832, and in 1836 the rule was adopted allowing not more than one for every fourteen, nor less than one for every thirty. In 1860 the ratio was changed to not less than one for every forty-five, which is at present the ratio of the representatives to the members of the Annual Conferences.

In addition to these, each Annual Conference is entitled to a representative for a fraction of two-thirds of the number requisite for the ratio, and every Annual Conference, no matter how small, is entitled to one ministerial delegate. In the plan of lay delegation which was adopted in 1872, every Conference which has two ministerial delegates is also entitled to two lay delegates, those which have but one ministerial delegate having but one lay delegate.

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2330 -- REPROBATION is the counterpart of election, and is equivalent to rejection. Calvinistic theology teaches that God from eternity elected certain men to salvation and eternal life, passing by others; that only the elect receive such spiritual influence and impulses as will lead to their salvation. Consequently the reprobates are left without spiritual power or hope. Methodists utterly reject this doctrine of unconditional election and reprobation. They believe that no man is lost because he is passed by in the sovereign counsels of God, or because spiritual power to repent and believe is not furnished. They believe that the holy Spirit is sent to enlighten every individual and incline his heart to turn to God; that if lost, his ruin will come from his voluntary rejection of the light and power offered by the holy Spirit. They believe that eternal reprobation is derogatory to the character of God, contrary to his justice, to his sincerity in offering salvation, and that it makes God a respecter of persons. They also believe that the eternal punishment of reprobates who had no spiritual power given them to repent and believe would be in opposition to every idea of righteousness or justice, and that the preaching of such a doctrine leads unavoidably by its reaction to Universalism, or the rejection of the idea of future punishment.

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2331 -- RESTRICTIVE RULES -- Prior to the General Conference of 1808 there was nothing in the law of the church which limited the legislative authority. The whole body of the eldership had a right to attend every session of the General Conference, and they were present as far as practicable. But the church having spread so extensively through the West and South that it involved great loss of time and means for the preachers generally to attend, it was resolved to constitute a delegated General Conference. The church was then unwilling that supreme power to change every part of the church economy, and of even its doctrines, should be vested in so small a body. Hence they adopted certain limitations, which are known as Restrictive Rules," prohibiting the General Conference from altering or modifying certain features without the consent of the members of the various Annual Conferences. These restrictions, when adopted, in 1808, were so stringent that on all matters embraced within their sphere nothing could be altered except by a majority vote of every Annual Conference in the church, and this continued to be the case until 1832. One of the restrictions, however, prohibited a less representation than one for every seven members. With the growth of the church the body became unwieldy, and the Annual Conferences

agreed not only to alter that restriction, but to further change the mode of altering the Restrictive Rules, so that a change might be made in any of them by a vote of two-thirds of the General Conference, and of three-fourths of the members of all the Annual Conferences who should vote thereon. This change of limitation prevented the majority of any one Conference from defeating the will of all the others.

Since that period no change has been made in the general economy of the church without a submission according to the Restrictive Rules. By this process the ratio of representation has been altered on several occasions, until now its limit is one for every forty-five members. By the same process the rule on temperance was altered in 1848, and the rule on slavery in 1864. In the same way the plan of lay delegation was voted upon, and introduced into the economy of the church; though in that instance, in addition to the vote of the General Conference, and of the Annual Conferences, the question was also submitted to the vote of the laity. The Restrictive Rules, as now constituted, are as follows:

"1. The General Conference shall not revoke, alter, or change our Articles of Religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine. 2. They shall not allow of more than one ministerial representative for every fourteen members of the Annual Conference, nor allow of a less number than one for every forty-five, nor more than two lay delegates for any Annual Conference provided, nevertheless, that when there shall be in any Annual Conference a fraction of two-thirds the number which shall be fixed for the ratio of representation, such Annual Conference shall be entitled to an additional delegate for such fraction; and provided, also, that no Conference shall be denied the privilege of one delegate. 3. They shall not change or alter any part or rule of our government so as to do away episcopacy, or destroy the plan of our itinerant general superintendency; but may appoint a missionary bishop or superintendent for any of our foreign missions, limiting his jurisdiction to the same respectively. 4. They shall not revoke or change the General Rules of the united societies. 5. They shall not do away the privileges of our ministers or preachers, of trial by a committee, and of an appeal; neither shall they do away the privileges of our members, of trial before the society, or by a committee, and of an appeal. 6. They shall not appropriate the produce of the Book Concern, nor of the Charter Fund, to any purpose other than for the benefit of the traveling, supernumerary, superannuated, and worn-out preachers, their wives, widows, and children. Provided, nevertheless, that upon the concurrent recommendation of three-fourths of all the members of the several Annual Conferences, who shall be present and vote on such recommendation, then a majority of two-thirds of the General Conference succeeding shall suffice to alter any of the above restrictions, excepting the first article; and also, whenever such alteration or alterations shall have been first recommended by two-thirds of the General Conference, so soon as three-fourths of the members of all the Annual Conferences shall have concurred as aforesaid, such alteration or alterations shall take effect."

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2332 -- RESURRECTION -- The Methodist Churches, in common with orthodox Christians, believe in the doctrine of a general resurrection of the dead, which will come to pass at the end of the world, and will be followed by an immortality either of happiness or misery. The third article of religion thus speaks of the resurrection of Christ: "Christ did truly rise again from

the dead, and took again his body with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day." The resurrection of Christ is believed to be a pledge of a general resurrection, as the apostle says, "he is the first fruits of them that slept." In the Apostles' Creed, embraced in the form of baptism, every communicant professes to believe in "the resurrection of the body and everlasting life after death." How a resurrection of the body can take place, or what specific changes shall be made on that body, we are not informed. It is a subject beyond the province of human reason, and depends wholly on revelation. That the dead shall rise is explicitly taught in Holy Scripture, for Jesus says, "The hour is coming in which all that are in their graves shall hear his voice and come forth; they that have done good until the resurrection of life, and they that have done evil unto the resurrection of damnation." That there shall be a great change in the human body is also taught, when it is said that "when he shall appear, we shall be like him," and he "shall change our vile body that it may be fashioned like unto his glorious body."

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2333 -- REVELS, Hiram R. -- Was born in Fayetteville, NC, Sept. 1, 1822. Having a thirst for an education, and the laws of North Carolina forbidding schools, he went to Northern Indiana, where for some time he attended a Quaker school, and ultimately entered at Knox College, Illinois. At the age of twenty-five he entered the ministry of the African Methodist Episcopal Church. He filled a number of appointments in Missouri, Kentucky, Kansas, and Maryland. Being in the latter State at the breaking out of the war, he assisted in forming a colored regiment. He settled in 1864 in Vicksburg, where he had charge of a congregation, and assisted in organizing churches and in forming schools in various parts of the State. His health becoming impaired he went North, where he remained eighteen months. Returning to the South, he located at Natchez, and in 1869 was elected as a member of the United States Senate. After the close of his services in the Senate he returned to the ministry, and united with the Methodist Episcopal Church. he is now (1877) president of Alcorn University.

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2334 -- REVIVALS -- In various periods of the church and in almost every country there have been seasons of remarkable religious interest, in which the public mind has been turned to spiritual subjects. Under such influences many who have been openly vicious have been reformed, and others who have been thoughtless and careless have become exemplary and active Christians. Methodism itself was eminently a revival in its origin. It was simply the earnestness of a few who were endeavoring to lead holier lives and to be more active Christians which directed first the attention of their friends and then excited their mockery and reproach. The year 1739 is generally regarded as the commencement of Methodism, yet ten years earlier Mr. Wesley and a few others were deeply exercised. He writes: "In 1729 two young men in England (meaning himself and his brother Charles), reading the Bible, saw they could not be saved without holiness, followed after it, and incited others so to do." After this followed the organization of what was called "The Holy Club" in Oxford University.

It is a remarkable coincidence that in the same year when the Oxford Methodists were formed into a society Rev. Jonathan Edwards, in New England, began to preach with great

earnestness the doctrine of "Justification by Faith alone." The result of his preaching was a great revival of religion, which commenced at Northampton and spread over the greater part of New England. This revival was accompanied with intense awakenings, and the conversions were also marked with physical demonstrations. Numbers fell prostrate on the ground and cried aloud for mercy -- many were convulsed and benumbed, and the physical manifestations were similar to those in England. The conversation of the people everywhere was on the subject of salvation; they met for prayer, singing, and reading the Holy Scriptures; the groans and sighs of the penitent and the joyful shout of the convert were quite frequent. During this revival their meetings also were oftentimes protracted for many hours. The ministers who engaged in this work in New England were censured and persecuted for their earnestness and for their appeals to the emotions and passions of their hearers, rather than to their reason. They were censured also for preaching the terrors of the law, and for speaking of future judgement and perdition. They were also condemned for allowing their children to meet together to read and pray, and to seek the Lord in the days of their youth.

About this period also a revival commenced in Wales, under the labors of Howell Harris, who afterwards became a friend of Mr. Wesley's, and a more intimate associate of Mr. Whitefield. At the time, however, of the commencement of the Methodistic movement neither of the Wesleys had any acquaintance either with him or with Edwards.

In 1740 a revival commenced in Scotland under the labors of Rev. Robe, who preached earnestly the doctrine of regeneration. At one place, in 1741, sixteen children began to hold prayer-meetings, and the religious excitement became general. Cries, tears, and groans were heard, and in a short period, under the ministry of Mr. Robe, hundreds were converted in the vicinity of Kilsyth. Drunkenness, swearing, and other flagrant forms of curse were abandoned; meetings for praise and prayer were established, and the people flocked to the house of God. Young converts held prayer-meetings in fields, barns, school-houses, and elsewhere. In many towns of Scotland there were also the same physical demonstrations of crying, fainting, and even of convulsions, which were manifested in New England. Some were depressed, while others would break forth into rapturous shoutings, and their countenances were lighted up with serenity and brightness. Rev. Mr. Robe, in his narrative of this wonderful work, cites a number of precedents of similar character in revivals in Germany, and in the Moravian Church, and still farther back in the history of the Christian church. This religious movement or revival affected churches of all denominations, and while out of that movement Methodism, as an organization remains the chief witness, yet its influence raised up in all churches a more earnest evangelical clergy.

In America, about the year 1800, a remarkable revival occurred in Kentucky and Tennessee, which led to the formation of the Cumberland Presbyterian Church. The people gathered in large congregations, services were continued through many days, and there were the same strange physical demonstrations which had previously occurred in Scotland, England, and New England. Since that period revivals of greater or less extent have marked the history of the church in many denominations, and have been very frequent in the history of Methodism. Oftentimes these revivals are simply local in their character, and individual churches are largely strengthened, without any general influence pervading the public mind. There have, however, been some remarkable seasons, such as that between 1840 and 1844, which is alluded to by the bishops in their address to the General Conference when they say, "No period of our denominational

existence has been more signally distinguished by more extensive revivals of the work of God and the increase of the church." There was also a remarkable work in 1858, spreading over Ireland, part of Scotland, England, and through the United States. In the last few years, under the labors of Mr. Moody, Mr. Sankey, and other evangelists, large protracted meetings have been held in the leading cities of England, Scotland, Ireland, and the United States. In later times there have been fewer physical demonstrations accompanying these revivals. but the public mind has, nevertheless, been very deeply moved.

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2335 -- REYNOLDS, George G.,-- Was born at Amenia, Dutchess Co., NY, Feb. 7, 1821. He prepared for college at Amenia Seminary; was graduated at Wesleyan University. Middletown, CT, in 1841; studied law, and was admitted to the bar in 1844; and received the degree of LL.D. from Wesleyan University in 1871. He has practiced law since his admission to the bar, mostly in Poughkeepsie and Brooklyn, NY. In 1860 he was elected judge of the City Court of Brooklyn (a court of co-ordinate jurisdiction with the Supreme Court in said city), and served a term of six years. Under a reorganization of the court he was reelected to the same office, in 1872, for a term of fourteen years. He joined the Methodist Episcopal Church in 1843, and has held various official positions therein. Has for several years been one of the board of managers of the Missionary Society, and a trustee of the Wesleyan University. Was one of the lay delegates from the New York East Conference to the General Conferences of 1872 and 1876.

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2336 -- REYNOLDS, Rev. John -- First bishop of the Methodist Episcopal Church in Canada after the separate organization of 1828, was born near Hudson, NY, in 1786. In 1796 he removed to Canada and in 1803 experienced religion under the labors of Nathan Bangs. In 1807 he began traveling under the elder. In 1808 was admitted on trial in the New York Conference, and sent with Daniel Pickett, who afterwards assisted in his consecration as bishop, to Augusta circuit. In 1810 he was admitted into full connection and ordained deacon. The War of 1812 intervening, he assisted Elder Ryan in keeping the societies together, but was not ordained elder, as there was no intercourse of preachers between the countries. In 1815, on account of failing health, he located. At the Hallowell Conference, in 1824, he was ordained elder by Bishop George. Resisting from the beginning the union with the British Wesleyans and the abandonment of episcopacy, he was re-admitted in 1833, by the rallying Conference of the M. E. Church in Canada, and was constituted bishop by the election of the General Conference and imposition of the hands of elders in 1835. In this capacity he served the church, though not always able to travel at large, till his death, in 1857. He has been succeeded by Alley, Smith, and Richardson.

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2337 -- RHODE ISLAND (pop. 276,528) is the smallest state in the Union, and was the last of the thirteen original States to adopt the Federal Constitution. Its first permanent settlement was made at Providence, in 1636, by Roger Williams, who had been banished from Massachusetts for his religious and political opinions. The first Methodist sermon in this state was preached by Freeborn Garrettson, in April, 1787. He preached twice in Providence, and also twice in

Newport. Services were regularly introduced by Jesse Lee, who visited the state in 1789, and writes under date, of September 7, "Today I have preached four times, and felt better at the conclusion of my labor than I did when I first arose in the morning. I have found a great many Baptists in this part of the country who are lively in religion. They are mostly different from those I have been heretofore acquainted with, for these will let men of all persuasions commune with them. I think a way is now opened for our preachers to visit this state. It is the wish of many that I should stay, and they begged that I would return again as soon as possible, although they never saw a Methodist preacher before." On this visit he preached in Windham, Norwalk, New London Stonington, Newport, Bristol, and Providence.

In 1791, Bishop Asbury visited the state and preached in Providence. It was also visited by Dr. Coke in 1804. In 1792 a circuit was organized, called Providence. and Lumsley Smith was appointed pastor. In 1793 Providence circuit was changed to Warren, and reported 58 members, with Philip Wager in charge. Among others who assisted in planting Methodism were Joseph Lovell, John Chalmers, W. Lee, D. Abbott, Z. Priest, and E. Mudge. In 1796 there were two circuits, with 220 members, and in 1800 three circuits, with 227 members. The first Methodist church edifice was built in Warren, and was dedicated Sept. 24, 1794.

The growth of Methodism in this state has not been so rapid as in some other sections of the country but it has had a gradual and constant increase. The principal part of the State is within the bound of the Providence Conference, which also includes a portion of Connecticut and of Massachusetts. The only educational institution under the control of the church is the Conference Seminary, in East Greenwich.

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2338 -- RHODES, P. T. -- A member of the Kansas Conference, was born in Ohio, May 29, 1820; united with the M. E. Church in 1840, and joined the Rock River Conference in 1849. In addition to filling various charges and districts, he superintended, in 1857, the erection of Hedding College, and planned and superintended, in 1863-64, the erection of Grand Prairie Seminary. He was a member of the General Conference in 1868, and transferred to Kansas in 1870. After filling both stations and districts, he was, in 1877, appointed financial agent of Baker University, the position which he still holds.

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2339 -- RICE, Phineas -- Was born in 1786 in Vermont, and died Dec. 4, 1861. He entered the New York Conference in 1807, and filled many of the prominent appointments in the bounds of the present New York and New York East Conferences. "He was on circuits sixteen years, on stations eleven, and in the presiding elder's office twenty-eight, excepting the last year, which was not completed at the time of his death." He possessed a keen intellect, vivid imagination, and a vein of humor which seemed, unconsciously to himself, to pervade his discourses. He was a man of deep piety, and ardently devoted to the doctrines and economy of the church. He was a delegate to every General Conference from 1820 to 1856, inclusive.

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2340 -- RICE, William -- A member of the New England Conference, was admitted into that body in 1841, and, after filling a number of important appointments, owing to impaired health, he became, in 1857, supernumerary. He received the appointment of librarian in the city of Springfield, where he has since remained, occasionally filling contiguous appointments. He was a member of the General Conference of 1876, and was appointed a member of the Committee to revise the hymn-book. To the duty thus devolved upon him he devoted much attention.

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2341 -- RICE, William North -- Professor in Wesleyan University, was born in Marblehead, Mass., Nov. 21, 1845; was graduated from Wesleyan University in 1865, and studied in the Sheffield Scientific School of Yale College. He was elected Professor of Geology and Natural History in Wesleyan University in 1867. He joined the New York East Conference of the Methodist Episcopal Church in 1869. He studied in the University of Berlin in 1867 and 1868, while on leave of absence from his professorship. He is editor of the Wesleyan University Alumni Record and is member of the Connecticut Academy of Arts and Sciences, and of the American Association for the Advancement of Science.

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2342 -- RICH, Hon. Hampton -- A merchant of thirty years, standing, was twice elected to the Senate of Michigan. He has been long connected with the railroad interests of that State, and was the projector of the Lansing and Iowa Railroad, and president of the company. Having large experience as a legislator, and being thoroughly devoted to Methodism, he was elected to the General Conference of 1876, as lay delegate for the Michigan Conference.

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2343 -- RICH, Isaac -- Prime mover in the establishment of Boston University, and otherwise a munificent patron of education, was born in Welfleet, Mass., Oct. 24, 1801, and died in Boston, Jan. 13, 1872. At an early age he went to Boston and engaged in business as a fish merchant, commencing, as his poverty compelled him to do, in the humblest manner. Religiously trained from his youth, he united with the church when about twenty years of age. His remarkable business talent, his winning personal presence, his honesty and application, gradually placed his house at the very head of the trade in which he was engaged. Meantime, death having deprived him of his well-loved children, he was not disobedient to the providential call to use his wealth and influence for the good of his fellow-men. Like many whose own educational advantages were limited, he felt a profound interest in providing better opportunities for those beginning life after him. To this form of beneficence his heart and judgment inclined more and more as his years went on. The successive disasters which overtook the Wesleyan Academy, at Wilbraham, in 1856-57, called out his first larger benefactions -- at least \$40,000 -- in this direction. A little later, upon the removal of the School of Theology from Concord to Boston, and in the efforts to equip and endow more adequately the Wesleyan University, at Middletown, Conn., his gifts to these were of munificent proportions. To each he gave more than \$100,000, and at Middletown erected a beautiful library hall at an expense of nearly \$75,000.

His chief monument, however, must ever be the broadly planned university, which he created in the city of his residence, and to which he bequeathed the bulk of his estate, valued at the time of his death at more than \$1,500,000. With characteristic modesty he declined to have the institution named for himself, and it was in entire accord with his feeling that it should be what it is, -- the first university in the world organized from the beginning and throughout without discriminations of any sort on the ground of sex. Mr. Rich was a man of remarkable physical symmetry and beauty, ever unassuming, yet of unembarrassed manner, obliging an humble Christian, a manly man. A good bust of him, by Milmore, is preserved at Middletown, and portraits were procured for each of the three institutes of which he was so notable a patron.

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2344 -- RICHARDSON, Albert G. -- Of New York, was born in Western Pennsylvania in 1803. He was educated at Jefferson College, and united with the M. E. Church in 1820. He entered the itinerant connection in the Pittsburgh Conference in 1822; but because of impaired health withdrew from the itinerant work, continuing, however, his relation with the ministry. He has resided in New York for a number of years, and has been connected with St. Paul's church since its beginning. He has been active in various forms of church charities, having established at his own expense the "home for the Aged and Infirm Members of the M. E. Church of New York" at Sea Cliff.

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2345 -- RICHARDSON, Chauncy -- Of the Texas Conference, was born in Vermont in 1802, and died April 11, 1852. At the age of nineteen he was converted, and in 1823 was licensed to preach. In 1826 he was received on trial by the New England Conference, and after filling a few prominent appointments, was, on account of impaired health, obliged to locate. Visiting the South, his first residence was at Tuscumbia, Ala., where he aided in building up a literary institution. In 1839 he was called to the presidency of Rutgersville College, in Texas, and did much for that institution in creating for it a permanent basis. He was a member of the first Annual Conference in Texas, in 1840, and was also a member of the convention held in Louisville in 1845 to organize the M. E. Church South, and of its General Conference in 1850. He was successively president of the college, presiding elder of the district, and editor of the church paper called the Texas Wesleyan Banner. For several years he was secretary of his Conference. He was laborious, prompt, systematic, and exact.

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2346 -- RICHARDSON, James -- Fourth bishop of the Methodist Episcopal Church in Canada, after the separate organization of 1828, was born at Kingston, Upper Canada, Jan. 29, 1791.. He was trained as a sailor, and passed his early years with his father on the vessels on the lakes. In the War of 1812-15 he was made a lieutenant in the Provincial marine, and subsequently principal pilot of the Royal fleet; shared in the unsuccessful attempt on Sackett's Harbor, and in the capture of the fort of Oswego. In the last engagement he lost his left arm. At the close of the war he settled at Presque Isle, and was appointed a magistrate and collector of customs. Under the

ministry of Wyatt Chamberlain, of the Genesee Conference, he was converted in 1817, and in 1818 he united with the Methodist Episcopal Church. He became a steward, and was subsequently licensed as a local preacher. In 1825 he was admitted on trial, along with Egerton Ryerson, into the Conference, under the presidency of Bishop Hedding. In 1827, at the Hamilton Conference, under the same presidency, these two were ordained deacons.

Of the Conference of 1828, that which determined upon the separate organization of the Methodist Episcopal Church in Canada, Richardson was secretary, as also of subsequent Conferences. He was not ordained elder till 1830. Since the Canada Conference had not obtained the bishop of their election, and were careful to adhere to Episcopal ordinations, in that year Bishop Hedding visited the country, and on the request of the Conferences performed the ordinations. In 1831 Richardson was appointed presiding elder of Niagara district, and in 1832 editor of The Christian Guardian Having opposed the union with the British Wesleyans in 1833, he finally acceded to it, and accepted appointments under it. But subsequently, being dissatisfied, he removed to the United States, and was preacher in charge at Auburn. In 1837 he returned to Toronto and joined those who continued to adhere to Episcopal Methodism. In 1840 he was permitted by his Conference to serve as agent of the Upper Canada Bible Society, which office he held eleven years. In 1852 he was again appointed presiding elder, and in 1858, at the General Conference at St. Davids, he was elected and consecrated bishop, which office he held till his death, in March, 1875, at the advanced age of eighty-four years. James Richardson is remembered among his people as a patriot and a sage, and in his church as a faithful preacher, a prudent counselor, and a kind and good bishop.

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2347 -- RICHARDSON, Marvin -- Was born in Stephentown, Rensselaer Co., NY, June 10, 1789, and died at Poughkeepsie, May 10, 1876, being then the oldest member of the New York Conference. In early life he united with Sands St. church, in Brooklyn, and in 1809 was admitted into the New York Conference, having served under the presiding elder part of the previous year. He labored in the active ministry forty-two consecutive years, "of which fourteen were spent on circuits, thirteen on stations, and fifteen as presiding elder on districts. He was a member of eight successive General Conferences, from 1820 to 1852." The records of his Conference show that he was present without interruption for more than sixty years. He was an able preacher, instructing the intellect, awakening the conscience, and stimulating to active work. Laborious in his ministry, he accomplished great results. In his latter years he suffered much, but near death, in response to an inquiry, he said, "Yes, all is bright. Glory to God, I have no fear."

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2348 -- RICHMOND, Hon. Hiram L. -- Was born in Westfield, NY, May 17, 1810. After receiving an academic education he engaged in the study of medicine. Subsequently he spent two years in Allegheny College. Deciding to study law he entered the office of Hon. David Derrickson, of Meadville, and was admitted to the bar in 1838. He commenced practice in Meadville, where he has since resided. In 1872 he was elected as representative in the Forty-third Congress and served on the committees on public expenditure and Indian affairs. He united with the Methodist

Episcopal Church in his youth; has been for twenty-five years a member of the centenary board of the Erie Conference, and for more than thirty years a trustee of Allegheny College.

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2349 -- RICHMOND, IND. (pop. 12,743), situated in Wayne County, on the Columbus, Chicago and Indiana Railroad. The first Methodist itinerants who visited the eastern part of the state formed the Whitewater Circuit, which embraced this region. The city first appears on the annals of the M. E. Church for 1838, when John W. Sullivan was pastor, who reported for the circuit 182 members. In 1857 it had become a station having 262 members, 246 Sunday-school scholars. The African M. E. Church has also a flourishing congregation. It is in the North Indiana Conference.

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2350 -- RICHMOND, VA. (pop. 63,803), the capital of Virginia, was founded in 1742, and in 1780 became the seat of the state government. Methodism was very early introduced into this city. It is first mentioned in the annals of the M. E. Church for 1788, when Matthew Harris was preacher in charge, and Richard Ivy was presiding elder. Two families by the name of Parrott and Allen are supposed to have been the first Methodists that settled in Richmond. They were formerly Methodists in England, and came to America at the close of the Revolutionary War. The first place of worship was the court-house, which they continued to occupy until a charge was made against them of disturbing the public peace by their loud singing and shouting, and they were excluded from the house by the civil authorities. After this their preaching-place was in an open field in the suburbs of the city. Subsequently a barn or storehouse was fitted up as a place of worship. The first efforts towards the erection of a church were made by Dr. Coke while on a visit to that city in 1796, but they were not successful. In 1799, Thomas Lyell began to raise subscriptions to erect a church, and succeeded in erecting a church on the corner of Franklin and Nineteenth Streets. At the Conference of 1800, Richmond reported 50 members. It was frequently visited by Jesse Lee, Francis Asbury, and other distinguished pioneers of Methodism. The Methodists of this city adhered to the M. E. Church South after the division of the M. E. Church, in 1845. Since the close of the Civil War, however, the M. E. Church has re-organized two small societies. It is in the Virginia Conference.

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2351 -- RIDDLE, Findley B. -- A native of Center Co., PA, was born in 1830. He was educated at Dickinson College, Carlisle, PA, and at the Biblical Institute Concord, NH. He entered the Baltimore Conference, M. E. Church, in 1857, and at the division of that Conference fell within the East Baltimore Conference. In 1869, the Central Pennsylvania Conference being organized, he became a member by being on a charge within its bounds. In these several Conferences he has filled good appointments. In 1876 he was a delegate to the General Conference.

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2352 -- RIDDLE, James -- Was born in Parkmount Antrim Co., Ireland, in April, 1803, and was brought up among the Covenanters, and was educated to oppose Methodism. He was led by a spirit of curiosity to attend Methodist service at a school-house at Ballyeor, where a local preacher officiated, and was awakened and converted. He was finely educated, and afterwards became quite scholarly. He removed to America in 1827, and became identified with the cotton manufacturing interests in New Jersey and Pennsylvania. In 1844 he commenced business on the Brandywine, near Wilmington, Del., and in 1857 he became the sole owner of this immense establishment, now conducted by his son and son-in-law, where he accumulated considerable wealth. He was early licensed as a local preacher, and was instrumental in doing much good to the hundreds of operatives under his charge. He was one of the founders of the National Local Preachers' Association, and was its president in 1864. He exerted a wide influence in Methodism in Delaware, and during the late Civil War was a decided friend of the government. He was nominated, in 1866, as the Republican candidate for governor, and, although unsuccessful, he was far ahead of the ticket. For years previous to his death he was an invalid, and died of heart-disease, Aug. 21, 1873. He left a number of legacies, exceeding \$20,000, to the M. E. Church interests.

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2353 -- RIDGAWAY, Henry B. -- A delegate from the New York Conference to the General Conference of the Methodist Episcopal Church in 1876, and an author, was born in Talbot Co., MD, in 1830. He was graduated from Dickinson College in 1849. He joined the Baltimore Conference of the Methodist Episcopal Church in 1851; was transferred to the Maine Conference in 1860, and stationed at Portland; was transferred to the New York Conference in 1862, where he filled some of the most important appointments, and was transferred to the Cincinnati Conference in 1876. He has contributed frequently to periodicals of the Methodist Episcopal Church, and is the author of two works which have been received with great favor, "The Life of Alfred Cookman" and "The Lord's Land: a Narrative of Travels in Sinai, Arabia Petrea, and Palestine, from the Red Sea to the entering in of Hamath."

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2354 -- RIEMENSCHNEIDER, E. -- Was born in 1815, in Kurhessen, Germany, and was educated in the Reformed Church. He came to the United States in 1835, was converted in Pittsburgh, and was the first who gave his name to start a German M. E. mission. He became a successful missionary among the Germans in the United States, and afterwards labored many years in Germany and Switzerland. He lives now as a retired minister at Berea, OH, and is a member of the Central German Conference. E. Riemenschneider, Jr., Ph.D., of the Central German Conference, son of the above, is a very successful professor of Greek and Latin at the German Wallace College, at Berea, OH.

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2355 -- RIGG, Hosea -- A Western pioneer local preacher, was born in western Virginia, April 4, 1760. He was a soldier in the Revolutionary War, and when twenty-two years of age united with the M. E. Church and became an active exhorter. In 1796 he removed to Illinois, and

settled in the American Bottom, in St. Clair County. It was then a portion of the Northwest Territory. A class had been formed some time before, but it had ceased its meetings. Mr. Rigg gathered together the old members, with others, into a class, and also organized another class in what is now Madison County. In 1798 he removed to within two miles of where Belleville, St. Clair County, now stands, and was the second or third settler in the entire region. Desiring the services of a minister, he went to Kentucky in 1803; was subsequently ordained a local preacher, and for a long series of years maintained a respectable standing as a local preacher and a useful man. He died at his residence near Belleville, Oct. 29, 1841, in the eighty-second year of his age, being at that time the oldest man in the county. He is represented as a man of deep and active piety, and though without much education, was exceedingly useful.

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2356 -- RIGG, James H. -- Principal of the Westminster Normal School, England, was born Jan. 16, 1821. He was educated at Kingswood, where he excelled all his associates in mathematics, and had only one equal in the classics. He entered the Wesleyan ministry in 1845. In 1846 he became a contributor to the British Review. The controversies of 1849 engaged his attention, and he wrote successfully in defense of original Wesleyan Methodism. In 1850 he published his "Principles of Wesleyan Methodism," and the following year, "Wesleyan Connection and Congregational Independency Contrasted."

In 1854 Dr. Rigg removed to London, and became connected with the London Quarterly Review. His papers have contributed to the strength and celebrity of that periodical. His subjects are chiefly ecclesiastical and social, -- as "Vocation and Training of the Clergy," "Defects and Remedies of the Established Church," "Kingsley and Newman" "Pauperism and Popular Education," etc. In 1866 Dr. Rigg, when elected into the legal hundred, stated that one of his principles as a Methodist had always been to maintain the friendly independence of Methodism as one of the churches of the land, "a church friendly to all, but owing allegiance to none." On the education question Dr. Rigg has always occupied an intermediate position, maintaining, on the one hand, that denominational exclusiveness would not be able to cope with the educational necessities of England; and in a published volume of essays he even indicated the general outline of the present mixed system of national education while he has maintained, on the other hand a position hostile to the principles and practice of pure secularism. His work on National Education is the most elaborate that has ever been published on this subject. Dr. Rigg has held the office of principal of one of the largest training colleges in the kingdom ever since 1868; and was a member of the first London school board.

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2357 -- RINEHART, William -- Was born in Allegheny Co., PA. From early manhood he has been an active merchant in Pittsburgh, achieving good success, and establishing a permanent business. He united with the Methodist Protestant Church in Pittsburgh, Aug. 6, 1831, and has continued to be a member of the same congregation. He was fond of music from his youth, and was a member of the hymnbook Committee which compiled the "Voice of Praise," now a standard in the church. Mr. Rinehart has attended several Annual Conferences and two General Conferences of

his church as official representative, and is a member of the Board of Publication, in Pittsburgh. He is a director in the Morganza Reform School, and is trustee of many important interests.

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2358 -- RIPLEY, Allen P. -- Editor of the Buffalo Christian Advocate, was born at Livonia, NY, June 1, 1818, and was educated at Genesee Academy and Genesee Wesleyan Seminary. He was received into the Methodist Episcopal Conference in 1839, and has done effective work for over thirty years serving as presiding elder more than eight years. He has been a trustee of Genesee Wesleyan Seminary for more than twenty years. In 1869 he became editor of the Buffalo Christian Advocate, which position he now holds.

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2359 -- RISLEY, S. D. -- Lecturer in the medical department of Pennsylvania University, was born in Cincinnati, Ohio of Methodist parentage, Jan. 16, 1844, and was converted at eight years of age. His parents subsequently removed to Iowa, where he was brought up on a farm until, in 1862, he enlisted in the army. After serving three years, he entered the University of Iowa. In 1867 he commenced the study of medicine, and in 1868 attended lectures in the University of Pennsylvania; graduating in 1870, he immediately commenced practice and has since devoted himself to the special study of eye diseases, relinquishing the general practice in 1875. He was at one time chief of the dispensary for eye diseases at the University hospital, and in February, 1877, was elected to a lectureship in Ophthalmoscopy. He has also been active in church work, especially in teaching Bible classes and is now (1878) superintendent of the Sunday-school at Arch Street M. E. church.

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2360 -- RITTENHOUSE, Aaron -- Was born in Northampton Co., PA, March 14, 1837. He was converted and received into the M. E. Church Nov. 20, 1852, and licensed to preach Feb. 28, 1855. He was employed as a teacher in the Charlotteville Seminary, NY, and at the same time prepared for college, and graduated in the Wesleyan University in 1861. He was received into the Philadelphia Conference in 1862, having served under the elder the greater part of the previous year. Having served various appointments, at the organization of the Wilmington Conference he fell within its bounds, and in 1871 was transferred to the Philadelphia Conference. In 1876 he was appointed presiding elder of the North Philadelphia district, and now (1881) is pastor of Grace M. E. Church, Phila.

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2361 -- RITUAL, THE, is a term employed to denote the prescribed order of exercises in any association, and as applied to the church, the order of religious worship and ceremonies. The ritual of the Methodist Churches embraces directions for public worship, for the administration of baptism, and of the Lord's Supper; for solemnizing matrimony; for the burial of the dead; for the reception of members; for laying the cornerstones, and for the dedication of churches; for the ordination of deacons and elders, and for the consecration of bishops. The chief part of this ritual

was prepared by Mr. Wesley, and was adopted by the General Conference of 1784. A few alterations as to certain expressions have been made since that time; and that part referring to the reception of members, and the erection and dedication of churches, has been added. Methodists do not believe that any precise form of ritual is essential, but that it is necessary for the sake of propriety and order that some general and, as far as practicable, uniform system should be adopted.

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2362 -- ROBERTS, George -- A distinguished minister, was born near Easton, MD, May 3, 1766. He became a minister in 1789, and his name first appears in 1790. Subsequently he labored six years in New England, both on circuits and districts. From that time he was stationed in New York, Baltimore, and Philadelphia. In 1806 he located in Baltimore, where he remained during his life. When in Philadelphia he became intimate with Dr. Rush, and under his advice studied medicine, and after his location engaged in its practice. He died in Baltimore, Nov. 27, 1827. His death-bed was a scene of remarkable triumph. One night near his end he exclaimed, "If I had the voice of an angel, I would rouse the inhabitants of Baltimore for the purpose of telling them of the joys of redeeming love. Victory! Victory! Victory! The blood of the Lamb!"

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2363 -- ROBERTS, George C. M. -- A distinguished physician and local minister of the city of Baltimore, was the son of George Roberts, one of the early ministers. He was early converted, and gave himself with great fidelity to the service of the church in its varied interests. He was always the friend of the traveling ministry, and took a deep interest in the improvement and elevation of his local brethren. He aided in establishing the association of local preachers and founded also the Historical Society of Baltimore. He devoted both time and means in making historical collections to illustrate the early history of the church. For a number of years he was chaplain in the military station at Baltimore.

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2364 -- ROBERTS, John Wright -- Late missionary bishop of the M. E. Church for Africa, was born in Petersburg, VA. He was converted while in the United States, and united with the M. E. Church. At an early age he emigrated to the colony of Liberia, and in 1838 was admitted among the missionaries in that country. He was elected by the Liberia Conference to elder's orders in 1841, and Came to America and was ordained the same year. In 1866, pursuant to the special provision in the Discipline, he was elected to the office of missionary bishop. He was consecrated in St. Paul's M. E. church, New York, on June 20, 1866, and left for Liberia June 25. From that period he moved faithfully for the edification and enlargement of the church in the republic of Liberia and the adjacent territory. For some months he had been in feeble health had arrived in Monrovia to find a vessel to attend the Conference, which that year was to be held in Greenville. It was found impossible to procure a vessel, and the place of meeting was changed to Monrovia. When the time arrived the bishop was very ill, and another filled the chair. He died Saturday, Jan. 30, 1875. "Bishop Roberts was endowed with excellent mental gifts, which, under the circumstances of his early condition, were exceedingly well trained. His grace of manner and his

spirit were superior; a gentleman by nature and culture; a Christian in faith and life; he impressed most favorably all with whom he associated; and diligently and judiciously administered within the bounds of that portion of the church committed to his charge."

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2365 -- ROBERTS, Joseph B. -- Ex-president of the republic of Liberia, was born in Petersburg, VA, in the year 1809. He was never a slave, his parents being free. He was fortunate in receiving the elements of a plain English education, and being thoughtful and very industrious, he engaged in navigating a small vessel upon the Appomattox and James Rivers. His mind becoming religiously impressed, he united with the M. E. Church under the pastoral care of white ministers. In 1825 his mother and the family sailed for Liberia, taking along with them the frame and materials of a house for their newly-adopted home. As soon as he reached Liberia he engaged in mercantile pursuits and was very successful, several times visiting the United States for supplies. Sometimes he chartered an entire vessel for his trading purposes, and his credit was of the highest character.

For a number of years white men presided over the Liberian colony, but when the choice devolved upon the people, Mr. Roberts was elected, and for six years successively presided over the young commonwealth as its governor. In 1844 a gentleman of Canandaigua sent a silver cup to the church in which Governor Roberts worshipped, and inquired if he was a member of any Christian denomination. The governor replied, "I am happy to be able to inform you that I have long been a member of the M. E. Church, -- upwards of sixteen years, -- and have not failed to find support and consolation in the religion of Christ and the promises of the gospel." In his visits to the United States, he frequently addressed large public meetings, and his communications were received with attention at Washington. In 1846 the Colonization Society dissolved all political connection with the people of Liberia, and in the following year, in Convention, they declared themselves a sovereign state by the name and title of the "Republic of Liberia." The birthday of the republic was celebrated on the 24th day of August, 1847. On the 5th of the following October the first election took place under the constitution, and J. J. Roberts was proclaimed president for four years. President Roberts visited the United States and England to settle various questions of importance to the young and growing country; in each he received a pledge of \$10,000 to purchase a tract of sea-coast from St. Mount to Sierra Leone; and the British government presented to the republic a small sloop-of-war.

President Roberts, after having served creditably in the office for a second term, was elected president of the college which had been established under the aid and patronage of an American association. In every department he discharged the duties of his trusts with integrity and fidelity, and has sustained an unblemished reputation both at home and abroad.

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2366 -- ROBERTS, Robert Richford -- One of the bishops of the Methodist Episcopal Church, was born in Frederick Co., MD; Aug. 2, 1778. About the age of fifteen he was converted, and became a member of the M. E. Church. After much hesitation, owing to great timidity, he preached his first sermon in 1801, and in the spring of 1802 was received on trial in the Baltimore

Conference. After filling appointments in Western Pennsylvania, Maryland, and Ohio, he was sent by Bishop Asbury to Baltimore, where he reluctantly went, as he doubted his being suited to city congregations. From that time he filled appointments in Baltimore, Alexandria, Georgetown, and Philadelphia. In 1815 he was appointed presiding elder of Schuylkill district, Philadelphia, and, owing to the death of Bishop Asbury, he was elected to preside over the Philadelphia Conference in the spring of 1816. At the following session of the General Conference he was elected to the office of bishop, being the first married man in America who filled that office. The support being exceedingly small, he settled in the western part of Pennsylvania, upon a farm which he had owned, and traveled extensively from Maine to Mississippi. Subsequently he removed to Indiana and settled upon a farm near White River, and continued to preach, visit the churches, and attend the Conferences in all parts of the Union. Only a year or two before his death he visited the Indian mission work west of Arkansas. In the spring of 1843 he was seized with bilious fever, and died on the 26th of March. "He was eminently a good man, full of faith and of the 'Holy Ghost.' He was a man of more than ordinary intellectual power, had been a careful reader, was a clear and forcible speaker, and often quite eloquent. As bishop he was kind and conciliating, yet firm and decided. His simplicity of manner, his great plainness, and his abundant labors greatly endeared him to the church."

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2367 -- ROBERTS, William -- Was born in Burlington, N. J., in 1812, and admitted into the Philadelphia Conference in 1834. He filled various important appointments until 1846, when he was selected by the Board of Bishops as superintendent of the Oregon mission. He sailed from New York in 1846, with instructions from the Missionary Board to explore California. He stopped six weeks in that country, and organized the first church in San Francisco, visiting San Jose, Monterey, and other places, and reached Oregon in June, 1847, taking the place of Rev. George Gary as superintendent of the mission work on the Pacific coast. In 1849, by direction of Bishop Waugh, he organized the Oregon and California Mission Conference, which was under his superintendency four years, when the Oregon Conference was organized by Bishop Amos. In 1856 he was delegate to the General Conference at Indianapolis. For the next three years he was agent of the American Bible Society for Oregon and Washington Territory, after which he was stationed in Portland, and served as presiding elder of Portland district. He is now (1877) in a superannuated relation on account of feeble health, thus closing forty-two and a half years of effective labor in the itinerant work. His present residence is Portland, Oregon.

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2368 -- ROBIE, John E. -- Late editor of the Buffalo Christian Advocate, was born about 1817, and joined the Oneida Conference of the Methodist Episcopal Church in 1834 he begun at Auburn, NY, in 1841, the publication of The Northern Christian Advocate, a paper which has since come under the church of the General Conference as one of the official papers of the Methodist Episcopal Church. In 1843 he began the publication of the Genesee Evangelist, at Rochester, NY, but afterwards sold it to Presbyterians, and in 1850 started the Buffalo Christian Advocate, at Buffalo, NY. All of these papers were begun as dollar religious weeklies. In 1861, Mr. Robie transferred his paper to other hands and entered the army of the United States as chaplain of the 21st Regiment of New York Volunteers. At the close of the Civil War he bought

back the Buffalo Christian Advocate, and continued its conductor till the time of his death. From 1866 to 1870 he was presiding elder of the Buffalo district.

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2369 -- ROBINSON, John Bunyan -- President of Grand Prairie Seminary and Commercial College, Ill., was born April 11, 1834, in Warren Co., OH. He prepared for college at New Carlisle Academy, entered the Ohio Wesleyan University in January, 1858, and graduated in 1860; He was converted, and joined the M. E. Church in 1851; was licensed to preach in 1860, and became principal of Mount Washington Seminary, near Cincinnati. In 1865 he was elected president of Willoughby College, then in the bounds of the Erie Conference. In 1869 he became president of Fort Wayne College, Ind. In 1871 he was called to the presidency of the New Hampshire Conference Seminary and Female College, Tilton, NH, and in 1877 became president of Grand Prairie Seminary and Commercial College, at Onarga, Ill. In 1875 he published "Infidelity Answered."

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2370 -- ROBISON, James, was born of Scotch-Irish parentage June 27, 1812. At the age of twenty-one he became a subject of converting grace. In the fall of 1832 he connected himself with the Methodist Protestant Church, in Fairmont, W. Va. On entering upon his new life the conviction forced itself upon him that he was called to preach the gospel. Soon after joining the church he was licensed to exhort, and in 1837 was received by the Pittsburgh Annual Conference into the traveling connection. He has continued a member of this Conference unto the present time, serving several of its most important pastoral charges in Pittsburgh and vicinity, as president, and as active manager of the Preachers' Aid Society business. In 1872, upon the resignation of Ancel H. Bassett as publishing agent at Pittsburgh, Mr. Robison was elected to fill the place, and has been since that time twice re-elected by the highest authority of the church.

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2371 -- ROCHESTER, MINN. (pop. 5103), the capital of Olmstead County, is situated on the Winona and St. Paul Railroad. It first appears on the annals of the M. E. Church for 1857, with S. M. Forest as pastor. It was that year made a station. In 1859 it had 63 members, 120 Sunday-school scholars. The German Methodists have a prosperous congregation. This town is in the Minnesota Conference, and the M. E. Church has 295 members and 300 Sunday-school scholars. The German M. E. Church has 103 members, 86 Sunday-school scholars.

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2372 -- ROCHESTER, N. Y. (pop. 89,363), the capital of Monroe County, is situated on the New York Central Railroad, at the Falls of the Genesee River. The first Methodist class was formed in 1816, and the first M. E. church was organized in 1820, though the edifice was not erected until 1826. This was enlarged in 1827, and rebuilt in 1831. It was then 104 by 80 feet, and was built of stone. This church was burned in 1835, a debt remaining on it of \$21,000, and no insurance had been effected. The church, though greatly crippled, rebuilt in 1838, and again in

1861. In 1836 a second society was organized on the east side of the river, and was called Asbury; the church edifice was dedicated in 1843. In 1852 an offer was made by a liberal gentleman, Mr. Champion, of \$10,000 to any denomination that would erect four churches in growing parts of the city. The Methodists accepted the proposition, and that year Frank Street and North Street churches were organized, and the following year Cornhill and Alexander. These churches, having but few members, became very considerably embarrassed, and for several years the policy of thus enlarging was considered a very questionable one. They are all, however, now firmly established, though some are still struggling with debt. The first direct Methodistic movement in the city was made in 1825, under the pastorate of Dr. John Dempster. Under his ministrations about 200 were added to the church, and from that time it advanced in strength. A church was commenced in 1848 by Rev. J. N. Sauter, for the German population of Rochester, which amounts to about 20,000. It was rebuilt as a beautiful church in 1876. There is also a parsonage for the presiding elder of their district. The Free Methodists have also a congregation. It is said that no less than twenty-five ministers have, from these societies, entered the different Conferences, some of them in the home and others in the foreign field. The city is in the Genesee Conference.

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2373 -- ROCKFORD, ILL. (pop. 13,136), the capital of Winnebago County, is a very beautiful city. It first appears, as a circuit, on the annals of the M. E. Church for 1838, with Leander S. Walker and Nathan Jewett as preachers. In 1840 it had become a station, with 186 members. In 1857 there were two stations, East and West Rockford, having an aggregate of 485 members, 464 Sunday-school scholars. From that time the church has made rapid progress. It is in the Rock River Conference.

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2374 -- ROCK ISLAND, ILL. (pop. 11,660), on the Mississippi River, three miles above the mouth of Rock River, derives its name from an island in the river, owned by the national government. Methodist Services were held for the first time by Asa McMurtrie, in 1834. In 1843 the first church was built, which was occupied until 1850, when a larger one was erected. In 1875 a chapel was built on Ninth Street to accommodate a mission Sunday-school, and in 1875-6 special services were held in the chapel, which resulted in the conversion of 40 persons, who, with others, comprising a society of 60 members, were organized into a church, taking the name of Ninth Street charge. In May, 1877, a third society was projected, and a Sunday-school of 100 members organized in the eastern part of the city, called Green Bush M. E. Sunday-school mission. The Swedish M. E. church was erected in 1824. The German and African M. E. Churches have each a society. This city is in the Central Illinois Conference.

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2375 -- ROCKLAND, ME. (pop. 7599), is the capital of Knox County, on the west side of Penobscot Bay. It has an excellent harbor and is well fitted for commerce. In its earlier history it was called the Shore Village of Thomaston, or East Thomaston. This section of country was embraced in the fourth circuit organized in the state, in 1796, which was called Bath, and the first preaching in Thomaston was June 11, 1795. Jesse Lee says, "The prospect of religion in that part

of the country was very small when we first went among them, and the people who enjoyed religion were pretty generally opposed to us." A church was organized in 1831 by 31 members, only part of whom are now living. Shortly after this a house of worship was erected and the church passed through a series of reverses and dangers until 1869, when, under the labors of Rev. George Pratt, one of the senior ministers of the Conference, the building of a new church edifice was commenced and carried to completion. The building is said to be now the best in Eastern Maine. The statistics for 1876 are 209 members, 165 Sunday-school scholars.

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2376 -- ROCK RIVER CONFERENCE, M. E. CHURCH, was organized out of the Illinois Conference by the General Conference of 1840, and included "that part of the state of Illinois not embraced in the Illinois Conference," or the northern part of the state. It also included "the Wisconsin and Iowa Territories." In 1844 the Iowa Conference was separated from it. Upon the organization of the Peoria Conference, now the Central Illinois Conference, in 1856, Rock River Conference embraced all that part of the State "north of the Peoria Conference, so as to include the city of Peru, excepting that portion of Spring Grove circuit lying within the state of Illinois." The General Conference of 1876 fixed its boundaries so as to include that part of the state north of the Central Illinois Conference. This Conference held its first session Aug. 26, 1840, and reported 78 traveling and 108 local preachers, 6519 white, 21 colored, and 45 Indian members. In 1856, after the organization of the Peoria Conference, it reported 165 traveling and 228 local preachers, and 15,956 members. The statistics for 1876 were: 231 traveling and 248 local preachers, 24,916 members, 29,921 Sunday-school scholars, 251 churches, and 119.

The Rock River Conference is in advance of its sister Conferences in the West in educational and literary interests. The Mount Morris Seminary was early established within its bounds, and educated a number of promising young men, who helped to give tone to the ministry of the church. With the settlement of Chicago, a number of its leading citizens resolved on the establishment of a university, and purchased property in the city, and subsequently on the lake-shore, some 12 miles from the city, where Evanston is now located, and erected the Northwestern University, which, in the amount of its property, is in advance of all the church institutions of the West. About the time of its being founded the Garrett Biblical Institute was planned and endowed, and annually sends forth from its halls a large number of educated young ministers. A seminary was also established, now called the Jennings Seminary, in Aurora, which has been instrumental in accomplishing great good.

In 1852 the General Conference established The Northwestern Christian Advocate in the city of Chicago, and subsequently the large book depository was built, which has suffered reverses through fire and otherwise, but has been a center of great usefulness to the church. There is published by it also a paper for those who read the Swedish and Norwegian languages.

A somewhat novel feature was added to the Methodism of Chicago, in changing the old Clark Street church, which was located in the center of the city, into a business block, reserving church room in an upper story. It was placed in the hands of a board of trustees, who, after meeting expenses of its own church, are to devote all its surplus proceeds to the extension of Methodism throughout the city.

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2377 -- ROCK RIVER SEMINARY is located at Mount Morris, Ill. It was founded in 1839 and has a fine campus. It is supposed that from its halls about 100 young men have entered the ministry, and more than 3000 students have been in attendance since its commencement. It now sustains a relation as a preparatory department to the Northwestern University. It has been for many years under the presidency of N. C. Dougherty, assisted by a corps of able teachers.

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2378 -- ROCKY MOUNTAIN CONFERENCE, THE, was organized in 1872, and included the Territories of Utah, Idaho, and Montana, with part of the Wyoming Territory. The distance between Utah and Montana being very great, and traveling being both difficult and expensive, the General Conference authorized the ministers to divide, with the approbation of the bishop, and in the session of 1876 the preachers unanimously requested the division. In 1880 the Conferences were changed to mission districts.

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2379 -- RODEMEYER, A. -- Is a member of the Germany and Switzerland Conference; he is editor of the Bremen Evangelist, and is author of a book on holiness.

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2380 -- ROEBUCK, I. H. -- A minister of the Wesleyan Methodist Association, England, was born in Leeds Feb. 14, 1816. He received a liberal education, which he improved by laborious and well-directed study. He read the Holy Scriptures in their original languages, and made himself well acquainted with the most esteemed ancient writers. When about fifteen years of age he was awakened by a sermon preached in Park chapel, Leeds. After his conversion his thoughts were turned to the Christian ministry, and for two years he labored with great acceptance as a local preacher. When only nineteen years of age he was appointed to the Sheffield circuit, where he labored one year. In 1836 the Protestant Methodists, with whom he was identified, became merged in the Wesleyan Association, and Mr. Roebuck was appointed to Manchester, where he continued two years. While here he had a public debate with the veteran antagonist of Christianity, Robert Owen, the founder of Socialism. This system of the grossest infidelity was then rampant and making havoc of the unstable and young. The discussion excited intense interest and the stripling warrior showed amazing skill. On his removal to Glasgow, in 1838, Mr. Roebuck continued his useful services against Owenism, and also conducted for a time The Temperance Journal, and in other ways helped the infant cause of Total Abstinence.

In his ministerial labors he was much blessed. A gracious revival followed his entrance on the Glasgow pastorate. The youthful pastor attracted much attention. When rising into eminence and with the prospect of great usefulness before him, he was seized with inflammation of the throat, ending in quinsy. After a month's illness he appeared to recover, and resumed his labors, but his disease returned with violence, and on Dec. 20, 1840, he suddenly expired. Mr. Roebuck

was one of the most remarkable men that any of the offshoots of Methodism has produced. His intellectual gifts, his mental culture, his extensive reading, his marvelous self-possession, his ready elocution, his moral courage, all qualified him for eminent usefulness.

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2381 -- ROGERS, Hon. Eliphas H. -- A native of New York, was the son of a member of the Genesee Conference, who at the time of his death, in 1872, was a presiding elder. He early settled in Nebraska, and has been prominently identified with its rapid growth. He is an attorney by profession, and resides at Fremont, where he has also been identified with banking. His influence has been given towards the strengthening of Methodism in that State. He represented the Nebraska Conference at the General Conferences of 1872 and 1876.

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2382 -- ROGERS, Hester Ann -- An eminently pious lady, born in 1756, who was converted on Mr. Wesley's visit to Macclesfield in 1774. She became deeply devoted, and assisted greatly in leading classes in exhortation, and in visiting the sick and poor. Her maiden name was Roe, and she was subsequently married to James Rogers, one of Mr. Wesley's ministers. She was a correspondent of Mr. Wesley, a number of whose letters were directed to her. Her husband and herself were present at his deathbed in London. Her journal and letters were early published, and have been read with religious profit by many thousands.

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2383 -- ROGERS, William A. -- President of Dalton Female College, was born at Athens, GA, in 1826, and was converted and united with the M. E. Church at the age of twelve years. He was educated principally at the University of Georgia, and choosing teaching as a profession, commenced in Monroe, GA, in 1846-47. From 1849 to 1853 he was in charge of McDonough High School, and was president of Cassville College in 1854, in which position he continued until 1858, when he was elected president of Griffin Female College. In 1860 he was admitted into the Georgia Conference of the M. E. Church South. He continued in charge of Griffin College for eleven years.. From 1869 to 1873 he was in Marietta Female College, and in the latter year was appointed to Dalton. where he is now president.

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2384 -- ROME, ITALY (pop. 229,357), the capital of the old Roman Empire, and for ages the city of central power in Europe, has been termed "the Eternal City." It owed its preservation and its importance during the ages passed to the gradual development and supremacy of Christianity. Under the Roman Catholic system, the Bishop of Rome claimed supreme spiritual authority as successor to St. Peter. While this supremacy was denied by the Eastern churches, it was recognized throughout all Western Europe, and hence Rome was regarded as the center of the Western Christian world. Being the residence of the Pope, all other forms of religion were strictly prohibited, and no Protestant worship, and not even the sale or circulation of the Holy Scriptures as published among the Protestant churches of Europe, was permitted in the city. During the war

between France and Germany, King Victor Emanuel occupied Rome as the capital of Italy, after a brief resistance by the Papal troops. On the question of its annexation to the kingdom of Italy, the vote in the city of Rome was 4755 in the affirmative to 46 in the negative. Since that period Rome has remained the capital of Italy, though Pope Pius IX. Issued a letter excommunicating all who had taken part in the establishment of the kingdom of Italy.

With its new life Protestantism was permitted to enter within its walls, and various Protestant denominations have established schools and religious services. Among the first to enter were the Wesleyan Methodists of England, who purchased a valuable property, formerly the residence of the secretary of the Inquisition, in a central part of the city, on the Via della Scrofa, where a handsome church has been fitted up and a book-room and publishing center have been established. The Methodist Episcopal Church has also established a mission under the superintendence of Rev. L. M. Vernon, and a neat though small church building has been erected, called St. Paul's chapel, on the Via Poli, which has also a central location, and is the first Protestant church which was erected in the city. Under this mission of the Methodist Episcopal Church service was established among the soldiers, and a military church composed of nearly 400 members was formed. For various causes this has since been transferred to the care of the Wesleyans of England.

The Wesleyans reported, in 1875, 62 members in Rome, which number has been largely increased since that time. The last report of members made by the Methodist Episcopal Church shows 109.

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2385 -- ROME, N.Y. (pop. 12,045), the capital of Oneida County, is situated on the New York Central Railroad. This region was for some time included in the Oneida circuit, which was organized in 1799, and the circuit then had only 28 members. Rome, as a circuit, first appears on the annals of the M. E. Church for 1829, with Andrew Peck as pastor, and D. Barnes as presiding elder of Oneida district. In 1830 it reported 146 members. In 1857 it had become two stations, having an aggregate of 312 members, 410 Sunday-school scholars. This city is now in the Northern New York Conference.

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2386 -- RONDOUT, N. Y. (pop. 18,322), is situated in Ulster County, on the Hudson River. Methodism was established in Rondout in 1832, by Cyrus Foss, who formed a class in that year. Prior to 1835 worship was held in a school-house, and after that, until 1841, in the basement of the Presbyterian church. In the latter year the society built its first church, rebuilt it in 1852, and in 1868 built the present church and parsonage. This city is in the New York Conference, and has 430 members, 372 Sunday-school scholars.

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2387 -- ROOT, Francis H. -- Was born May 30, 1815, in New Berlin, NY, and has resided in the city of Buffalo since 1835; is extensively engaged in the manufacture of stoves and other

castings, and is a member of the firm of Jewett & Root. He united with the Swan Street M. E. church in 1848, and was a trustee actively engaged in building the Grace church, serving for many years as clerk and recording steward. He was one of the early friends of lay delegation, having been appointed delegate to the layman's convention in Philadelphia in 1852. He was appointed by the convention to represent its views at the following General Conference at Boston and was also delegate to the convention subsequently held in New York. He was appointed as one of the committee to arrange the centenary celebration of Methodism in 1866. Prior to the establishment of Syracuse University, he was a member, and for several years president of the board of trustees of Genesee College and was one of those who arranged for the State Methodist Convention, which resulted in the establishment of the Syracuse University, and has been one of its active trustees since that time. In 1870 he united with a few others in organizing the Delaware Avenue M. E. Church, and contributed most liberally to its erection, and has been president of the board of trustees since its organization. In 1872 he was first lay delegate from the Genesee Conference to the General Conference, and was appointed a member of the board of education. He is also a member of the committee to arrange for an ecumenical council. He has been active in benevolent and business organizations, being a trustee of the State Normal School in Buffalo, and director in the Manufacturers' and Traders' Brink, the Bank of Buffalo, the Buffalo Savings Bank, and also president of the trustees of the Buffalo City Cemetery.

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2388 -- ROSE, Reuben -- An active minister in the Methodist Protestant Church, was born in Botetourt Co., VA, Sept. 2, 1813, and having removed to Ohio, he embraced religion in 1830, when but a youth; was licensed to preach, and received into the Ohio Conference in 1840, and studied theology in Wittenberg College, at Springfield, OH. Mr. Rose has been an active pastor; was a member of the Convention at Springfield, in 1856, at Cincinnati, in 1857, at the Cleveland Union Convention of 1865, at the Union Convention at Cincinnati, 1862, and at the General Conference at Allegheny City, 1866, where he was elected corresponding secretary of the Board of Missions. He was also a member of the General Conference at Cleveland, in 1867, and at Princeton, in 1875, and of the Union Convention in Baltimore, in 1877. Mr. Rose has been elected president of his Annual Conference four times, and was the first agent to engage in raising the endowment fund for Adrian College. He is one of the trustees of Adrian College, and has served on the Board of Publication, Board of Missions, and Church Extension Board.

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2389 -- ROSE, Samuel -- A minister of the Methodist Church in Canada, was born in Prince Edward, Ontario, Canada, in 1807, and was converted at the age of twelve. In 1830 he engaged as missionary school-master, and during the year was employed to labor on a circuit. He was regularly received on trial by the Conference of 1831. In 1850 he was placed in charge of the Muncey Indian mission with the principalship of the Mount Elgin Industrial School, and the following year was made chairman of the district, in which office he was continued on various districts for thirteen years. In 1864 he was elected book steward of the Wesleyan Methodist Church in Canada, and was reappointed to that office by every Conference until 1874, when, on the union of the churches, he was appointed book steward for the entire Dominion. From 1867 to 1868 he discharged the function of co-delegate or vice-president of the Conference.

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2390 -- ROSS, Anthony -- A member of the Louisiana Conference of the M. E. Church, was born in Maryland in 1805, and taken in slavery to Louisiana in 1831, where he has since resided. Converted at fifteen, he began as local preacher in 1835, and soon became a leader of Prominence among his fellow-servants. After the proclamation of freedom he entered the regular ministry of the M. E. Church, and in 1865 was ordained deacon and elder by Bishop Thomson. Since then he has been a successful pastor among his people.

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2391 -- ROSS, Daniel L. -- A merchant of New York City, was a native of New Jersey. He early united with the Allen Street M. E. Church, and was earnestly devoted to all its interests. After having engaged in mercantile business in New York, he established a business house in San Francisco, where he resided for a number of years, and where he aided in building up the cause of Methodism on that coast. He especially took a deep interest in the commencement of the Chinese work. Subsequently he returned to New York, and was extensively engaged in the California trade. He was for several years a member of the Missionary Board, and was one of the liberal contributors in the erection of the Seventeenth Street church.

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2392 -- ROSSER, Leonidas -- A distinguished minister and author in the Methodist Episcopal Church South, was born in Petersburg, VA, July 31, 1815. He was graduated from Wesleyan University in 1838, and joined the New York Conference of the Methodist Episcopal Church in the same year. He was transferred to the Virginia Conference in 1839, and labored in the traveling connection in that body till 1858, when he was appointed editor of the Richmond Christian Advocate. From 1861 to 1864 he was a general missionary in the Confederate States army from 1870 to 1873 he was a general missionary in the Virginia Conference. In the interval between these two appointments, from 1865 to 1869, he was presiding elder of the Richmond district. He was a member of the General Conference of the Methodist Episcopal Church South in 1850, 1854, 1858, 1862, and 1866. He is the author of works on "Baptism," "Experimental Religion," "Recognition in Heaven," "Class-Meetings," "Open Communion," and of a "Reply to Howells Evils of Infant Baptism."

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2393 -- ROSSVILLE is a mission village in the Hudson's Bay territories, which was established about three miles from Norway House, a station of the Hudson's Bay Company at the northern end of Lake Winnipeg. It was commenced in September, 1840, and is for the benefit of the Indians of the Swamp Cree tribe, many of whom are fishermen and laborers in the service of the company. The settlement was made and the mission building erected under the care of Rev. Mr. Evans, who preached from the beginning of the mission to about 100 Indians. He also invented syllabic characters to facilitate the reading of the Cree language, and succeeded in casting type and printing with his own hand lesson books, hymns, and a portion of the Holy Scriptures. A school

was also established by the assistance of the company in connection with the chapel, and the general progress was satisfactory. In 1874 there were about 90 scholars in the day-school, and about 100 children in the Sabbath-school. It is an outpost, nearly 400 miles from the city of Winnipeg, and when visited by the chairman in the depth of winter, required a journey of 1200 miles going and returning, a large part of which was by dog-trains.

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2394 -- ROSZEL, Stephen G. -- An eminent minister of the Baltimore Conference, was born in London Co., Va., April 8, 1770. He entered the traveling connection in 1789, under the direction of Bishop Asbury, and died May 14, 1841, at Leesburg, Va. His long ministry was exceedingly efficient. He was stationed at various times in Baltimore, Georgetown, Frederick, Alexandria, and Philadelphia, and was presiding elder over the Baltimore and Potomac districts. One year he served as agent for Dickinson College. He was one of the most prominent members of the Baltimore Conference; was a quick and ready debater, and had great influence on the floor of the General Conference.

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2395 -- ROTHWEILER, Jacob -- A member of the Central German Conference, was born in Baden, Germany, and was converted in New York under the preaching of the Rev. J. C. Lyon. He has been a very hard-working missionary in Ohio, and to his energy and self-denying spirit is largely owing the endowment of the German Wallace College at Berea. He has been presiding elder on several districts, a member of the General Conference in 1868, 1872 and 1876, and was for several years a member of the book committee. He is now very much devoted to the German Orphan Asylum, at Berea, Oh.

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2396 -- ROTHWELL, Robert -- A native of England, born June 2, 1803, a resident of Illinois, was a member of the M. E. Church until the organization of the Wesleyans in 1843. Of that body he is now a member, devoting his substance liberally in support of church organization and periodical interests. During thirty-one years he has been a lay member of thirty Annual Conferences, and has represented the Illinois Wesleyan Conference in seven General Conferences.

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2397 -- ROUND, Hon. Carr -- Was born in Kingston, PA, Sept. 14, 1839, and entered the Wesleyan University in 1858. At the breaking out of the war, in 1861, he entered the 1st Connecticut Heavy Artillery, where he served three years, and became second lieutenant in the United States Signal Corps, serving at the headquarters of Generals McLean and Schofield. At the close of the war he re-entered the university, and graduated in 1866. After studying law in Binghamton, NY, he entered the law-school of Columbia College, and was admitted to the bar. In 1868 he removed to Virginia, and has since practiced law in Manassas, and has been attorney for the Commonwealth in Prince William County and United States commissioner for Virginia, and was for two years delegate to the assembly of Virginia. He early in life united with the M. E.

Church, and was reserve delegate from Virginia Conference to the General Conference of 1876, where he occupied a seat for part of the session.

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2398 -- ROUND LAKE CAMPGROUND is located on the Rensselaer and Saratoga Railroad, 12 miles north of Saratoga Springs, and 18 miles north of Troy, N.Y. It was originated in 1868, by Joseph Hillman, Esq., of Troy, N.Y., associated with several laymen and clergymen of the Troy Conference, and was duly incorporated by the legislature of New York. The first meeting began Sept. 1, 1868, and the ground was dedicated at the time by Dr. (now Bishop) Peck. Two hundred conversions were reported. Two national camp-meetings for the promotion of holiness have been held; two state meetings; three fraternal, one union evangelistic, and ten Conference camp-meetings. An important movement for the unity of American Methodism was inaugurated by Mr. Hillman, its president, and the first fraternal meeting was held in 1875; the second in 1876. These were attended by large representations from the various branches of Methodism in the United States and Canada, and several were present from England, Ireland, Australia, and India.

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2399 -- ROUNDS, Nathaniel -- An eminent minister in the Methodist Episcopal Church, was born in Winfield, NY, May 4, 1807, and died in Clark Co., Washington Territory, Jan. 2, 1874. Converted in his childhood, he was graduated from Union College, NY, in 1829. He was admitted on trial in the Oneida Conference July 1, 1831. Filling a number of appointments in that Conference, he was in 1836 elected Professor of Ancient Languages in Cazenovia Seminary, which position he held for one year. He then served as presiding elder of the Cayuga district two years, and of the Chenango district four years. In 1844 he was elected editor of The Northern Christian Advocate, which position he filled four years. From 1848 to 1852 he was a member of the book committee, at New York. In 1867 he asked for a superannuated relation. The following year he was made effective, renewed his labors, and was soon transferred to the Oregon Conference and elected president of the Willamette University, at Salem, which position he held for two years. In 1871 he was elected by the legislature of Washington Territory as Superintendent of Public Instruction, which office he held until within two months of his death.

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2400 -- ROUNTREE, John H. -- A distinguished lawyer in Wisconsin, who represented the West Wisconsin Conference at the General Conference of 1872.

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2401 -- ROWLAND, Charles W. -- An extensive manufacturer in Cincinnati, is largely identified with the interests of Methodism. He was lay delegate from the Cincinnati Conference to the General Conference of 1876.

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2402 -- ROWLAND, Thomas -- A minister of the United Methodist Free Churches, England, was born in Manchester in 1792. He was converted at the age of thirteen, through the ministry of Rev. Dr. Bunting, and entered the Wesleyan ministry in 1813. He continued to labor earnestly and diligently in his ministry, occupying a number of important circuits, until 1850, when he became involved in the questions connected with the Reform movement. Refusing to apologize to the Conference for some of his writings which had appeared in print, he was first made supernumerary, and eventually expelled. He joined the Wesleyan Reformers, and for several years preached with acceptance among them. He attended the first Annual Assembly of the United Methodist Free Churches, which was held at Rochdale in 1857, and died in 1858. Mr. Rowland was not a man of eminent intellectual gifts, but the spirituality and unction of his discourses made him acceptable, if not popular, as a preacher.

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2403 -- ROWLEY, Erastus -- President of De Pauw Female College, was born in Richmond, Mass. Having prepared for college in Wilbraham Academy, he entered Union College, NY, and graduated in 1834. Shortly afterwards he became principal of the Lansingburg Academy, and for two years after became professor in the Episcopal Institute of Troy. In 1839 he removed South, and took charge of an institute in South Carolina, and subsequently of Ashville Female Seminary, North Carolina. In 1858 he was elected president of Athens Female College in Tennessee, under the control of the M. E. Church South. In 1865 he was elected president of what is now De Pauw College in New Albany, Ind., which position he still holds.

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2404 -- RULE, William H. -- An English Wesleyan minister, has for more than half a century been the unflinching, unswerving advocate of Protestant and Scripture truth. He was first a missionary in the West Indies, then for ten years was stationed at Gibraltar, where he added to his store of learning much of practical observation, and has given the world the advantage in a long succession of unsurpassed contributions to Protestant literature. Since Dr. Rule returned to the English work he has traveled in many circuits, to the advantage of the people; was editor for six years; then for several years in the army and navy work. He retired from active service in 1868, and employs the evening of his life in literary work.

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2405 -- RULES OF SOCIETY (ENGLISH WESLEYAN) are the same as the General Rules of the M. E. Church, except the clause on slavery. (See GENERAL RULES)

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2406 -- RUNYON, Hon. Theodore -- of Newark, N.J., chancellor of the State of New Jersey, was born Oct. 25, 1822, in Somerville, NJ. He was graduated at Yale College in 1842; admitted to the bar of his State in 1846; and practiced law in Newark (holding the offices of city attorney and city counsel of Newark for many years) up to the time when he was appointed chancellor. He was elected mayor of Newark in 1863, and served a term of two years;

Presidential elector in 1860; brigadier general of militia from 1857 to 1869; major-general of the National Guard of the State from 1869 until he was appointed chancellor. He was appointed brigadier-general to command the First New Jersey brigade of troops furnished for defense of the Union in 1861, and served with his command till they were mustered out on the expiration of their term of service. In 1873 he was appointed chancellor for a term of seven years. He was president of the Manufacturers' National Bank of Newark from 1871 till 1873, when he resigned on account of his judicial position. He is by his office president judge of the court of errors and appeals, judge of the prerogative court and member of the court of pardons. He has been since 1866 a member of St. Paul's Methodist Episcopal church in Newark, and is a trustee and class leader. He has been principally engaged in the Sunday-school work, and is now superintendent of the Sunday-school of the church.

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2407 -- RUSLING, General James F. -- Was born at Washington, Warren Co., N.J., April 14, 1834, and graduated at Pennington Seminary with first honors in 1852 and at Dickinson College with second honors in 1854. He was Professor of Natural Science and Belles-Lettres at Dickinson Seminary, 1854-57; at the same time he pursued the study of law, and was admitted to the Pennsylvania bar in 1857. He became a local preacher in the M. E. Church in 1858, and was admitted to the New Jersey bar in 1859. At the breaking out of the Civil War he entered the army, in August, 1861, as first lieutenant, and retired in September, 1867, as brevet brigadier-general. He was in the army of the Potomac up to the fall of 1863, in the department of the Cumberland in 1865, and in the War Department to 1867. He was appointed United States pension agent for New Jersey in 1869, and was re-appointed until 1877, when, the agency being abolished, he resumed the practice of law, in which he still continues. He has written considerably for various periodicals: for the Quarterly Review in 1859-63; for United States Service In 1863-64; for Harper's Magazine, 1865-66. In 1875 he published a volume, entitled "Across America, or the Great West and the Pacific Coast," being an account of his travels when inspector general in the United States army. He was president of Mercer County Sunday-school Association, 1875-76; has been a trustee of Dickinson College since 1862, and of Pennington Seminary since 1868, and is a member of the State Street M. E. Church, in Trenton, NJ

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2408 -- RUSLING, Joseph -- Of the Philadelphia Conference, was born near Epworth, England, May 12, 1788. His parents early removed to the United States, and in 1808 he became a member of the M. E. Church. In 1814 he was received into the Philadelphia Conference, of which he remained an active member until his death, July 6, 1839. He was a faithful and successful preacher, and was remarkable for his executive ability, and his knowledge of and devotion to the economy of the church. He occupied the most prominent appointments of the Conference in Burlington, Trenton, Philadelphia, and Wilmington. For nearly twenty years he labored under symptoms of pulmonary consumption. In 1829 he established the first Methodist book-store in Philadelphia, and in which he placed the youthful Abel Stevens, who was then under his supervision and training. He published a few sermons and hymns for Sunday-schools.

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2409 -- RUSSEL, James -- A distinguished minister of the South Carolina Conference, was born in Mecklenburg Co., N.C., about 1786. He had limited advantages for education, and was admitted when about nineteen years of age into the South Carolina Conference, of which he continued a member until his death, in 1825. He was remarkable for his originality, for his powers of imagination, and for his studious habits. He exercised a commanding influence over the highest classes in society, and perhaps no man did more for the establishment of Methodism in Georgia than he. Dr. Olin said of his preaching: "The effect upon the congregation was often like that of successive shocks of electricity. I once heard him preach upon the opening of the books at the final judgment, when he represented the record of human iniquity in a light so clear and overwhelming, that the thousands who were listening to him started back and turned pale, as if the appalling vision had burst actually upon their view."

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2410 -- RUSSELL, John -- A minister of the Detroit Conference, was born Sept. 20, 1822, in Livingston Co., NY. He entered the ministry of the M. E. Church in 1843. He has filled several important appointments, was presiding elder six years, and was a member of the General Conference in 1860. For a number of years he has devoted his time chiefly to the temperance cause, delivering addresses and writing papers, and aiding in holding Conventions. He edited The Peninsula Herald, and was nominated by the Prohibitionists for Vice-president.

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2411 -- RUST, Richard Sutton -- Was born at Ipswich, Mass., Sept. 12, 1815. Left an orphan at an early age, he had but few literary advantages, and worked first on a farm, and then learned the trade of cabinet-making. Feeling a deep thirst for education, he succeeded in purchasing a portion of the time of his apprenticeship, and entered Phillips Academy, Andover, where he prepared for college. Under the influence of a lecture from George Thompson he united with an antislavery society, and being required by the faculty either to leave the society or the academy, he chose the latter, and finished his preparatory course at the Wilbraham Academy, and entering the Wesleyan University, graduated in 1841. While at college he paid his expenses by teaching and lecturing, and was one of the first antislavery lecturers in Connecticut, being on several occasions mobbed. In 1842 he became principal of Ellington School; in 1843, of Middletown High School; and in 1844 he joined the New England Conference. While filling prominent appointments he originated and published The American Pulpit, and subsequently he became principal of the New Hampshire Conference Seminary and Female College, and also State Commissioner of Common Schools. He delivered lectures through the State, and did much to improve the character of the schools and of the buildings. In 1859, Dr. Rust was elected president of Wilberforce University, at Xenia, and was transferred to the Cincinnati Conference. Subsequently he was pastor of Morris chapel, Cincinnati, and was then elected president of the Wesleyan Female College, which place he held until the old college building was sold. He became corresponding secretary of the Western Freedman's Aid Society, and aided in the organization of the Freedman's Aid Society of the M. E. Church. For the last nine years he has been its corresponding secretary, in the duties of which he has traveled extensively over the country, and has organized and sustained a number of schools and seminaries.

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2412 -- RUTER, Martin -- Formerly president of Allegheny College, was born in Chariton, Mass., April 3, 1785. In his early youth he manifested an unusual thirst for knowledge, and in 1799 he was converted, and united with the M. E. Church. He was admitted, in 1801, into the New York Conference, having traveled a portion of the previous year in New England, under John Brodhead. In 1804 he was stationed in Montreal, Canada, but the following year returned to New England. In 1809 he was appointed to the New Hampshire district, and filled a number of the most prominent appointments in New England. In 1818 he was appointed in charge of the New Market Wesleyan Academy, subsequently removed to Wilbraham. In 1820 he was elected book agent, to found and conduct the book business at Cincinnati, and was re-elected in 1824. Before his term of service expired he was appointed president of Augusta College, which position he accepted in 1828, and remained until August, 1832. Desiring to devote himself to the ministry, he was transferred, and stationed in the City of Pittsburgh.

When Allegheny College was accepted by the Conference, in 1833, Dr. Ruter was unanimously selected as president, and reluctantly accepted the position in 1834, where he remained until 1837, when he was appointed superintendent of the mission to Texas, with Lytleton Fowler and Robert Alexander as assistants. In July of that year he left Meridville, and in the autumn entered on his work in Texas. "He rode more than two thousand miles on horseback, swam or forded rivers, preached almost daily, and not unfrequently three times a day; shrank from no fatigue, avoided no hardships and no danger (for he visited some parts of border Texas where he had to be protected by an armed guard to secure him against probable attacks by the Indians), lived upon the rough fare, and slept in the still rougher lodgings of that wild and sparsely-populated region. He formed societies, secured the building of churches, made arrangements for the founding of a college, and laid out the greater part of the state into Circuits." The following spring he started homeward for his family, and after riding about fifty miles he was taken seriously ill, and died in Washington, Texas, May 16, 1838. He was a very diligent student, a popular, instructive, and successful preacher, and was faithful in all the departments in which he was placed. He published a number of smaller works composed of miscellaneous articles, a "Hebrew Grammar," a "History of Martyrs," and an "Ecclesiastical history," and sermons and letters on various subjects.

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2413 -- RUTLEDGE, David -- Was born in Belmont Co., OH, May 15, 1827. He was converted in the eighteenth year of his age; studied law, and was admitted to practice in 1848, and in 1850 was licensed to preach, and received on trial in the North Ohio Conference. In 1856 he was sent as a missionary to Oregon. In 1866 he was transferred to the Tennessee Conference, and was connected with the work South and the education of the freed men until 1876. He was twice elected delegate to the General Conference.

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2414 -- RYEKMAN, Edward Bradshaw -- Of the Canada Methodist Church, is of German lineage. He was converted in 1854, while a student at Victoria College, and graduated in 1855

with the highest honors. He has filled a number of the most prominent appointments, having been for a term superintendent of the City of Kingston, and successively chairman of the Stanstead and Chatham districts. For two years before the division of the old Wesleyan Conference of Canada, he officially discharged the duties of secretary. In 1873 he was appointed principal of the Dundas Wesleyan Institute, and is now (1877) superintendent of Guelph circuit and chairman of Guelph district.

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2415 -- RYERSON, Egerton -- President of the General Conference of the Methodist Church in Canada, was born in Vittoria, Ontario, in 1803. He was converted about 1820; was classically educated, and was intended for the legal profession. Feeling it to be his duty to preach, and being needed in the ministry, he delivered his first sermon on Easter Sunday in 1825, since which time he has been identified with the ministry of the Methodist Church in Canada throughout its successive changes, and has been a leading minister in all the Wesleyan Methodist movements. At the organization of the Methodist Church of Canada, formed from the Wesleyan Methodists, the New Connection, and the Eastern British Conference, he was elected to the presidency of that body, the position which he now holds. Early in his ministry he became a public writer, entering on the defense of the Methodist Church when assailed and deprived of its rights; a controversy which lasted for twenty years.

He was the first editor of The Christian Guardian, which was the organ of the Canada Conference, and which was issued in 1829. In 1832 he was sent to England to negotiate for a connection with the parent body; and on his return he was re-appointed editor, in which office he continued for two years. After serving the pastorate for a term, he went to England and obtained a royal charter for the Upper Canada Academy, and again accepted the editorial chair in 1838. After two years service he returned to the pastorate in Toronto, and was in 1842 appointed the first president of Victoria College. From that position he was called in 1845, by permission of the Conference, to be superintendent of education for the Province of Upper Canada, which office he filled without interruption for thirty years, and has been retired on full pay. He has been four times secretary of the Canada Conference, and has published "A Manual on Agricultural Chemistry," "The Clergy Reserve Question," "Compulsory Education," etc. He has several times visited Europe, and has twice been a representative to the American and British Conferences.

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2416 -- RYLAND, William -- Of the Baltimore Conference, was born in Ireland in 1770. At eighteen years of age he removed to America, and in 1802 was admitted into the Baltimore Conference of which he remained a member until his death, Jan. 10, 1846. He filled a number of the prominent appointments in the Conference, and was elected chaplain of the United States Senate; was subsequently elected to the same office four times, serving once also in the same capacity in the House of Representatives. He was a warm and intimate friend of General Jackson, who, when he was President, appointed him as chaplain to the navy-yard in Washington, in which position he served for seventeen years.

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