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CYCLOPEDIA OF METHODISM -- LETTER-S (2417--2670)

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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CONTENTS

[There are over 3,000 items in this publication. In both the Tables of Contents and the Body Texts, I have numbered these items consecutively throughout the entire publication -- (spanning all of the files for Letters A through Z) -- so that no two items bear the same number. This should make it easier for the user to employ the "Find" or "Search" function to quickly locate any given item in this digital edition of the Cyclopedia of Methodism. -- DVM]

* * *

2417 -- Saco, Me.
2418 -- Sacramento, Cal.
2419 -- Sacraments
2420 -- Sacraments (English Wesleyan Churches)
2421 -- Saginaw City, Mich.
2422 -- Saint Alban's, Vt.
2423 -- Saint Charles, Mo.

2424 -- Saint Clair, Pa.
2425 -- Saint George's Church
2426 -- Saint John
2427 -- Saint John's
2428 -- Saint Johnsbury, Vt.
2429 -- Saint Joseph, Mo.
2430 -- Saint Louis, Mo.
2431 -- Saint Louis Conference, M. E. Church
2432 -- Saint Louis Conference, M. E. Church South
2433 -- Saint Louis Depository
2434 -- Saint Paul, Minn.
2435 -- Salem, Mass.
2436 -- Salem, N.J.
2437 -- Salem, O.
2438 -- Salt Lake City
2439 -- Samoa, Wesleyan Missions In
2440 -- San Antonio, Texas
2441 -- Sanctification
2442 -- Sanderson, Daniel
2443 -- San Domingo, Or The Dominican Republic
2444 -- Sandusky, O.
2445 -- Sanford, Peter P.
2446 -- San Francisco, Cal.
2447 -- San Francisco Book Depository
2448 -- San Jose, Cal.
2449 -- Sankey, Ira David
2450 -- Saratoga, N.Y.
2451 -- Sargent, Edward
2452 -- Sargent, Thomas B.
2453 -- Saugerties, N.Y.
2454 -- Sauter, John Nepomuck
2455 -- Savannah, Ga.
2456 -- Savannah Conference, M. E. Church
2457 -- Saxe, Alfred
2458 -- Scandinavian Domestic Missions In The United States
2459 -- Scandinavian Languages And Missionary Literature
2460 -- Schenectady, N.Y.
2461 -- Schmidt, D. C.
2462 -- Schofield, Benjamin
2463 -- Schools For The Daughters Of Ministers (English Wesleyan)
2464 -- Schools, Wesleyan Day
2465 -- Schou, Karl
2466 -- Schuler, Frederick
2467 -- Schwarz, Wm.
2468 -- Science Hill Female Academy
2469 -- Scio College

2470 -- Scotch Chapels, Fund For (Wesleyan Methodists)
2471 -- Scotland
2472 -- Scott, Charles
2473 -- Scott, George
2474 -- Scott, John
2475 -- Scott, John
2476 -- Scott, Levi
2477 -- Scott, Orange
2478 -- Scott, Robinson
2479 -- Scott, Hon. Thomas
2480 -- Scott, Thomas F.
2481 -- Scranton, Pa.
2482 -- Scudder, Moses L.
2483 -- Seager, Schuyler
2484 -- Sears, Mrs. Angeline B.
2485 -- Sears, Clinton William
2486 -- Secretary Of Conference (English Wesleyan)
2487 -- Sedalia, Mo.
2488 -- Sellers, Henry D.
2489 -- Selma, Ala.
2490 -- Seneca Falls, N. Y.
2491 -- Seney, George I.
2492 -- Seney, Robert
2493 -- Sewall, Thomas
2494 -- Seys, John
2495 -- Shadford, George
2496 -- Shamokin, Pa.
2497 -- Shannon, Hon. Samuel Leonard
2498 -- Sharon, Pa.
2499 -- Sharp, Solomon
2500 -- Sharpley, John B.
2501 -- Shaw, Barnabas
2502 -- Shaw, Hiram, Jr.
2503 -- Shaw, John Knox
2504 -- Shaw, William
2505 -- Shaw University
2506 -- Shea, Hon. John
2507 -- Sheaffer, Peter Renwick
2508 -- Sheboygan, Wis.
2509 -- Sheets, Colonel Benjamin F.
2510 -- Sheffield
2511 -- Sheffield Wesley College
2512 -- Sherman, David
2513 -- Shinkle, Amos
2514 -- Shinn, Asa
2515 -- Shreck, William

2516 -- Shreveport, La.
2517 -- Shrewsbury, W. J.
2518 -- Shumate, Nathan
2519 -- Sia Sek Ong
2520 -- Sierra Leone
2521 -- Sigfried, General J. R.
2522 -- Sigler, Henry C.
2523 -- Sigston, James
2524 -- Silber, William Beinhauer
2525 -- Simmons, William
2526 -- Simmons, Hon. William A.
2527 -- Simonds, Samuel D.
2528 -- Simpson Centenary College
2529 -- Simpson, Mrs. Ellen H.
2530 -- Simpson, Matthew
2531 -- Simpson, Matthew
2532 -- Sinex, Thomas H.
2533 -- Singing
2534 -- Sing Sing, N. Y.
2535 -- Sioux City, Iowa
2536 -- Slavens, James W. L.
2537 -- Slavery
2538 -- Sleeper, Hon. Jacob
2539 -- Slicer, Henry
2540 -- Slifer, Hon. Eli
2541 -- Small, Samuel M.
2542 -- Smart, James S.
2543 -- Smith, Augustus William
2544 -- Smith, Charles W.
2545 -- Smith, Hon. Daniel
2546 -- Smith, Edward
2547 -- Smith, George
2548 -- Smith, George
2549 -- Smith, Gervase
2550 -- Smith, Isaac
2551 -- Smith, James
2552 -- Smith, John Blakely
2553 -- Smith, John L.
2554 -- Smith, J. H. V.
2555 -- Smith, Joseph E.
2556 -- Smith, Joseph
2557 -- Smith, Joseph Jackson
2558 -- Smith, Luther M.
2559 -- Smith, Peyton Pierce
2560 -- Smith, Philander
2561 -- Smith, Samuel W.

2562 -- Smith, Wesley
2563 -- Smith, Wm.
2564 -- Smith, William Andrew
2565 -- Snethen, Nicholas
2566 -- Sorin, Matthew
2567 -- Soule, Joshua
2568 -- South Africa Languages And Missionary Literature
2569 -- South Africa, Wesleyan Missions In
2570 -- South America, Methodist Missions In
2571 -- South Bend, Ind.
2572 -- South Carolina
2573 -- South Carolina Conference, African M. E. Church
2574 -- South Carolina Conference, M. E. Church
2575 -- South Carolina Conference, M. E. Church South
2576 -- South Carolina Conference, M. P. Church
2577 -- Southeastern Indiana Conference, M. E. Church
2578 -- South Easton, Pa.
2579 -- Southerland, Silas Bruce
2580 -- Southern California Conference
2581 -- Southern German Conference
2582 -- Southern Illinois Conference, M. E. Church
2583 -- Southern University
2584 -- South Georgia Conference, M. E. Church South
2585 -- South Illinois Conference, M. P. Church
2586 -- South Kansas Conference
2587 -- Southwestern Christian Advocate
2588 -- Southwest German Conference
2589 -- Southwest Missouri Conference, M. E. Church South
2590 -- Spain, Methodist Missions In
2591 -- Spanish Language And Missionary Literature
2592 -- Spanish Missions In The United States
2593 -- Sparks, George W.
2594 -- Spaulding, Justin
2595 -- Spaulding, W. J.
2596 -- Spence, John F.
2597 -- Spencer, Robert O.
2598 -- Sprague, Seth, Sr.
2599 -- Springer, Cornelius
2600 -- Springfield, Ill.
2601 -- Springfield, Mass.
2602 -- Springfield, Mo.
2603 -- Springfield, O.
2604 -- Squance, Thomas Hall
2605 -- Stamford, Conn.
2606 -- Stamp, Wm. W.
2607 -- Stanley, T. W.

2608 -- Stark, Anthony Butler
2609 -- Staten Island
2610 -- Station
2611 -- Stationing Committee (English Wesleyan)
2612 -- Statistics
2613 -- Staunton, Va.
2614 -- Steele, Daniel
2615 -- Steele, George Mckendree
2616 -- Stephens, John
2617 -- Stephenson, T. B.
2618 -- Sterling, Ill.
2619 -- Steubenville, O.
2620 -- Stevens, Abel
2630 -- Stevens, William
2631 -- Stevenson, Edward
2632 -- Stevenson, William J.
2633 -- Stewards
2634 -- Stewards, Duties Of (English Wesleyan)
2635 -- Stillman, Hon. John E.
2636 -- Stillwater, Minn.
2637 -- Stilwellites
2638 -- Stocking, Davis
2639 -- Stockton, Cal.
2640 -- Stockton, Thomas Hewlings
2641 -- Stoker, William
2642 -- Stokes, Ellwood Haines
2643 -- Stonington, Conn.
2644 -- Storm, Hon. John D.
2645 -- Stout, Andrew V.
2646 -- Stowers, Charles Nelson
2647 -- Strange, John
2648 -- Strawbridge, Robert
2649 -- Stringfield, Thomas
2650 -- Strong, James
2651 -- Strong, Peter Jackson
2652 -- Strong, Sylvester Emory
2653 -- Strong, Sylvester S.
2654 -- Sturgeon, Hon. Daniel
2655 -- Sulzberger, A.
2656 -- Summerfield, John
2657 -- Summers, Thomas Osmond
2658 -- Summit Grove Campmeeting
2659 -- Sunbury, Pa.
2660 -- Sunday, John
2661 -- Sunday-School Advocate
2662 -- Sunday-School Classmate

2663 -- Sunday-School Journal
 2664 -- Sunday-School Union (English Wesleyan)
 2665 -- Sunday-School Union, Of The M. E. Church
 2666 -- Sunday-Schools
 2667 -- Sunday Service
 2668 -- Superannuated Preachers
 2669 -- Superintendents (English Wesleyan)
 2670 -- Supernumeraries (English Wesleyan)
 2671 -- Supernumerary Preachers
 2672 -- Sustentation Fund (English Wesleyan)
 2673 -- Sutcliffe, Joseph
 2674 -- Swahlen, John
 2675 -- Sweden, Methodist Missions In
 2676 -- Sweden Conference
 2677 -- Swormstedt, Leroy
 2678 -- Syracuse, N. Y.
 2679 -- Syracuse University

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2417 -- SACO, ME. (pop. 6396), is a manufacturing town on the Saco River. It does not appear by name until 1828, after which it was merged in Scarboro. In 1833 it re-appears and it included Biddeford until 1842. Its growth since that period has been slow. In 1876 it reported 267 members, 167 Sunday-school scholars. Orchard Beach camp-ground is in its vicinity.

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2418 -- SACRAMENTO, CAL. (pop. 21,420), is the capital of the state, and is situated on the Sacramento River. Methodist services were commenced in this place by Dr. W. G. Deal, a local preacher from Maryland, who held services, but did not form any society. Rev. Isaac Owen having crossed the Sierra Nevada Mountains, arrived at Sacramento about the middle of October, 1849. A church building, which had been shipped from Baltimore, had been sent to Sacramento and a lot had been secured. The week after the arrival of Mr. Owen the timbers were erected, and they occupied the church, though unfinished, and it became the center of a work inaugurated by that indefatigable minister. The church has continued to grow from that date. The second California Conference was held in Sacramento, in 1853, by Bishop Simpson. Services were also introduced by the M. E. Church South, and a building erected.

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2419 -- SACRAMENTS (Lat. sacramentum, an oath) are services of peculiar solemnity in the Christian church. In its earliest ages the word was used in a rather indefinite sense, to signify sacred doctrines and ceremonies, and then became applied to various rites. St. Augustine defined a sacrament to be, "the visible sign of an invisible grace." To this Protestants added that it must be instituted by Christ, and enjoined upon his followers. The Roman Catholic and the Greek Churches include among the sacraments seven ordinances, to wit: baptism, the Lord's Supper, confirmation,

penance, extreme unction, ordination, and matrimony. The Council of Trent pronounces accursed those who deny that there are "more or less than seven sacraments." Methodists in common with Protestants reject all but the first two, viz., baptism and the Lord's Supper. Nor do they believe that in these sacraments of themselves there is any inherent power or virtue, but that they are signs and seals of covenant blessings to be received by faith by those who truly participate. (See BAPTISM and THE LORD'S SUPPER)

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2420 -- SACRAMENTS (ENGLISH WESLEYAN CHURCHES). Those observed in Methodism are the sacraments peculiar to the Protestant Church, viz., baptism and the Lord's Supper. They are administered by those only who are in full connection; in cases of necessity, if appointed by the superintendents, the former ordinance can be administered in private by probationers. The liturgy of the Church of England, abridged by Mr. Wesley, is used, with hymns, prayers, and suitable exhortation, when deemed expedient. In public, the rite is generally performed before the sermon; and, as a rule, for the children of members of the society or congregation only. Both parents are expected to be present; and the minister is enjoined carefully to register the names. With respect to the Lord's Supper the same liturgy is used. It is only given to members of the society, or to those who have received a note from the officiating minister. In many places the recipients are required, according to rule, to show their tickets.

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2421 -- SAGINAW CITY, MICH. (pop. 10,525), situated on Saginaw River, is the capital of Saginaw County. A large part of its population is German. Methodist services were held here for the first time in 1834, as that year the mission was established, and occasionally after until 1851, when the first class was formed by C. C. Olds, which consisted of 4 members. The first M. E. church was built in 1854, and replaced by a new one in 1863, which was enlarged in 1867, and a lecture-room and class-room were added to it in 1872. It is in the Detroit Conference, and has 173 members, 175 Sunday-school scholars.

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2422 -- SAINT ALBAN'S, VT. (pop. 7193), the capital of Franklin County, borders on Lake Champlain. Methodism was introduced into this region early in the present century, the circuits extending from the southern part of Vermont into Canada. Its progress, however, in St. Alban's has not been as great as at various other points in the state. The statistics for 1876 show 240 members, 204 Sunday-school scholars.

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2423 -- SAINT CHARLES, MO. (pop. 8417), the capital of St. Charles County, is situated on the Missouri River, and on the St. Louis and Kansas Railroad. This region was included in the early circuits of Methodism. St. Charles circuit was organized in 1832, and Jerome C. Berryman and Jacob Lanius were pastors, who reported, in 1833, from this large circuit 589 members. At the division of the M. E. Church, in 1845, the Methodists chiefly adhered to the Church South. The M.

E. Church, however, has re-organized a small society. The German Methodists of this region continued to adhere to the M. E. Church. The African M. E. Church has a strong congregation. It is in the Missouri Conference.

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2424 -- SAINT CLAIR, PA. (pop. 4149), is in Schuylkill County, on a branch of the Philadelphia and Reading Railroad. It first appears on the annals of the M. E. Church for 1855, with Samuel W. Kurtz as pastor. In 1856 it had 93 members. It is in the Philadelphia Conference, and connected with Wadesville, and together they have 150 members, 396 Sunday-school scholars.

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2425 -- SAINT GEORGE'S CHURCH. -- This edifice, on Fourth Street, near Vine, is the oldest Methodist Episcopal church now standing. It was erected in 1763, by some members of the German Reformed congregation, who had worshipped at the corner of Fourth and Race Streets. They took up a lot on ground-rent and built the walls of the church, 55 by 85. Becoming embarrassed, they were for a time imprisoned for debt, and the church was sold under the order of the "Provincial Assembly." It was purchased by a weak-minded young man for ú700. His father, chagrined at the purchase, and not willing to make a public exposure, sold it, November, 1769, to one of the Methodists for ú650, Pennsylvania currency. When purchased, it had only the bare walls, without any seating, or even a floor. It was immediately occupied by the Methodist society; a small part of it being furnished with temporary seats to accommodate the congregation. In 1777, when the British army occupied Philadelphia, after the battle of Brandywine, it was made a "riding-school" for their cavalry. At the close of the war, a rough ground-floor was made in the east end; the other half of it being simply the common earth.

Bishop Asbury labored earnestly for its completion. In 1772 he raised ú150 on its debt; in 1782 he took a subscription of ú270 for its ground-rent; and in 1786 he was trying to raise ú500 to liquidate the entire debt which was incurred for its improvement. About 1791 the galleries were finished; and in 1795, Bishop Asbury remarks, "to my surprise I saw the galleries filled." In 1798 he met with the trustees to raise a subscription to complete the church. Since that time the walls have been raised so as to make room for a basement and for other improvements in the church. It has been the scene of many excellent revivals, and from it have sprung, directly or indirectly, all the Methodist churches in Philadelphia. Interesting centennial services were held within it in 1870. It is the only Methodist church edifice in America which has a history of a hundred years.

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2426 -- SAINT JOHN (pop. 28,805) is the capital of the province of New Brunswick, Canada, and is situated at the mouth of St. John River. Methodism was introduced into this vicinity by some loyalists, who left the United States at the close of the Revolutionary War; they were in a few years supplied with ministers from England. The growth of the church has been more rapid in St John than in other parts of the province. There are now six ministers and charges in the city, besides a city mission.

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2427 -- SAINT JOHN'S (pop. 22,553) is the capital of New Foundland, about 65 miles north of Cape Race. Methodism was introduced in the close of the last Century, but has made comparatively slow progress. It was for many years embraced in the Eastern British American Conference, but has been merged into the Methodist Church of Canada; New Foundland being one of the Conferences. There are now two Wesleyan churches, with three ministers stationed in the city. There is also a Wesleyan Academy.

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2428 -- SAINT JOHNSBURY, VT. (pop. 5800), the capital of Caledonia County, is situated on the Connecticut and Passumpsic Railroad. Methodism was introduced in the early part of the century. It has had many difficulties to contend with, and its growth has been but moderate. The statistics for 1876 show 241 members, 210 Sabbath School scholars.

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2429 -- SAINT JOSEPH, MO. (pop. 32,484), the capital of Buchanan County, on the Missouri River, is the third city in population and importance in the state. A Methodist class was formed in 1843, under the pastoral care of Edwin Robinson. When the denomination was divided, in 1845, the Methodists of St. Joseph continued to worship together until 1849, when a Methodist Episcopal society was organized, and placed in charge of C. H. Kelley. The society then worshipped in a log church owned by the New School Presbyterians, and did so until 1851-2, when it erected a church of its own, and occupied it until 1863, when it was sold. The society met after that in the Cumberland Presbyterian church and in a hall, until 1866, when the present church was built. In 1874 a second M. E. society was formed, in South St. Joseph, which built a church in 1875. In 1846-7 the M. E. Church South built a church, and sold it in 1857, and built again. In 1870 a second society of the M. E. Church South was formed, and a church was built. In 1849 a German M. E. society was organized, and placed in care of William Eliers. In 1852 the society built a church, which was in use until 1858, when a new one replaced it. An African M. E. society was organized in 1864. The year after the society bought a lot, and in 1868 erected a church. This city is in the Missouri Conference.

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2430 -- SAINT LOUIS, MO. (pop. 350,522), the chief commercial city of the state, is situated on the west bank of the Mississippi River. The first settlement was made in 1664, by a company of merchants, to whom the exclusive grant for commerce with the Indian tribes on the Missouri had been given by the director-general of Louisiana. The first brick house was erected in 1816, and the first steamboat arrived in 1817.

In 1818, Jesse Walker, one of the earliest pioneers of Methodism in Missouri, resolved on planting the standard of the church in St. Louis, the Romish metropolis of that state. He engaged two young preachers of undoubted courage to meet him at a certain time and place to aid him in

this difficult enterprise. "Punctual to their engagement they all met, and proceeded to the city together. When they reached it the Territorial legislature was in session there, and every public place appeared to be full. The missionaries preferred private lodgings, but could obtain none. Some people laughed at them, and others cursed them to their faces. Thus embarrassed at every point, they rode into the public square and held a consultation while sitting on their horses. The prospect was gloomy enough, and every avenue seemed closed against them. The young preachers expressed strong doubts as to their being in the path of duty. Their leader tried to encourage them, but in vain; and, taking their leave of Walker, they rode off and left him behind still sitting on his horse.

Walker somewhat despondent and discouraged, said, 'I will go to the state of Mississippi and hunt up the lost sheep of the house of Israel.' And he immediately turned his horse in that direction and rode off with a sorrowful heart. Having gone about eighteen miles, he stopped and soliloquized thus: 'was I ever defeated before in this blessed work? Never. Did any one ever trust in the Lord Jesus Christ and get confounded? No. And by the grace of God I will go back and take St. Louis.'" Reversing his course, without rest or refreshment he entered the city, and with some difficulty obtained lodging for the night. The next morning he commenced a survey of the city and its inhabitants. Meeting with some of the members of the legislature who knew him, they said, "Why, Father Walker, what has brought you here?" He replied, "I have come to take St. Louis." They believed it a hopeless task, and tried to convince him that it was so, and remarked that the inhabitants were either Catholics or infidels, and very desperate and wicked, and that there was no probability that a Methodist preacher would have success with them, and they advised him to return to his family in Illinois; but Walker replied, "I have come in the name of Christ to take St. Louis, and by the grace of God I will do it."

He first preached in a temporary place occupied by a small number of Baptists. There were but few present on the first occasion. Nothing special occurring, he obtained liberty to preach again. At the next meeting there were indications of a religious revival, and the Baptists closed their doors against him. He next found a large but unfinished dwelling-house, and succeeded in renting it for \$10 a month. With his own hands and by his own labor he soon fitted up a room for public worship. After completing his arrangements he commenced preaching regularly, twice on the Sabbath and occasionally on the week-evenings. He also gave notice that he would instruct all the children of the poor in reading and spelling during the week without remuneration. His plain, cheerful room was soon filled with hearers, and the school with children. But, unfortunately, soon his hired house changed hands, and he was notified to vacate it. He resolved immediately upon a plan for building a small frame chapel. A citizen owning land across the Mississippi gave him leave to take the lumber from his forest. Soon the chapel was raised and covered. The vestrymen of a small Episcopal church then without a minister presented him with their old Bible and cushion. "They also gave him their pews, which he accepted on condition of their being free." His chapel was finished and opened for public worship, and was soon filled. As the result of his first year's labor he reported to Conference a chapel erected and paid for, a flourishing school, and 60 church members in St. Louis.

In 1820, Isaac N. Piggott was appointed to St. Louis. In 1821 there were 127 members, and Jesse Walker was appointed missionary. This year a St. Louis circuit was organized. In 1822 St. Louis station reported 87 members, and William Beauchamp was pastor. This year the church did

not make much progress, as there were only 97 members. Notwithstanding the difficulties, Methodism continued to increase in this city until, in 1844, there were 7 stations, having 1496 members. The division of the M. E. Church, in 1845, also divided the Methodism of this city, part adhering to the M. E. Church and part to the M. E. Church South. It remains divided, yet a more fraternal feeling is existing. Here the M. E. Church publishes The Central Christian Advocate, and there is also established a book depository. The Church South here publishes the St. Louis Christian Advocate, and also they have located here the Southwestern Publishing Company in the interests of that church. The German Methodists remained in 1845 with the M. E. Church, and now have four congregations. This city is in the St. Louis Conference.

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2431 -- SAINT LOUIS CONFERENCE, M. E. CHURCH, was organized by the General Conference of 1868, and its boundaries included the state of Missouri lying south of the Missouri River, and the state of Arkansas. Previous to this time it had formed a part of Missouri and Arkansas Conference. In 1872 the Arkansas Conference was organized, and all that part of St. Louis Conference was excluded. No change was made in the boundaries of this Conference in 1876. It held its first session at Sedalia, Mo., March 10, 1869, Bishop Janes presiding. It reported 110 traveling and 269 local preachers, 17,088 members, 11,100 Sunday-school scholars, 67 churches, and 14 parsonages. After the loss sustained by the organization of the Arkansas Conference, there remained in the St. Louis Conference, in 1873, 127 traveling and 214 local preachers, 16,010 members, 9017 Sunday-school scholars, 109 churches, 36 parsonages, \$2211 for missions. In 1876 this Conference reported 118 traveling and 198 local preachers, 15,914 members, 10,082 Sunday-school scholars 136 churches, and 42 parsonages.

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2432 -- SAINT LOUIS CONFERENCE, M. E. CHURCH SOUTH.-- This was a new Conference organized by the Church South after the division of the M. E. Church in 1845. Its first session was held at St. Louis, October, 1846. The report was: 63 traveling and 138 local preachers, 12,587 white and 1303 colored members. Since the first organization of this Conference the Southwest Missouri Conference has been organized and has taken a part of the territory which had belonged to it. The General Conference of 1874 fixed the boundaries of the St. Louis Conference so as to "embrace all that part of the state of Missouri which lies south of the Missouri River, and east of a line commencing at the mouth of the Gasconade River, and following its course to the mouth of Big Piney thence along the course of that stream to its head-waters, at or near Cedar Bluffs and thence in it straight line to and southward along the east line of Range Eleven to the southern boundary line of the state of Missouri." In 1875 it reported 56 traveling and 87 local preachers, 10,421 white and 9 colored members, and 5610 Sunday-school scholars.

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2433 -- SAINT LOUIS DEPOSITORY of the M. E. Church is under the control of the Western Book Concern. From the time of establishing The Central Christian Advocate, in 1856, a number of books, chiefly for Sunday-schools, were kept on deposit in that place, but the General Conference of 1864 instructed the agents at Cincinnati to furnish books for the depository at St.

Louis as they furnished them to other depositories in the church. In 1868 the agents reported that they had purchased property in St. Louis, and kept at that place a general assortment of books. They purchased, however, a lease, which was to continue in force about twenty-five years from the time of purchase. At the General Conference of 1876, the agents reported that they had purchased property on Sixth Street, 75 by 125 feet. The agent is appointed by the book agents at Cincinnati.

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2434 -- SAINT PAUL, MINN. (pop. 41,498), is a large and growing city, and is the Capital of the state. It appears on the minutes of the Church in 1849, when Chauncey Hobart was appointed missionary, who reported for the following year 49 members. The church has increased with the growth of population. In 1858 it had three stations, having an aggregate of 227 members. A large proportion of the population is of foreign birth. Two churches have been built for the Germans, one for the Swedes, and one for the Norwegians. It is in the Minnesota Conference.

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2435 -- SALEM, MASS. (pop. 27,598), is the oldest town in New England except Plymouth, having been settled in 1626. In 1692 the famous "witchcraft delusion" made its appearance, and nineteen persons from this and the adjacent towns were condemned and executed on an eminence known as "Gallows Hill." It was first visited by Jesse Lee in 1790. At his first visit he was permitted to use the pulpit of another denomination, but the following year was excluded. Bishop Asbury visited this place June 29, 1791, and says, "Here are five meeting-houses, two of them on the new divinity plan that is, regeneration the first work; no prayer, repentance, or faith till this is accomplished. The other three belong, one to the Establishment, one Presbyterian, and one Friends' meeting-house. I found no access to any, and lectured in the court-house. I have done with Salem until we can get a better stand." The name first appears in the minutes of the M. E. Church for 1805, and was connected at first with Hawke, and subsequently with Saulsbury. It did not become a separate appointment until 1822, and reported the next year 33 members, after which it was connected with Marblehead. In 1857 it had become a station, having 152 members. It is in the New England Conference, and has, in 1876, two stations, Lafayette Street, with 291 members, 321 Sunday-school scholars, and Wesley chapel, with 95 members, 105 Sunday-school scholars.

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2436 -- SALEM, N.J. (pop. 5057), is the capital of Salem County. In this place Methodism had very early an organization. Near it, in 1772, Benjamin Abbot was converted under the preaching of Abraham Whitworth. In 1773 a society was organized near Pittsgrove, of which Mr. Abbot was made leader. In 1774, Daniel Ruff having exchanged with William Watters, who was on the Trenton circuit, visited the town of Salem, and preached in the court-house. Among his hearers was Thomas Ware, then a youth, but who subsequently became a distinguished minister. The first church, now called Walnut Street, was built in 1784, and was the fourth that was erected in the state. In this church Benjamin Abbot was baptized. Although he had been converted twelve years previously and had commenced preaching, he had not been baptized, in consequence of the Methodist ministry having been unordained until that date. This church is now the parsonage. In

1838 a new brick church was erected, which took the place of the first. In 1859 Broadway church edifice was built, and the church was organized by 114 members from the Walnut Street church. A society of colored members was organized as early as 1799, which purchased a frame house, formerly used as a Baptist church, at Mill Hollow. It is now used as a schoolhouse. The present church was dedicated in 1867. In 1820 a division took place among the colored members, which resulted in the organization of the African M. E. Church, whose house of worship was repaired in 1842. It is in the New Jersey Conference.

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2437 -- SALEM, O. (pop. 5142), in Columbiana County, is situated on the Pittsburgh, Fort Wayne and Chicago Railroad. It was originally included in the Beaver, and afterwards in the New Lisbon circuit. Salem circuit was organized in 1840, with Martin L. Weekly and Thomas Thompson as pastors. It embraced a large extent of territory, and contained, in 1841, 505 members. In 1857 it had become a station, having 185 members, 150 Sunday-school. Some years since the church had erected a large edifice. There are also two African M. E. churches. It is in the East Ohio Conference.

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2438 -- SALT LAKE CITY (pop. 20,768) is the capital of Utah Territory, and is the great center of Mormonism. Methodism was introduced into the city by G. M. Pierce in 1870. He commenced the erection of a church, for which funds were collected in different parts of the United States, and which has been, through the special efforts of Rev. C. C. McCabe, of the Church Extension Society, recently finished. The church reports, in 1876, a membership of 117, with 267 Sunday-school scholars. There is a second organization on Sixth Street which reports 157 Sunday-school scholars.

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2439 -- SAMOA, WESLEYAN MISSIONS IN. -- Samoa, or the Navigator's Islands, a group of eight islands in the South Pacific Ocean. They are about forty degrees southwest of the Sandwich Islands, and are in the neighborhood of the Fiji and Friendly Islands. They contain an area of about 1125 square miles, and a population of about 35 000. The inhabitants are of the Polynesian race, and were lately savages, but are now all converted to nominal Christianity through the efforts of the missionaries. They speak a language which is softer than that of the New Zealanders, but rougher than that of the Tahitians. Persons professing to represent the government and people of these islands have within a few years past endeavored to induce the government of the United States to annex them or take them under its protection. Their efforts were renewed towards the end of 1877. The islands were visited by a French vessel in 1787. Some of the men attached to the vessel were murdered by the inhabitants, who consequently gained a bad reputation. The devoted missionary, John Williams, visited Samoa in 1830, and left there a number of native Tahitian teachers.

The London Missionary Society took up the work he had begun, in 1835, and having prosecuted it since with unremitting activity, has found Samoa one of its most fruitful fields of

labor, and has witnessed the conversion of the entire population to Christianity. The Wesleyan missionaries had left some native Tongan Christians as teachers on the islands about the time of the occupation by the London Missionary Society, through whose labors several of the natives were converted. Afterwards a division of the South Sea fields of labor was made between the different societies, under which the London society were given the care of Samoa. The Wesleyan missionaries were withdrawn, but many of their Converts refused to join the churches of the London society. The Wesleyan stations were accordingly re-occupied in 1857, with the consent of the London Missionary Society, and were placed under the care of the Australasian Conference. In 1876 the mission returned 48 chapels and other preaching-places, 3 missionaries and assistants, 11 catechists, 85 local preachers, 1297 full members, 620 on trial, 43 Sunday-schools, with 51 teachers and 1268 scholars, 41 day-schools, with 102 teachers and 1248 scholars, and 5197 attendants on public worship.

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2440 -- SAN ANTONIO, TEXAS (pop. 20,561), the Capital of Bexar County, is situated on the San Antonio and San Pedro Rivers, on the Southern Railroad route to California. It partakes of the character of the old Mexican towns, and has largely a Roman Catholic population. Methodism has been but comparatively recently introduced. The M. E. Church South report for San Antonio station, 70 members and 3 local preachers. They have also a city mission and a Mexican mission. The M. E. Church reports 165 members, 175 Sunday-school scholars.

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2441 -- SANCTIFICATION, as used in the Scriptures, conveys varied ideas. In the lowest sense it means to purify or cleanse, fitting the worshiper to come before God. "Sanctify yourselves against to-morrow, and ye shall eat flesh." Num. xi. 18. It is also used in the Old Testament to denote objects and persons devoted to holy service. In the New Testament it refers to both human and divine work in the restoration of character. Affirmed of God, it is the act of His grace renewing the fallen nature and purifying the heart; of man, it is the act of consecrating and setting apart for holy use. It is one with regeneration, in the sense that both are the work of God. It is one with holiness, for the same word translated holiness is also translated sanctification. When affirmed of the believer, it is the voluntary act of consecration that precedes the baptism of the Holy Spirit. When affirmed of the Holy Spirit, it refers to its work in the heart of the believer, or testimony given to the regenerate soul of its purity in the sight of God. The term is used interchangeably in the Methodist Church for holiness and Christian perfection. (See HOLINESS and PERFECTION)

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2442 -- SANDERSON, Daniel -- An English Wesleyan minister, went to continental India in 1842. He made himself intimately acquainted with the language of the people, and wrote a grammar, which is now the grammar of the public schools; also a dictionary, which he is now enriching by a large addition. He returned to England in 1868, and was appointed governor of Richmond College, -- which position he still (1877) holds.

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2443 -- SAN DOMINGO, OR THE DOMINICAN REPUBLIC, comprises the eastern and larger part of the island of Hayti. The population is chiefly Roman Catholic, but other denominations are tolerated. There are a few Methodist societies, chiefly supported by negroes who emigrated, in 1824, from the United States. The Wesleyan Methodists for many years had a mission established in San Domingo, and reported from Samana 209 members. The African M. E. Church has also recently sent out missionaries to the island.

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2444 -- SANDUSKY, O. (pop. 15,838), the capital of Erie County, is situated on Sandusky Bay, 5 miles from Lake Erie. Methodism was introduced into this place in 1823, by Revs. Petty and McIntire, of Huron County. In 1828 the first church was built, being a plain wooden structure. In 1847 a second edifice was erected, which was burned in 1848, and rebuilt in 1850. This property was subsequently sold, and in 1874 the present house of worship was erected, of which the basement only has been finished. In 1830 a secession took place, which formed an independent Methodist society, but subsequently sold its property to the Baptists. A church has also been erected for the German population; and the African M. E. Church has a Congregation. It is in the North Ohio Conference.

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2445 -- SANFORD, Peter P. -- Was born in New Jersey in 1781. Early in youth he was the subject of deep religious convictions, and was converted at eighteen. He entered the ministry in the Philadelphia Conference in 1807, and was subsequently transferred to New York. He was a man of clear intellect, general reading, and was an able and successful preacher. He filled many important stations, and from 1816 to 1852 he was elected delegate to every General Conference. He died January 14, 1857.

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2446 -- SAN FRANCISCO, CAL. (pop. 233,956), is the largest city on the Pacific coast of North America, and is situated on a beautiful bay, which affords extensive facilities for commerce. It has grown rapidly, and the population has largely increased since 1870, so that it now numbers probably 250,000. Methodism was introduced in 1847, into the village then called Yerba Buena, which was a collection of small adobe buildings, but the name was shortly after changed to San Francisco. Rev. William Roberts, of the New Jersey Conference, and Rev. J. H. Wilbur, of the Black River Conference, who were on their way to engage in the mission in Oregon, were detained in California for some weeks, and spent two Sabbaths preaching in San Francisco. They organized a class of six persons, who had been Methodists in other countries. A Sunday-school was also commenced. This was the first Protestant organization on the Pacific coast south of the Oregon mission. In the fall of that year John Truebody and family arrived in the city, and united with the class. In 1859, Rev. William Taylor, of the Baltimore Conference, sailed for San Francisco, by way of Cape Horn, taking with him a small church which had been purchased. In the mean time, Mr. Roberts had timbers split, hewed, and prepared for the erection of a church, which

he shipped from Oregon to San Francisco. A lot was purchased on Powell Street, and services were held in a tent until the church was erected.

From that time other ministers arrived in the Territory, and in August, 1851, the first annual meeting convened in San Francisco, William Roberts presiding; and on the 10th day of October of that year, the first number of the California Christian Advocate was issued in that City. The General Conference in 1852 having constituted the California Conference, its first Conference was held by Bishop Ames, in the church on Powell Street, when thirty-five preachers were present. In 1860 provision was made for establishing a book depository, and a lot was secured, and the business was opened by Rev. E. Thomas, then editor of the California Christian Advocate. The Chinese mission was opened by Rev. Otis Gibson in 1868. (See CHINESE MISSION) The M. E. Church South also organized a congregation, and established a religious journal. There is also an African Methodist society. It is in the California Conference.

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2447 -- SAN FRANCISCO BOOK DEPOSITORY was established by the book agents of New York, in accordance with the direction of the General Conference of 1860. A lot was purchased and a substantial brick edifice was erected. From 1864 to 1872 the business was done on the gold basis. A few years since the property of the depository on Mission Street was sold, and a more eligible location was selected on Market Street, between Sixth and Seventh, and extending through to Stevenson Street, and a building was erected in which the California Christian Advocate is published. The depository had been previously removed to a rented store on Market Street, but will ultimately be removed to a building which is to be erected on the above lot. With the limited population in California, and the comparatively small membership of the church, the business of the depository is scarcely sufficient to meet all the expenses.

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2448 -- SAN JOSE, CAL. (pop. 12,567), is the capital of Santa Clara County, on the Central Pacific Railroad, and is 7 miles from San Francisco Bay. It was one of the first appointments organized by the missionaries, who visited California in 1849, and in 1851, at the organization of the Oregon and California Conference, reported 117 members. In 1857 it had become a station, with 75 members. The Germans have also organized an M. E. Church. The M. E. Church South introduced services at an early period and have a strong society. It is in the California Conference.

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2449 -- SANKEY, Ira David -- A distinguished Singer, was born at Edinburgh, Lawrence Co., Pa., August 28, 1840. He was trained in business at New Castle, Pa., where he attended Sabbath-school, and where he was converted and united with the M. E. Church. He took an active interest in the Young Men's Christian Association, and joined Mr. Moody in evangelical work in Chicago, Ill. They labored together in Great Britain in 1873-75, when they returned to the United States and commenced preaching and conducting religious services to vast audiences. Mr. Sankey has written a number of popular tunes, and, with Mr. Bliss and others, has published several tune

books. He sings with remarkable effect to large masses, and has been an efficient agent in those wonderful revivals which have attended the meetings conducted by Mr. Moody and himself.

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2450 -- SARATOGA, N.Y. (pop. 10,822), is famous for its springs of mineral water, and is situated in Saratoga County, north of Albany. A circuit called Saratoga was organized in 1791, but took its name from the county. Methodist services were not introduced into the town until 1829, when Rev. Mr. Stebbins occasionally preached in the place, there being then but two resident Methodists. In 1830, under the ministry of Dr. Samuel Luckey, the first M. E. church edifice was erected. The oldest class-paper known bears date June 26, 1831, and contains the names of five men and twelve women, among whom was Rev. J. B. Moriarty, to whom the early success of the church was greatly owing. In the summer of 1838 he called together in his parlor a number of Methodists, who were his guests, and proposed the erection of a new church. Among these guests were Nathan Bangs, H. B. Bascom, Abel Stevens, and others. The result of the conference was the erection of a second edifice, which was dedicated July 23, 1841. With the growth of the place a new church building became a necessity, and the present new and spacious edifice was dedicated by Bishop Janes in 1871. Owing to financial depression and failures this church has been heavily embarrassed. The first Sunday-school was organized in 1831. There are now two flourishing schools. The Free Methodists organized a small society in 1865, and erected an edifice in 1869. The African Zion church was organized in 1862, and an old building was purchased and converted into a meeting-house. This was burned in the fall of 1867, and was rebuilt in 1868. It is in the Troy Conference.

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2451 -- SARGENT, Edward -- Was for many years engaged extensively in the book trade in Cincinnati. He was the son of Dr. Sargent, an eminent minister in the East. He early united with the M. E. Church, and has filled many official positions. Within a few years, owing to impaired health, he retired from business, and has a beautiful residence on Walnut Hills of which church he is an official and active member. He has been a liberal contributor to the Cincinnati Female College and other educational and benevolent objects.

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2452 -- SARGENT, Thomas B., D.D. -- Was the son of Dr. Thomas F. Sargent, of the Philadelphia Conference, and was received into that Conference in 1825. Having graduated as elder in 1829, he was transferred to Baltimore Conference, of which he long remained a member, filling many of the most prominent appointments. In 1842 he was selected by Bishop Soule as his traveling companion on his official visit to the English and Irish Conferences. He remained a member of the Baltimore Conference until, at the breaking out of the war, he identified himself with the Southern branch, and is now (1877) a minister of the M. E. Church South.

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2453 -- SAUGERTIES, N.Y. (pop. 10,375), is situated in Ulster County, on the west bank of the Hudson River. It was formerly connected with the Kingston circuit. In 1831 Catskill and Syracuse were united in one charge, and in 1832 reported 435 members. In 1858 it had become a station, with 298 members. It is in the New York Conference, and the M. E. Church, in 1876, reports 470 members, 210 Sunday-school scholars.

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2454 -- SAUTER, John Nepomuck -- Was born in Tettenang, Wurtemberg, May 18, 1812, and died at Poughkeepsie, March 24, 1874. He was a papist, and came to Baltimore in 1834, where he was converted. He was licensed to preach in Wheeling, Va., and in 1844 was sent to Rahway, NJ, where the Graw family was converted, whose two sons, John Graw and Jacob Graw, D.D., are now member of New Jersey Conference. He was the successful founder of the German churches of Newark, Buffalo, and Rochester, and from 1854 to 1858 he was presiding elder in the Eastern German work. He was a loving disciple of Christ, a very faithful missionary, whose memory is very blessed in the German churches.

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2455 -- SAVANNAH, GA. (pop. 30,681).-- In 1733 a colony from England under the lead of Governor Oglethorpe, landed on the high bluff now known as Savannah. With this colony came a clergyman of the English Episcopal Church. A second body of emigrants came from Germany who had been Catholics, but in a revival of religion had been converted, and as the result suffered severe persecution from the Romish priests. The Society for the Promotion of the Gospel in Foreign Parts heard of it and offered them a settlement in Georgia. A third colony followed, of Scotch Highlanders, and a fourth, of Moravians, with whom John Wesley sailed in 1735. Mr. Wesley remained but two years. It was then visited by Whitefield, who founded the Savannah Orphan House. In 1790, Hope Hull was appointed as preacher to Savannah, but meeting with mob violence, left without success. In 1796, Washington Jackson and Josiah Randall visited the place, but were driven away. In 1800 another attempt was made to collect a society, but failed. In 1806, Samuel Dunwoody, of the South Carolina Conference, volunteered to engage in this work. "He hired a small room, taught a school for his living, and began to preach almost exclusively to the family where he resided, and to the Alms-House and the Hospital." Jesse Lee visited the city in 1807, and writes under date of 19th of April, " At night, at Mr. Myer's, I preached. I had a crowded house, and more attended than could get in; many were forced to remain out-of-doors. After I dismissed the congregation, I requested all that had been Methodists in other places and wished again to be in society with us to remain. I took four of them into a class. This was the first class formed in Savannah." In 1812, after a severe struggle, by obtaining pecuniary aid from abroad, a church was erected called Wesley chapel, which was dedicated by Bishop Asbury. In 1845 the society adhered to the Church South, and then numbered 347 members. This remained the only Methodist denomination until the close of the Civil War. Since that period the M. E. Church has been partially organized, and the African churches have formed large congregations.

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2456 -- SAVANNAH CONFERENCE, M. E. CHURCH, was organized by the General Conference of 1876 out of the Georgia Conference, and consisted of Fremont, Macon, Augusta, and Savannah districts. It held its first session in Augusta, Ga., Nov. 1, 1876, Bishop Scott presiding. There were stationed at this Conference, including presiding elders, 60 preachers. There were reported 149 local preachers, 12,881 members, 6931 Sunday-school scholars, 146 churches, and 14 parsonages.

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2457 -- SAXE, Alfred -- Late professor in Wesleyan University, was born at Sheldon, Vt., September 5, 1813, and died in Sheldon, VT., October 8, 1846. He was graduated from Wesleyan University in 1838, and engaged in teaching as the principal of the Middletown, Conn., Preparatory School. In 1841 he was appointed Professor of Normal Instruction in Wesleyan University. He joined the Troy Conference of the Methodist Episcopal Church in 1843, and engaged in preaching, but was obliged by ill health to give it up, and returned to his home a short time before his death.

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2458 -- SCANDINAVIAN DOMESTIC MISSIONS IN THE UNITED STATES. -- In 1845 the Asbury society of the Methodist Episcopal Church, in the city of New York, bought from the Wesleyans the Bethel ship John Wesley, which, lying at one of the docks of the North River, had been used by them as a mission station. In the same year the North River mission was established by the mission committee of the New York Conference, and Rev. O. G. Hedstrom was appointed as its missionary. The station was at the Bethel ship. Mr. Hedstrom began his labors on the 5th of May, 1845. The order of the Sunday services provided for preaching in the Swedish language at the morning hour, in German in the afternoon, and in English in the evening. The mission in a short time became a center of attraction to the Scandinavian sailors and immigrants who arrived at the port of New York, and Pastor Hedstrom was instrumental in settling several families in the Mississippi valley. Thus, as Methodism was, on one side, carried by returning sailors from the Bethel ship to the Scandinavian countries, so, on the other side, it was carried from the same spot by these families, and these converts of the mission who went as evangelists to their countrymen, to the growing Scandinavian settlements in the Northwest. In 1849 a Scandinavian mission was organized in the Rock River Conference. In the next year four such missions were represented in the reports: the first in the New York Conference, the second in the Rock River Conference, the third in Iowa, and the fourth a Norwegian mission in Wisconsin. Together, they returned 6 missionaries, 338 members, and 1 Sunday-school, with 42 scholars. In 1853 there were returned 2 Swedish missions, with 5 missionaries, 316 members, and 70 probationers, and 2 Norwegian missions, with 4 missionaries, 139 members, and 30 probationers. In the same year, Pastor Hedstrom, under instructions from Bishop Waugh, visited the Scandinavians settled along the shore of Lake Erie, westward from Buffalo, after which arrangements were made for the enlargement of the work and its more systematic prosecution. It was divided into three fields, of which the center of one was in Chicago, another was in the Rock River district, and the third embraced the shore of Lake Erie. The report for 1855 gave returns from missions in the Rock River district, at Chicago, in the Erie and Iowa Conferences, at Milwaukee (Norwegian) and Fond du Lac, Wisconsin, in Minnesota, and from a Norwegian mission in the Iowa Conference, with a

total of 18 missionaries, 690 members, 288 probationers, and 8 local preachers. In 1860 two presiding elder's districts, one Swedish and one Norwegian, had been established in the Northwest, and missions were in operation in the New York, Erie, Peoria, Wisconsin, Minnesota, Upper Iowa, and West Wisconsin Conferences, with a total of 33 missionaries, 1052 members, 378 probationers, 9 local preachers, 14 churches, 4 parsonages, and the missionary collections of the missions amounted to \$469.43. In 1866-67, the year of the centenary of American Methodism, the members of the churches connected with the missions made an extraordinary effort to make a centenary offering of \$25,000 towards founding a school in which to educate their young ministers. A chair was afterwards established in the Northwestern University, at Evanston, Ill., for the benefit of Scandinavian youth, and this was followed by the foundation of a biblical school at Galesburg, Ill. The report of 1867 gave returns representing missions in the Central Illinois, Erie, Minnesota, New York, and West Wisconsin Conferences, with a total of 37 preachers, 2077 members, 413 probationers, 32 local preachers, 35 churches, 13 parsonages, 24 Sunday-schools, with 949 scholars, and a total of \$1419.33 of missionary collections. In 1871 six of the appointments, four in the Central Illinois Conference and two in the Wisconsin Conference were returned as self-supporting. In 1872 returns were given classified according to nationalities, of which the summary is as follows: Swedish, 33 missionaries, 2838 members, 586 probationers, 35 local preachers, 30 churches, 17 parsonages, and missionary collections of \$1145.20; Norwegian and Danish, 22 missionaries, 1237 members, 174 probationers, 16 local preachers, 16 churches, 10 parsonages, and missionary collections of \$714.60.

Total number of local preachers: Swedish, 37; Norwegian and Danish, 31; number of parsonages, 35; amount of missionary collections, \$2756.35.

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2459 -- SCANDINAVIAN LANGUAGES AND MISSIONARY LITERATURE.-- The Scandinavian languages form a branch of the Aryan or Indo-Germanic family of languages. They are derived from the ancient Norse tongue, with which they have incorporated some Germanic elements. A similarity of composition and structure pervades them, so that persons accustomed to use either of them find but little difficulty in understanding those who speak another. The principal Scandinavian tongues are the Swedish and Danish. The Swedish is spoken in Sweden, the Danish is used in Denmark, Iceland, and the Danish colonies, and is the language of society, the press, and the public schools in Norway. Both languages have received high literary development, and are represented by many well-known works in all departments of literature and science.

The publication of Methodist works in the Scandinavian language appears to have begun with the translations of Wesley's Sermons and several small tracts, which were made in connection with the Methodist Episcopal mission at New York in 1854. The corresponding secretary of the Missionary Society, in his report of the visit which he paid to the European Scandinavian missions in 1866, mentioned the want of a Methodist literature in the languages of the countries as the chief obstacle in the way of their success. The preachers suffered much on account of this deficiency, having only the Danish translation of Ralston's "Divinity," by Mr. Willerup, as their guide in theological studies. There were also available for the general use of the mission at that time nine small tracts on experimental and practical religion. The Tract Society and

Sunday-school Union of the Methodist Episcopal Church had made grants of money to enable the missions to enlarge the list of books.

A period of literary activity dates from this time. In September, 1868, the preachers' meeting at Stockholm, Sweden, resolved to publish a monthly religious paper, and to begin the translation and publication of several standard and other works suitable for the use of the ministers and members. The paper, the *Lilla Sandebudet*, or *Little Messenger*, was begun in 1869, with a list of 408 subscribers, which had increased by 1875 to 3943. In 1869 the missionaries in Sweden, by the aid of the Tract Society, published editions of from 1000 to 3000 copies each of Fletcher's "Christian Perfection," Wesley's sermon on "The Lord our Righteousness," the works "Reasons for being a Methodist" and "What is Methodism?" and a "Hymn-Book for the Sunday-school." The publication of these and other works was continued until in the fall of 1873, with the help of gifts and loans from the members of the mission churches, type and presses were purchased, and a publishing-house, the *Wesleyana*, was established at Gothenburg. During the first year of its operation, besides two periodicals, *The Lilla Sandebudet* and a Sunday-school paper (the *Sondags Skol Klockan*, or Sunday-school Bell, published in co-operation with the Sunday-School Union of the Methodist Episcopal Church), there were published from the press twenty books and pamphlets and twenty-six different tracts. The total amount of publications during 1874 was 1,500,000 pages of books and tracts. In 1875 thirty general tracts were published, besides special tracts on the "Holy Supper and Redemption," and an edition of Mr. Wesley's Sermon on "Evil Speaking," with a total of 107,000 copies and 795,000 pages. A report made by the trustees of the publishing-house to the General Conference of 1876 mentioned as among the larger works which had been published down to February of that year, "Wesley's Sermons," first volume, "The Discipline" of 1872, Fletcher's "Christian Perfection" (two editions), the "Hymn-Book" (three editions), "Reasons for becoming a Methodist" (two editions), Nast's "Catechisms," smaller and larger, the "Sunday-school Hymn-Book" (four editions), and some twenty smaller books, mostly for Sunday-schools. The total number of publications, excluding more than 200,000 copies of periodicals and tracts, was 105,000 copies. An edition of Young's abridged edition of Clarke's "Commentary" on the New Testament was in preparation, to be published by subscription. Real estate had been bought at Gothenburg for the use of the *Wesleyana* and of the church at that place.

The missions in Denmark and Norway have also been aided by small appropriations from the Sunday-school Union and the Tract Society of the Methodist Episcopal Church. The missionaries using the language of those countries still report a deficiency of works suitable for their Sunday-schools. The Rev. Karl Schou, of the mission in Denmark, in 1873, began to translate a new Sunday-school song for every Sunday, intending to continue until he got a good collection, when he would publish the whole in book-form. A weekly Sunday-school paper, *Der Lille Borneven*, or *The Children's Little Friend*, was begun at Christiania, Norway, in 1873. A similar paper was published in connection with the Sunday-schools in Denmark in 1874.

A journal called the *Sandebudet*, or the *Messenger*, has been published for several years at Chicago, Ill., in connection with the Scandinavian domestic missions in the United States, and has attained a considerable circulation. A monthly paper called the *Missionaren* was begun in connection with the Norwegian mission of the Wisconsin Conference in 1870, and a Hymn-Book and a book for the children were published in connection with the same mission in 1872. A Sunday-school paper in Danish, the *Hyrde Stemmen*, or *Shepherd's Voice*, was begun in 1874,

with the help of the Sunday-School Union, at Racine, Wis. A larger paper for general circulation, the Christelige Talmans" the Christian Advocate, was begun in Chicago, Ill., in 1876.

The following works in the Scandinavian languages are published by the Book Concern of the Methodist Episcopal Church in New York: Swedish: "Life of Carvasso," Wesley's "Christian Perfection," "Compendium of Methodism," "Journal of John Nelson," "Life of Hester Ann Rogers," "Discipline of the Methodist Episcopal Church," "Catechism of the Methodist Episcopal Church," "Sermons" by Rev. John Wesley, Illustrated Primers and Hymn-Books. Danish: Catechism No.2," Fletcher's "Christian Perfection," Wesley's "Christian Perfection," Ralston's "Elements of Divinity," "Reasons for becoming a Methodist," "Tom and Jack."

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2460 -- SCHENECTADY, N.Y. (pop. 13,675), is situated on the banks of the Mohawk River, and is the Seat of Union College. Methodist worship was held in this place as early as 1767, by Captain Webb, who had charge of the barracks in Albany. Under his ministrations a number were converted, and frequently met for worship after he had gone. In 1802 William Colbert was appointed presiding elder for Albany district; and on October 25 of that year he writes: "We rode from Van Vooress to Schenectady. I preached at night in the academy to fifty or sixty people, who were very attentive." It does not appear by name in the minutes of the church until 1807. During that year Bishop Asbury passed through the city, and says, "We have traveled 100 miles up the Mohawk. My feet are much swelled, and I am on crutches; but I have been supported amongst strangers. Oh that we had two low Dutch missionaries for the parts of Jersey and York, west of the Hudson!" In 1809 the first Methodist church was erected, which was succeeded by a larger and much better one in 1834. The present edifice was commenced in 1871, and finished in 1872. A strong German society has also been organized. It is in the Troy Conference.

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2461 -- SCHMIDT, D. C. -- Is a highly respected banker, who was elected lay delegate from the Southwest German Conference to the General Conference of 1872.

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2462 -- SCHOFIELD, Benjamin -- Is a native of England, but has for many years been a resident of the city of Philadelphia, where he has been largely engaged in manufacturing. He early united with the M. E. Church, and has for many years been an active local preacher. He is a member of the Local Preachers' Association, and has been president of the Historical Society of Philadelphia Conference, in which he takes a deep interest.

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2463 -- SCHOOLS FOR THE DAUGHTERS OF MINISTERS (ENGLISH WESLEYAN). -- As early as the Conference of 1774, the necessity of making some educational provision for the daughters of preachers was felt and urged; but for some time nothing was attempted beyond

apportioning a small number of girls to the school conducted at Publow, near Bristol, by Miss Owen; of which establishment Mr. Wesley thought most highly. In 1781 a small educational allowance was made to the daughters of preachers, which, till the year 1796, amounted only to ú6 yearly. It was then augmented to 8 guineas, and subsequently to ú12, the same allowance as for boys. From the year 1858 to 1869 various committees were formed, who examined the subject carefully and reported upon it from time to time; meantime an unexpected and providential opening presented itself. In 1870 the committee was informed that the promoters of an institution for the education of preachers' daughters, lately established, and for some time carried on at Clapton, would gladly transfer it to the connection furnished and in working order. A resolution offering it to the acceptance of the Conference was carried unanimously, and hearty thanks were presented "to those by whose efforts and liberality this result had been brought about, particularly to Mrs. Thornton (widow of the late Rev. W. L. Thornton) and Miss Gibson, who have borne so large a share in the establishment of this valuable institution."

The school at "Five Elms," Lower Clapton, was opened Sept. 30, 1869. In 1870 it was transferred to the connection, and brought under the direction of the general school committee. Early in 1871 another house was taken (also in Clapton), called "Beechholme." The two schools offer accommodation for upwards of 70 pupils; the former under the charge of Miss Henley, daughter of the late Rev. John Henley, the latter under the care of Miss Rabett. The proceedings of both schools are under the direction of the local committee appointed annually by the Conference. Subsequently to this it was announced that John Fernley of Southport, Lancashire, intended to erect and furnish a similar establishment for the same purpose. This intention has been fulfilled; the deed bears date July 5, 1871, and Trinity Hall, Southport was opened as a "school for the education, instruction, and improvement of the daughters of Wesleyan ministers," presented to the connection as a free gift from the generous donor, and is now in successful operation. It is under the care of Miss Burgess, daughter of the late Rev. Joseph Burgess; and under the oversight and direction of a committee of ministers and laymen annually appointed; last year it had 58 pupils in residence.

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2464 -- SCHOOLS, WESLEYAN DAY -- The first attempt of the British Wesleyan Conference placed on record, in reference to the establishment of day-schools in connection with the societies and congregations of Methodism, is found in the minutes of 1833. The Conference then expressed its sanction and approval of them, and recommended their establishment "as calculated, when constructed on strictly Wesleyan principles and placed under efficient control, to promote those high and holy ends for which as a community we exist." Three years subsequently three eminent missionaries, Messrs. Treffry, Atherton, and S. Jackson, were authorized to take steps in order "to ascertain the actual state of education in immediate connection with Methodism throughout Great Britain," and to report to the ensuing Conference. This was the germ of the Wesleyan education committee and to their zealous and persistent efforts the whole scheme is deeply indebted for its origination and extension.

The result of their inquiries was, that in 1837 there were not more than 9 daily infant schools and 22 day-schools for older children known to exist. This report was accompanied with suggestions which were deemed so far important, that a committee of eleven ministers and seven laymen was appointed to carry them out as far as possible. To promote the objects in view training

Schools were established (see TRAINING INSTITUTIONS) for the education of teachers. Having previously declared itself decidedly opposed to the system of simple secular education, and having cautioned the Methodist people against the popular error that the education of youth may be dissevered from the inculcation of divine truth, the Conference, in 1844, under the presidency of Rev. John Scott, stated it to be desirable that 700 Methodist schools or more should be established in seven years. For this purpose a special fund was raised. Through the efforts of educators, teachers, and the persistent influence of the Conference, Wesleyan day-schools have been largely extended throughout Great Britain. At the Conference of 1876 the following report was made: total number of day-schools, 884; scholars, 177,457; average attendance, 114,458; total income from school-pence, government grants, subscriptions, etc., \$17,871 total expenditures, \$181,358; number of pupil teachers examined, 774, -- marked excellent, 256; good, 255; fair, 168; moderate, 87; failures, 8. Under the system established by the British government a certain proportion of these expenses are borne by it.

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2465 -- SCHOU, Karl -- Superintendent of the mission in Denmark, was born in that country and emigrated to the United States, and was some time engaged as an engineer. He was converted and joined the Wisconsin Conference in 1872. He was sent in 1873 to take charge of the mission in Denmark, and has been diligent and successful in his work.

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2466 -- SCHULER, Frederick -- Of the South German Conference, was born May 29, 1826, at Baden, in Germany. He removed to the United States in 1846, and was converted at St. Louis under the pastorate of C. Jost, he was licensed to preach at Galena, Ill. His fields of labor have been mostly in the Northwest. For a number of years he was the financial agent of the German Wallace College. In the fall of 1873 he went as the pioneer to Texas, where he has entered upon his second term as presiding elder. He was a delegate from Texas to the General Conference of 1876.

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2467 -- SCHWARZ, Wm. -- A native of Baden, Germany, preparing for the priesthood at Rastadt and Freiburg, was converted from Romanism in 1846, in New York City. In 1848 he joined the New York Conference, and became a very popular pulpit orator and missionary among the Germans. In 1858 he was transferred to the Germany and Switzerland Conference, where he entered at once with the same zeal upon his work and was stationed in Basel, Bremen, Berlin, and Carlsruhe. His most eminent success was in the mission among the Germans in Paris. When the Franco-German war broke out he was enabled, as an American citizen, to assist the Germans in leaving Paris. His flock being scattered and the Siege of Paris being evident, he took his family to Switzerland. When he returned he found many of his household effects stolen. He closed his labors as presiding elder of the South German district in May, 1874, and returned to the United States to labor among his old friends of the East German Conference. He was stationed at Melrose, but just before the Conference met, in March, 1875, in the midst of great usefulness, the great Head of the

church called him from labor to reward. He was a true friend, a very diligent sermonizer, and very skillful in doing good and bringing souls to Christ.

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2468 -- SCIENCE HILL FEMALE ACADEMY is located at Shelbyville, Ky., and has been for many years under the care of Mrs. Julia A. Tevis. Many of the leading ladies of the West have been educated in its halls. It is a private institution so far as pertains to the ownership of the property, but it is under the patronage of the Kentucky Conference of the M. E. Church.

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2469 -- SCIO COLLEGE is located at Scio, Harrison Co., O. It was originally arranged on the plan of each student pursuing only one study at a time. It has had a fair attendance, and has educated many who would not probably have attended the older colleges. It is under the care of Rev. Edward Ellison, and is under the control of the East Ohio Conference of the M. E. Church.

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2470 -- SCOTCH CHAPELS, FUND FOR (WESLEYAN METHODISTS). -- As early as the year 1829 special means were adopted for the relief of distressed chapels in Scotland. The Rev. Valentine Ward was authorized, for three years only, to make applications to persons in different circuits, not being subscribers to the Chapel Fund, to endeavor to effect such a reduction of the debts on the chapels in Scotland as may place them in easy circumstances. From year to year officers were appointed, but it was not until 1866 that a great impetus was given by the bequest to the "Board of Trustees for Chapel Purposes" of the late Mrs. Joshua Burton, of Roundhay, Leeds, Yorkshire, of £15,000, to be appropriated towards the erection of chapels and schools in Cumberland and Scotland.

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2471 -- SCOTLAND (pop. 3,360,018), is the northern part of the island of Great Britain, having a total area of 31,324 square miles, of which the islands comprise about 5000. The natives were converted to Christianity in the sixth century, by St Columba and other missionaries from Ireland Through the successful preaching of John Knox Scotland became pre-eminently Calvinistic and Presbyterian.

John Wesley first visited Scotland in 1751. He was cordially received, and preached to large and attentive congregations. He preached first at Musselburgh, and next at Edinburgh. He left Christopher Hopper, who had accompanied him thither from England, in charge of the work. He preached about two weeks and formed a Methodist society, the first in Scotland. Other preachers were sent, but the results were comparatively small. Whitefield was very much opposed to Wesley entering Scotland, and wrote him plainly that he "had no business in Scotland." If he never had the popularity there that Whitefield had, his work has proved more abiding.

The Wesleyan Methodists now have in Scotland 23 circuits, 5406 members, 62 chapels, and 32 other preaching-places, 20,836 sittings, 51 Sunday-schools, and 5047 Sunday-school scholars. The Methodist Free Connection has about 8 circuits and 11 itinerant preachers, 1904 members, 42 chapels, and 13 other preaching-places, 45 Sunday-schools, and 4420 Sunday-school scholars. The present provost of Edinburgh (1877), Sir James Falshaw, is a Methodist.

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2472 -- SCOTT, Charles -- A merchant of Philadelphia, is extensively engaged in saddlery goods and materials. He early united with the M. E. Church, and was for many years one of the official members of the Fifth Street church, in which he manifested deep interest. He has since been a member of the Fletcher church, Hestonville. He is a member of the Board of Church Extension, in which he has been actively engaged, and also a member of the Conference Tract Board, and took an active part in remodeling the book store and offices on Arch Street. He has been a member of the lay Electoral Conferences, and has taken much interest in the extension of Methodism in the city.

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2473 -- SCOTT, George -- An English Wesleyan minister, was appointed missionary to Sweden in 1830, where he laid the foundation of a work of evangelical enterprise which still thrives. He revisited Stockholm in 1859, until he saw fields which he had sown in tears twenty years before now white unto the harvest. In 1866 he was appointed president of the Conferences of Canada and Eastern British America. He lived but to love and serve Christ. He died in 1874, in the seventieth year of his age.

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2474 -- SCOTT, John -- An English Wesleyan minister, spent a period of fifty-six years in the Wesleyan ministry. He was a man of devout piety and of solid judgment. He was twice elected president of the Conference. For thirty years he served the interests of the Missionary Society most ably. But it was in the educational department that he was enabled to render the most efficient service. As chairman of the Wesleyan education committee, and principal of the Normal Training Institution at Westminster, he has left behind him a monument of faithful and efficient service.

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2475 -- SCOTT, John -- Was born in Washington Co., Pa., October 27, 1820. In his twelfth year he became a Christian, and united with the Methodist Protestant Church. His educational advantages were limited, but being a lover of books he acquired a liberal education, prosecuting his studies vigorously after entering the ministry, which occurred in 1842. Sixteen years of his active ministry were spent in Pittsburgh and vicinity, five years in Cincinnati, and the remainder in four other appointments. For three years, in addition to pastoral labor, he edited the Missionary and Sunday-school Journal. One year he was corresponding secretary of the Board of Missions, six years editor of the Methodist Recorder, and the denominational Sunday-school paper, and a member of every General Conference of the church save one for twenty years past. He has been

president of his Conference and of the General Conference. He is the author of a volume of sermons, which are principally expository. In his editorial functions he gained the commendation of the entire denomination for his judicious handling of the church organs.

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2476 -- SCOTT, Levi -- One of the bishops of the M. E. Church, was born near Cantwell's Bridge, now Odessa, Del., October 11, 1802. His parents were members of the church, his father being a class- and a local preacher, who became in 1803 a member of the Philadelphia Conference; but died during the following year. He labored on a farm until his sixteenth year, when he engaged in mechanical occupations. In 1822 he was converted and united with the church, and after great hesitation and under a thorough Conviction of duty, he was licensed to preach in 1825, and the following year was received into the Philadelphia Conference. His appointments were successively to Talbot, Dover, St. George's charge, Philadelphia, and West Chester. In 1832, on account of impaired health, he received a supernumerary relation, but the following year he was able to resume his work. In 1834 he was unexpectedly appointed presiding elder of Delaware district. He continued to fill pastoral charge until, in 1840, at the earnest solicitation of Dr. Durbin, he accepted the position of principal of Dickinson General School at Carlisle. He held that position for three years, when he returned again to the pastoral work, which was more congenial to his taste. He was elected a member of every General Conference from 1836 to 1852. At the General Conference in 1848, he was elected assistant book agent at New York. After having served four years, he was in 1852, elected bishop. He has now (1877) served twenty-five years in that responsible office, and has traveled extensively through all the states and territories. The winter after his election he sailed for Africa, and visited the missions on that coast, holding the session of the Liberia Conference, and he has three times visited the Conferences on the Pacific. He is now the senior bishop of the church.

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2477 -- SCOTT, Orange -- Was born February 13, 1800, in Brookfield, VT. When twenty-one years old he had enjoyed the privilege of only thirteen months schooling. He was converted at a camp meeting early in September, 1820, and at once united with the M. E. Church. He was made a class-leader, and licensed to exhort within twelve months. While working at \$10 a month, during six days in each week, he would walk six or eight miles on foot, hold meetings three times a day, and walk home again to the farm house. In 1821 he commenced the itinerant work on Bernard circuit, "with no books but the Bible and Hymn Book, saddlebags on his arm, without carriage, or horse, or companion, or earthly friend, almost a stranger, and in debt \$30. This circuit was 200 miles around, with 30 regular appointments." A borrowed horse completed his equipage. He was received on trial by the New England Conference in 1822. Every year of his pastoral work was blessed with extensive revivals. In 1829, at Springfield, 130 were converted.

In 1830 he was appointed presiding elder of Springfield district. A writer in his district says, "He had scarcely made his first round before the district was on fire. The quarterly meetings and camp meetings were overwhelming pentecostal seasons, times in which the people sallied in deep battalions, flushed with hopes of victory, indulging the highest expectations, and realizing all they expected." In 1832 the largest and wealthiest Congregational church in Rhode Island offered

him its pastorate, but he preferred, he said, "to hold on the even tenor of his way as a Methodist preacher." That year he was elected a delegate to the General Conference, which met in Philadelphia. In 1834-35, while he was presiding elder of Providence district, his public advocacy of the modern anti-slavery movement awakened dissatisfaction with and opposition to him. He subscribed for and circulated 100 copies of Garrison's *Liberator*, antagonized Professor Whedon and Dr. Fisk in *Zion's Herald*, wrote and spoke frequently against slavery, and for immediate and stringent church action to condemn and destroy it.

At the General Conference of 1836, at Cincinnati, Oh., Orange Scott was chairman of the New England Conference delegation. The anti-slavery question was introduced by the opponents of anti-slavery. Its defense devolved on Orange Scott, who was sustained by 14 members of the body only, 120 voting against.

He was removed from Providence district in 1836 and was stationed at Lowell, Mass., where a powerful revival resulted in the awakening of hundreds. Impaired health required release from his pastoral charge the ensuing year, but he traveled and he toured extensively as an agent of the American Anti-Slavery Society to large audiences and with great effect. Returning to the pastorate in 1839, another wonderful revival ensued. Mr. Scott was a delegate to the General Conference, at Baltimore, in 1840, and took a leading part in the proceedings, and made an elaborate speech in favor of action against slavery. But the contrary action on "colored testimony" and on the "Westmoreland petition" destroyed all his hopes for the church as an anti-slavery power. In June, 1841, he said, in *Zion's Herald*, "There is therefore, no alternative but to submit to things as they are or secede." The year 1842 witnessed his withdrawal from the M. E. Church with others who organized the Wesleyan Methodist connection of which he was the first president. He continued in the position of book agent until his death which occurred at Newark, NJ, July 31, 1847. On his dying bed his words were, "My only hope is in the infinite merit of my adorable Master and Redeemer. When I am gone my old friends in the M. E. Church will remember me with kindness, sympathy, and love." "Yes, all is peace, all is peace," were his last words.

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2478 -- SCOTT, Robinson -- A distinguished minister of the Methodist Church in Ireland, was born in Banbridge in 1814, to the Presbyterian congregation of which town his family belonged for several generations. During the controversy between Orthodoxy and Arianism, which issued in the withdrawal of several ministers and congregations from the synod of Ulster and the formation of the remonstrant synod, his mind was much exercised by the questions in debate. The doctrines of Methodism engaged his attention, and he embraced them, and became a member of the society. In 1835 he was accepted as a candidate for the Methodist ministry.

He continued in circuit work, suffering from bronchial difficulties, until the Wesleyan Connectional School was opened in Dublin, when, in 1845, he was appointed governor and chair of that institution. While there, he directed special attention to the educational interests of the Irish Methodist Church. A proposal introduced by him for enlarging the basis of the institution was embraced in a wider scheme, adopted by the Conference; and he was appointed in 1855, and subsequently, to visit the United States of America and Canada. He represented Irish Methodism in the General Conference of the Methodist Episcopal Church in 1856, 1860, and 1864. His mission,

notwithstanding commercial and other difficulties, was successful and aided, among other important results, in the establishment of the Methodist College in Belfast. On the opening of that institution, with the Rev. Wm. Arthur as president, Dr. Scott was appointed theological tutor, which office he held until 1873, when he was appointed president. He is also treasurer of the college, and is a member of the senate of the Queen's University in Ireland under appointment of her Majesty in 1874.

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2479 -- SCOTT, Hon. Thomas, formerly judge of the supreme court of Ohio, was born at Skipton, Alleghany Co., Md., Oct. 31, 1772. He united with the M. E. Church when about fourteen years of age, and was admitted on trial in the traveling connection in 1789, when only in his seventeenth year. In 1793 he was appointed to the Ohio circuit, which then embraced the frontier settlements. In 1794 he was sent to Kentucky, where he labored amidst great hardships. In 1795 he located and in 1798 commenced the study of law in Lexington, Ky., and settled in Flemingsburg, where he was appointed prosecuting attorney. In 1801 he removed to Chillicothe; was elected secretary to the convention which met to form a constitution, and was subsequently appointed clerk of the courts. At the first session of the general assembly of Ohio he was elected secretary of the Senate, which office he held until 1809, when he was elected one of the judges of the supreme Court, and the following year was re-elected and commissioned chief judge which office he held until 1815, when he resumed the practice of law. The same year he was elected a representative to the legislature, and in 1822 was one of the board to review the laws of the state. In 1829 he was appointed register of the land office at Chillicothe, which office he held until 1845. He was a man of superior qualifications, and was a firm adherent and friend of the M. E. Church.

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2480 -- SCOTT, Thomas F. -- Was born April 9, 1822, in Pembroke, Me. At the age of sixteen he moved West. At under the ministry of Rev. George Brown, was converted, and joined the Methodist Protestant Church. In 1841 he moved to Pittsburgh Pa. where he was licensed to preach. He has filled all the offices of the church at various times, and has been particularly useful as a Sunday-school worker. In the fall of 1852 he organized the Sunday-school out of which drew the Second Methodist church, and in 1868 the one which was the germ of the Third Methodist church. At the Second church, Pittsburgh, he still holds his membership.

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2481 -- SCRANTON, PA. (pop. 45,850), is situated in Luzerne Ccanty. The first Methodist society was organized in 1840, in connection with Pittston circuit, and a church edifice was erected in 1842. In 1854 it was organized as a station, and in the same year the brick church now in use on Adams Avenue was erected. It has also a parsonage. The society has passed through many severe struggles, but has finally reached a prosperous condition. The society in Hyde Park, formerly an independent village, but now a part of the city, was organized in 1852 in connection with the Lackawanna circuit. It became a separate charge in 1860, and a church edifice was erected. This, with a good parsonage near it was destroyed by fire in 1869. The present brick structure was dedicated in 1871, and a parsonage has also been built. In 1832 the Providence

church was organized as a society in connection with Pittston circuit. It became a separate charge in 1851, and a church was erected the same year, which was enlarged and repaired in 1872. A parsonage has also been built in connection with it. The Park Place church was organized in 1875, and its chapel was purchased in 1876. A Methodist Protestant church was organized on Park Hill in 1868, and a church was erected in 1872. The African M. E. church was organized about 1865, with a small Sunday-school, but without a church edifice. Scranton is in the Wyoming Conference.

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2482 -- SCUDDER, Moses L., D.D. -- A member of the New York East Conference, entered the New England Conference in 1837. He has filled many of the most prominent Stations in New England and New York, and has also served as presiding elder for two terms. He was a member of the General Conference of 1876, and is the author of "A History of Methodism."

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2483 -- SEAGER, Schuyler -- For several years principal of the Genesee Wesleyan Seminary, was born in Simsbury, Conn., July 8, 1807, and died at Lockport, NY, October 22, 1875. He joined the Genesee Conference of the Methodist Episcopal Church in 1833; was graduated from Wesleyan University in 1836; was appointed in the same year teacher of Moral Science and Belles-Lettres in the Genesee Wesleyan Seminary, and was chosen president of the same institution in 1837. He entered the itinerant pastoral work in 1844, and was again appointed principal of the Genesee Wesleyan Seminary in 1854. He was principal of the Genesee Model School, Limit, NY, in 1856 and 1857 then pastor for one year then principal of the Dansville Seminary, NY, for two years, after which he engaged again in pastoral work.

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2484 -- SEARS, Mrs. Angeline B. -- Nee Brooks, wife of Rev. C. W. Sears, was born in Cincinnati, Oh., September 20, 1817. Trained by religious parents, she early became a subject of religious impressions, and united with the M. E. Church in 1830. After receiving an education in Philadelphia, and her return home, she became devoutly pious; was married to Rev. Clinton W. Sears in 1842, and devoted herself to all the duties devolving upon her in the varied charges to which her husband was appointed. In a few years she experienced a deep work of grace, was the intimate friend of Mrs. Bishop Hamline, and her letters abound in sentiments and expressions of a pure and rich experience. After a lingering illness, she died December 16, 1848. Her sickness and death were a remarkable scene. Much of the time she was in almost an ecstasy of happiness, and several of her friends were converted under the influence of her conversation in her last moments. Her life was written by Mrs. Bishop Hamline.

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2485 -- SEARS, Clinton William -- President of Illinois Wesleyan University in 1855, was born April 27, 1820, in Carroll, Chautauqua Co., NY. He was graduated from Wesleyan University in 1841, and afterwards studied in the Lane Theological Seminary, at Cincinnati, Oh. He joined the Genesee Conference of the Methodist Episcopal Church in 1842, and performed

pastoral work in that and the Ohio Conference until 1852, when he was elected Professor of Ancient Languages and Literature in Illinois Wesleyan University. In 1854 he was elected professor of the same branches in Ohio University, and in 1856 was elected president of Illinois Wesleyan University. He returned to pastoral work in the next year, at Springfield, Ill., preached at Morris chapel, Cincinnati, from 1858 to 1860, and entered the Union army in 1861 as chaplain of Ohio volunteers. The disease from which he died was contracted while in this service.

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2486 -- SECRETARY OF CONFERENCE (ENGLISH WESLEYAN). -- The election of the secretary takes place immediately after that of the president, -- those by whom he is elected, and from whom, being the same. In point of membership, he is on an equality with the president in the stationing committee. He may be elected as many successive years as the Conference may think proper. As "official adviser" of the president, he may attend any special district meeting. Dr. Coke was the first secretary, in 1791.

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2487 -- SEDALIA, MO. (pop. 9561), the capital of Pettis County, is situated on the Missouri and Pacific Railroad. It first appears on the minutes of the M. E. Church for 1864, with Cyrus E. Carpenter as pastor, who reported, in 1865, 110 members. The church has passed through many trials. It is in the St. Louis Conference, and the M. E. Church is now well established, having 258 members, 241 Sunday-school scholars. The M. E. Church South has also 50 members.

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2488 -- SELLERS, Henry D. -- Was born in Hillsborough, Md., July 28, 1790, and early entered the church. While living on a farm, in connection with some school facilities, he acquired a good education, and subsequently attended medical lectures, in 1820, in Baltimore, and entered upon the practice of medicine. In 1825 he moved to Pittsburgh, and at once became active in the church. He rose to eminence in the medical profession, and for forty years he stood among the highest. In general church interests he was a leader and molder of men, and from the Organization of Liberty Street church until he assisted in building Christ church, he led all of its aggressive steps. He occupied every position possible in the church, and as a class-leader he was pre-eminent, and his instructions were like ripened and rich fruit. For many years he held the office of a local preacher, exercising with great favor his functions chiefly at Liberty Street church, then the most important city charge. He was an active member of the Centenary Board, and aided in consummating its mission of securing the fund, which is now yielding a fruitful income, and for many years he was its president. He was a trustee of Western University of Pennsylvania. He was also deeply interested in the Pittsburgh Female College, having been one of its earliest trustees and most devoted friends.

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2489 -- SELMA, ALA. (pop. 6484), the county seat of Dallas County, appears in 1838 as connected with Valley Creek. Since 1845 it has been under the charge of the M. E. Church, South.

It has 273 members, 155 Sunday-school scholars. The African M. E. Church has also a church with 432 members.

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2490 -- SENECA FALLS, N. Y. (pop. 6853), is situated in Seneca County, on a branch of the New York Central Railroad. Seneca circuit was organized in 1830, with W. D. Jewett and Augustine Anderson as pastors. Seneca Falls first appears in 1832, with William J. Kent as pastor, who reported the following year 190 members. In 1857 it had become a station, having 172 members. It is in the Central New York Conference.

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2491 -- SENEY, George I. -- Is the son of the late Rev. Robert Seney, and was educated in the Wesleyan University. He is president of the Metropolitan Bank of New York, and has been very successful in business. He has given \$250,000 to Wesleyan University, and has given a handsome site in Brooklyn and \$200,000 to endow a Methodist hospital. He has also given most liberally to other enterprises, both educational and benevolent. He is also a member of the Missionary Board in New York.

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2492 -- SENEY, Robert -- Of the New York East Conference, was born in the town of Queen Anne, Md., October 12, 1799. His father dying early in youth, his mother moved to New York, where he entered Columbia College, and graduated honorably in 1815. He commenced the study of law, but, before completing it, became converted, and joined the M. E. Church having traveled for a short time under Dr. Bangs, then presiding elder, he was admitted on trial in the New York Conference in 1820. He subsequently filled a number of the most important appointments in the Conference until, in 1852, he became a supernumerary. He resided in Brooklyn, where he died July 1, 1854. He was an elegant scholar, a well-read theologian, and was an earnest, instructive, and successful preacher.

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2493 -- SEWALL, Thomas -- Was born in Essex, Mass., April 28, 1818; was educated at the Wilbraham Academy, Phillips Academy, and the Wesleyan Seminary, Readfield, Me. In 1838 he entered on his ministerial work, and was soon selected for the most prominent appointments. His health failing, President Taylor appointed him consul to Santiago de Cuba, where he remained some ten months but, being a Protestant, the Papal influence caused his exequatur to be withheld, and thus prevented him from entering on the duties of his office. On returning, he was given a desk in the Department of the Interior, and was afterwards transferred to the Department of State, under Daniel Webster. In 1853 he resumed pastoral work, and filled appointments in Winchester Va., and in several of the Baltimore City stations. In 1860 he was elected to the General Conference. In 1866 he was transferred to New York East Conference, and was stationed in Brooklyn. His health again failing, he accepted an office in the custom house, Baltimore, until he was no longer able to work, and died August 11, 1870. "He was a man of refined tastes and scholarly culture. He was a

born orator his voice was melody, his diction regal, his action faultless. Gracious revivals crowned his labors, and many yet remain the seals of his apostleship."

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2494 -- SEYS, John -- missionary to Liberia, was born in the island of Santa Cruz, W.I., March 30, 1799. He joined the Wesleyan church in St. Eustatius in 1821, and was, with the exception of the Wesleyan missionary, the only white man belonging to that church in the island. He became superintendent of the Sunday-school, class-leader, licensed exhorter, and local preacher in 1825, and was ordained in 1829, being the first white West Indian who became a Methodist preacher. He then removed to the United States, and shortly afterwards joined the Oneida Conference of the M. E. Church. He was appointed missionary to the Oneida Indians in 1833, and missionary to Liberia in 1834. Having fully established the mission in Liberia, he returned to the United States in 1841. He went back to Liberia in 1843, but came to the United States again in 1845, and joined the New York Conference. In 1856 he removed to Springfield, O., as agent of the American Colonization Society for Ohio, Indiana, and Illinois. In the same year he was commissioned by the Missionary Society to go to Africa to select a site for a new settlement away from the sea-coast. He served as United States agent for Africans taken from slave-ships, returned to the United States in 1866, and took charge of Clark chapel and school at Nashville, Tenn., but before the end of a year went back to Africa as United States consul and minister resident to the republic of Liberia. He returned for the last time to the United States in 1870, took work in the Tennessee Conference, and was transferred to the Cincinnati Conference in 1871. He died Feb. 9, 1872.

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2495 -- SHADFORD, George -- One of Mr. Wesley's early missionaries to America, was sent in company with Thomas Rankin in 1773. He was a man of warm impulses, great energy, and remarkable usefulness. While a youth he had entered the British army, but after his release, coming in contact with the Methodists, he entered upon a religious life. In 1768 he became connected with the Conference, and in 1772 volunteered for missionary service in America. When about to embark, Mr. Wesley wrote him as follows: "Dear George, the time has arrived for you to embark for America. You must go down to Bristol, where you will meet with Thomas Rankin, Captain Webb, and his wife. I let you loose, George, on the great continent of America: publish your message in the open face of the sun and do all the good you can." He was one of the most successful of the revivalists among the early preachers, and under his labors in Maryland and Virginia thousands were brought to a knowledge of the truth.

During the Revolutionary excitement he was threatened with imprisonment in Virginia, and left for the North in the depth of winter, and came near perishing in a severe snow-storm. He found, however, the same difficulties in Maryland, where he was in danger of imprisonment, if not of death. He met and consulted with Mr. Asbury, who was firm in his purpose to remain in America. Mr. Shadford believed it to be his duty, in 1778, to return to England. There he continued in the ministry until 1791, when he received a supernumerary relation. He devoted his whole strength, however, to religious work. He visited the sick, and took charge of several classes, till the end of his life. He had more than a hundred persons in classes under his care, and Dr. Bunting

says that on inspection he found that more than ninety of them "were clear in their Christian experience: many of them were living in the enjoyment of the perfect love of God." In his advanced age he lost his sight, but by a surgical operation he was restored. "You will have the pleasure," said his surgeon, "of seeing to use your knife and fork again." "Doctor," replied the veteran, "I shall have a greater pleasure, -- that of seeing to read my Bible." And the first use of his restored sight was to read for three hours the sacred pages. In his last illness, when informed by his physician that he must die, he broke out in rapture, exclaiming, "Glory to God!" When asked if all was clear before him, he replied, "I bless God it is," and added, "Victory, victory through the blood of the Lamb!" His last words were, "I'll praise, I'll praise, I'll praise." He died March 11, 1816.

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2496 -- SHAMOKIN, PA. (pop. 8184), is in Northumberland County, at the intersection of several important railroads. Methodist services were introduced into this place in 1837, by Charles Brown, junior preacher in the Sunbury circuit, and in the same year a class of eight members was formed. A church was built in 1859, and enlarged and improved in 1866. Some time in June, 1877, a society of 50 members was organized under the auspices of the African M. E. Church. This town is in the Central Pennsylvania Conference, and the M. E. Church has 430 members, 436 Sunday-school scholars.

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2497 -- SHANNON, Hon. Samuel Leonard -- Is a native of Halifax, NJ. He was educated at the grammar school of his native city, and after graduating at King's College, Windsor, in 1825, he was admitted to the bar of Nova Scotia in 1829, and was made Queen's counselor in 1835. He was commissioner of provincial railroads from 1855 to 1860; represented the western division of the county of Halifax in the House of Assembly from 1859 to 1867; was a member of the government of Nova Scotia in 1863, and continued until 1867; was principal for the Canal Commission, under the Dominion government, in 1871; and became law agent for the Dominican government, and minister of justice in Nova Scotia in 1871, and had office until the change of government, in 1873. He was early brought up a Methodist, and joined the church in 1844; was a teacher in Sunday-school nearly twenty years, and became a class-leader in 1858. For the last four years he has been superintendent of the Sabbath-schools in Halifax. He was a member of the first General Conference in the Methodist Church of Canada.

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2498 -- SHARON, PA. (pop. 5684), is situated in Mercer County, on the Erie and Pittsburgh Railroad. It first appears on the annals of the M. E. Church for 1852, connected with Brookfield, with Dean C. Wright as pastor. In 1858 it had become a station, having 72 members, 60 Sunday-school scholars. It is in the Erie Conference, and the M. E. Church has 498 members, 292 Sunday-school scholars.

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2499 -- SHARP, Solomon -- Of the Philadelphia Conference, was born in Caroline Co., Md., April 6, 1771. At the age of twenty he commenced traveling under the presiding elder. He filled various important appointments for more than forty years. In 1835 he took a superannuated relation, and died suddenly, March 3, 1836, in Smyrna, Del., of an asthmatic affliction. In preaching his last sermon he said, "Now I feel as if my work was done." "As a Christian, his character was irreproachable; and as a preacher, his talents were of an extraordinary character."

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2500 -- SHARPLEY, John B. -- A leading layman of the United Methodist Free Churches, England, was born at South Lincolnshire on March 12, 1800. He was a man of remarkable mental power, indomitable resolution, and great strength of will. Though a merchant, his wonderful acumen led many to suppose he was a trained lawyer. He was thrice elected mayor of his native town, and enjoyed other civic honors. Mr. Sharpley was converted when about twenty years of age, and for many years sustained the offices of class-leader and local preacher. He came into collusion with the administrators of Wesleyan Methodism about 1850. A Free Methodist circuit was formed, which remained isolated for several years, but which joined the connection known as the United Methodist Free Churches in 1859. Mr. Sharpley died on June 24, 1872. His last words were, "I am looking for the mercy of our Lord Jesus Christ unto eternal life."

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2501 -- SHAW, Barnabas -- An English Wesleyan preacher, entered the ministry in 1810, and died in 1857. He was a pioneer in missionary work in Africa, and the fragrance of his memory remains to this day.

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2502 -- SHAW, Hiram, Jr. -- Is a native of Lexington, Ky., and was born about 1836. He was brought up in the M. E. Church, and his father and family were faithful adherents to the mother church as long as it was possible, and at the first opportunity thereafter reunited with the same. He was lay delegate from the Kentucky Conference to the General Conference of 1872.

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2503 -- SHAW, John Knox -- Was born in Ireland in 1800, and died in Newark, October 4, 1858. In his infancy his parents emigrated to the United States, and when about nineteen years of age he connected himself with the church. He entered the Philadelphia Conference in 1825, when it embraced the State of New Jersey as well as Eastern Pennsylvania, and became a member of the Newark Conference on the division of that body. He occupied prominent positions as a pastor, and took an active part in founding the Pennington Seminary, in which he was a trustee at the time of his death. He was a sound experimental preacher, and was greatly devoted to his work. His last words were, "Most home! most home!"

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2504 -- SHAW, William -- An English Wesleyan missionary, went out under government authority to South Africa in 1820. He held for twenty years the office of general superintendent of missions, for which his steady, practical piety, his calmly-fervent zeal, most eminently fitted him. On his return to England he spent ten years in important circuits. In 1865 he was chosen president of the Conference. He died in 1872.

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2505 -- SHAW UNIVERSITY. -- This institution, located at Holly Springs, Miss., is under the auspices of the Freedman's Aid Society of the M. E. Church, and was chartered in 1870. By the terms of its charter it was granted all the privileges usually allowed to universities. Its doors are open to all, without regard to race or sex. The average attendance of students has been about 200. The first graduated class will leave its halls May 30, 1878. Rev. Albert C. McDonald was the first president of the university, continuing in that office until 1876, at which time he resigned, and Rev. Wesley W. Hooper was elected to fill the place.

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2506 -- SHEA, Hon. John -- Was born in Dillsburg, York Co., Pa., February 7, 1800, but subsequently entered on a business career in the Ligonier Valley. In 1829 he removed to Pittsburgh, and spent most of his remaining years in mercantile life, during which period he occupied a high plane in commercial circles and in social positions in that city. He was led to Christ in 1834, and at the separate organization of Liberty Street church at the close of that year, he became identified with that charge. During most of his life he was prominent in its councils as steward, trustee, and class-leader. As a tribute to his superior experience in business, inflexible integrity, and as a representative man of the community, when the United States Internal Revenue department was organized by Congress, President Lincoln tendered him the responsible office of United States revenue collector for that district. He organized its machinery, and held the position two years, until he was suddenly seized with some form of paralysis at his office, and died on being taken to his residence, on April 29, 1864, in great peace, leaving a name unsullied and like "ointment poured forth."

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2507 -- SHEAFER, Peter Renwick -- Of Pottsville, Pa., was born in Dauphin Co., Pa., March 31, 1819. He was educated at Oxford Academy, NY, and became a surveyor, geologist, and mining engineer. He early assisted his father, who was president of the Lykens Valley Railroad, in introducing the Lykens Valley coal, as early as 1834. He was engaged in the first geological survey of Pennsylvania, with Prof. Rogers, in 1838, and was active in tracing the geological features of the "second mountain" range, extending from near Pottsville to beyond Shamokin and Tamaqua. He has been a resident at Pottsville since 1840, and is engaged in engineering and directing coal and iron interests. He has so extended professional engagements as far on the north as the British provinces, and on the south to the Deep River coal mine in North Carolina. He has delivered lectures on coal at Lafayette College and elsewhere. He is an active member of the M. E. Church, holding various official positions, and is prominent in many scientific, charitable, and

religious organizations. In addition to scientific papers and reports, he prepared a map of Pennsylvania as it was in 1775, which was issued by the Pennsylvania Historical Society in 1875.

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2508 -- SHEBOYGAN, WIS. (pop. 7311), the capital of Sheboygan County, situated on Lake Michigan. A mission of the M. E. Church was established in 1845, and Joseph Lewis was appointed in charge, who reported 34 members. In 1857 it had become a station. The population has been largely of foreign descent, and the M. E. Church has both a German and a Norwegian congregation. It is in the Wisconsin Conference.

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2509 -- SHEETS, Colonel Benjamin F. -- A native of Illinois, and a resident at Oregon (Ill.), is of an old Methodist family. During the war he served with great fidelity the Union cause. Though devoted to general church interests, he makes Sunday-schools a specialty. He enjoys a fine local reputation as a speaker as well as for his liberality. He was lay delegate from the Rock River Conference to the General Conference of 1872.

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2510 -- SHEFFIELD (pop. 261,029), a city in the West Riding of Yorkshire, England. Methodism was early introduced into this city, and has been greatly prospered. In 1872 the public report showed that out of 123 churches, 62 belonged to various Methodist denominations while only 28 belonged to the Church of England, and 13 to the Congregationalists. The Wesleyan Methodists have five circuits in the city, with 15 ministers, besides several supernumeraries; and have 4442 members, beside probationers. They have also Wesley College, a prosperous institution of learning. The United Methodist Free Churches have four circuits, with 6 ministers, and report 2082 members, beside probationers. The New Connection Methodists have 5 ministers, and report 1128 members. The Primitive Methodists have also societies, but the statistics are not at hand.

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2511 -- SHEFFIELD WESLEY COLLEGE. -- This institution stands in one of the suburbs of Sheffield. About the year 1836 several ministers and gentlemen of Sheffield suggested the establishment of a high school under Wesleyan training. A plot of ground of about 6 acres was purchased, and one of the finest buildings in Sheffield was erected. It was built in 1838, under the designation of the Wesleyan Proprietary Grammar School. By the exertions chiefly of Rev. Weddy, in 1844, the school became an affiliated college of the University of London; in the examination of which its students have maintained highly honorable positions. According to the deed, the governor and chaplain must be a Wesleyan minister. The board of directors have the right of nomination, and the Conference the power of final appointment. At present that position is held by Rev. William Jessop. Rev. John Manners was headmaster for the first fifteen years. Had was succeeded, in 1841, by H. M. Shera, who still occupies the position. Successful students are encouraged by various rewards. The college has several scholarships. Sir Francis Lycett gave an amount sufficient for the perpetuation of two scholarships. The directors give a scholarship to Woodhouse

Grove School, and another is furnished by the liberality of Isaac Holden. Grants of are also made to meritorious students. Three gold medals, one given by Angus Holden, and several silver ones are annually distributed. The present number of students is 225.

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2512 -- SHERMAN, David -- A descendant of Hon. Philip Sherman, one of the original settlers of Boston, was born in New Lebanon, NY, June 17, 1822. Until his conversion, in 1830, he remained with his father on the farm. Studies preparatory to the ministry were begun at Wilbraham the next year, and in 1841 he received a license to preach. After supplying for a few months under the presiding elder, he, in 1843, joined the New England Conference. After filling various responsible appointments he was, in 1860, made presiding elder of Worcester district, and has since that period occupied the Springfield, Lynn, and Boston districts. In 1860 he published "Sketches of New England Divines," and in 1872 a "History of the Discipline." He was also delegate to the General Conferences of 1864, 1868, and 1872.

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2513 -- SHINKLE, Amos -- Is a native of Ohio, born about 1820. He started in boyhood to make the battle of life, and shortly increased his means by trading on the Ohio and Mississippi Rivers. Subsequently he commenced business at Covington, Ky. where he has resided for over thirty years. Long a worshiper and supporter of the M. E. Church, he finally consecrated himself fully to God and Methodism, and has been active in every department of work, and is specially devoted to the Sunday-school cause. He gives largely to the benevolent and educational interests of the church. He was largely identified with the building of the magnificent suspension bridge between Covington and Cincinnati as president of the First National Bank, and also president of the Gas Company. He was lay delegate from the Kentucky Conference to the General Conference

Concern. He was elected the second time lay delegate to the General Conference of 1876 and re-elected a member of the local committee for the Cincinnati Book Concern.

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2514 -- SHINN, Asa, -- Was born in New Jersey, May 3, 1781. His parents moving West, he was converted at the age of seventeen, and united with the M. E. Church. In his twentieth year he entered the itinerancy, in the Baltimore Conference. His logical power, afterwards so wonderful in his writings and discourses, was apparent in his youthful ministry. In 1813 he published his "Essay on the Plan of Salvation," and in 1840 his work on "The Benevolence and Rectitude of the Supreme Being." In 1824 Mr. Shinn took a prominent part in the discussion of the lay representation in the M. E. Church. He was the author of a voluminous series of articles in the Mutual Rights. When the discussion culminated in all act of discipline involving the membership of a number of advocates of the measure, Mr. Shinn, sympathizing with the new party, withdrew his name from the M. E. Church, and identified himself with the lay-representation movement. He was a member of the Convention, and took an active part in the organization of the Methodist Protestant Church. He shared the hearty confidence of his brethren, and occupied the most important offices in the gift of his constituents. He was frequently elected president of the Annual

Conference, and twice, in 1838 and in 1842, president of the General Conference. In 1834 he was elected, in connection with the Rev. Nicholas Snethen, editor of The Methodist Protestant of Baltimore. Owing to the lingering effects of an accident which occurred in his youth, and the overstrain of work and care, he became at four different times the subject of insanity, viz., in 1813, 1819, 1828, and 1843. From each attack, except the last, he fully recovered. At last he was sent to an asylum in Philadelphia, and from there to another in Brattleboro, Vt., where he lingered in mental darkness until his death, on February 11, 1853. He was a strong and effective speaker, and a ready and forcible writer.

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2515 -- SHRECK, William -- A German minister in the Methodist Episcopal Church, was born in Lower Prussia about 1816, and died at Herman, Mo., March 22, 1874. Removing to America, he was converted at a camp meeting near Pittsburgh, Pa.. Finally removing to Indiana, he was received on trial in the Indiana Conference in 1842, and was appointed to assist L. S. Jacoby at St. Louis. In the following year he traveled extensively, establishing and encouraging German congregations, particularly in Illinois and Missouri, a part of which time he acted as presiding elder. "He labored as an itinerant minister for thirty-two years, with true self-denial and holy consecration, and God blessed his efforts with remarkable success."

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2516 -- SHREVEPORT, LA. (pop. 11,017), the county seat of Caddo County, is situated on the Red River. This region was for many years included in the Caddo circuit, one of the first organized in the state. Shreveport first appears on the annals of the M. E. Church South for 1848, with Robert J. Harp as pastor, who reported 59 members. Since the close of the Civil War the M. E. Church has re-organized two charges. The African M. E. Church has also a congregation. It is in the Louisiana Conference.

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2517 -- SHREWSBURY, W. J., an English Wesleyan minister, died in 1866; an old and valued missionary, who entered the work in 1815.

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2518 -- SHUMATE, Nathan -- Of the Missouri Conference, was born in Kentucky, December 23, 1820; received an academic education, was converted and joined the M. E. Church in 1841. He was admitted on trial in the Indiana Conference in 1845, and was transferred to the Missouri Conference in 1853. In 1857 he was appointed presiding elder of the St. Louis district, and served at different periods as presiding elder for sixteen years. He was elected delegate to the General Conference in 1860, 1864, 1868, and 1872. He also held, by General Conference appointment, the position of representative in the general committee on church extension, from the Tenth district.

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2519 -- SIA SEK ONG is an efficient native Chinese preacher. He was among the early converts under the labors of Methodist missionaries in China, and became an earnest worker. He was admitted as a member of the North Ohio Conference of 1867, and so remained until the formation of the Foo Chow Conference by Bishop Wiley, in 1877. He has been for a number of years one of the presiding elders in the China mission, and has depended wholly on his charges for support, not receiving any missionary funds. He is the author of a tract, " Who is Jesus?" which received a prize, and which has been widely circulated among his countrymen.

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2520 -- SIERRA LEONE (pop. 55,374) is a British colonial settlement on the western coast of Africa. Its capital is Freetown. The settlement was formed in 1787, with the philanthropic purpose of affording a place of refuge for free negroes; and, though its climate is unhealthy, the colony has been steadily growing. A Wesleyan mission was first established as early as 1814, under the ministry of Rev. William Davies, and which has been constantly kept up. Thirty nations of interior Africa, it is said, have contributed to the population of Sierra Leone. Many of these liberated slaves have been converted from the worship of idols, and are prepared to carry the gospel into the interior. Freetown contains a population of from 15,000 to 18,000. A school was commenced in 1842, and the missionary committee were looking for suitable buildings. Various persons contributed liberally, and as the committee were about to build, a large edifice, which for situation, convenience, and magnitude was very desirable, and which had been used as a naval depot, was offered for sale, and is one of the most substantial buildings on the coast. The work has enlarged so that there is now a Sierra Leone district, embracing some five circuits, with a total membership of 5186, the membership in Freetown being 2611.

In 1858 the United Free Methodists were invited by a minister of the Countess of Huntingdon connection in Sierra Leone to take charge of a body of West African Methodists, who were not in connection with the Wesleyan body. They numbered 14 preaching-places and about 2300 members. Joseph New arrived at the colony in 1859, and in the following year he was joined by Charles Worboys, and in 1862 by James Brown, who was also sent for the purpose of training native youth in the ministry. All of these brethren suffered severe attacks of fever. Mr. New died Aug. 6, 1862, and in 1863 Mr. Worboys returned to England, and was followed by Mr. Brown. Before he left, however, Rev. W. H. Massie arrived, but was compelled by sickness to leave. He was followed, in 1866, by Rev. I. S. Potts. who died shortly after his arrival. The church then secured the services of Mr. Micklethwaite, whose name stands for seven years on the appointments for Sierra Leone, though for three years he was in England. The statistics presented to the Assembly of 1876 are as follows itinerants, 4; local preachers, 70; leaders, 114; members, 2739, with 330 on trial; and Sunday-schools, with 50 teachers and 620 scholars.

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2521 -- SIGFRIED, General J. R., was born at Orwigsburg, Pa., July 4, 1832. He united with the M. E. Church, at Port Carbon, in 1852. In the Civil War he raised a company in April, 1861, and in the following October was appointed major, and was commissioned as

brigadier-general in 1864. He is one of the active and useful official members of the church in Pottsville, Pa., where he resides.

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2522 -- SIGLER, Henry C. -- Was born in Licking Co., Oh., September 21, 1830; was converted in 1840, and united with the M. E. Church about the same time. In 1856 he moved to Osceola, Iowa, where he still resides, and is lately engaged in business. He is the president of the First National Bank of Osceola. He is a liberal supporter of the church and active in the various departments, especially the Sunday-school. He represented the Des Moines Conference as lay delegate at the General Conference of 1872.

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2523 -- SIGSTON, James -- The biographer and friend of the devoted William Bramwell. was a member of the United Methodist Free Churches, England. In early life he was connected with the Wesleyan body, but became disassociated from it in connection with the dissension as to the introduction of an organ into Brunswick chapel, Leeds. The Protestant Methodists, with whom he was identified, made common cause with the Wesleyan association, and Mr. Sigston was elected president of the association in 1838. Mr. Sigston kept a school in Leeds, which was somewhat famous in its day, and he lived to extreme old age.

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2524 -- SILBER, William Beinhauer -- Editor of Latin and Greek textbooks, was born in New York City, November 22, 1826. He was graduated from Wesleyan University in 1850, and afterwards studied in the Union Theological Seminary, New York City. He was appointed a professor in the College of the City of New York in 1851, and held that position till 1870, when he was elected president of Albion College, Mich. He was employed by the board of education of Detroit, Mich., from 1871 to 1873; was ordained a local elder of the Methodist Episcopal Church in 1872 was lecturer on Medical Jurisprudence in Detroit Homeopathic College in 1873. He edited a course of "Progressive Lessons in Greek" in 1864, a "Latin Course" in 1867, and an "Elementary Latin Grammar" in 1868.

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2525 -- SIMMONS, William -- A pioneer Methodist Episcopal minister, was born in Mason Co., Ky., June 24, 1798, but in his childhood his parents moved to Ohio. He was converted in 1816, and received on trial in the Ohio Conference in 1820. His first appointment was Piqua circuit, which embraced 28 appointments. He was sent to Detroit in 1825 as presiding elder of that district, which included the whole of Michigan and a part of Northern Ohio. He was also at the same time pastor of the church in Detroit. He filled many of the leading appointments in the Ohio and Cincinnati Conferences, and served several terms as presiding elder. He was for many years president of the board of trustees of Xenia College, and labored efficiently for the success of that institution. In his semi-centennial sermon, in 1870, he said, "I have traveled more than 100,000 miles, preached more than 5,000 times, and seen more than 10,000 conversions and additions to

the church." He was a man of clear understanding and capable of great labor. His habit of reasoning was logical and convincing and his sermons doctrinal and practical.

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2526 -- SIMMONS, Hon. William A. -- Collector of the port of Boston, was born in that city January 20, 1840. He was educated in the public schools of the city, but owing to the death of his father when he was about thirteen years of age, he was compelled to labor to aid in the support of the family. From fourteen to eighteen he was employed in a restaurant, working sixteen hours per day. From eighteen to twenty-two he was salesman in a dry-goods store, during which period he devoted the morning hours, from four to seven, to study. At the age of twenty-two he enlisted as a private in the 44th Massachusetts Regiment, and at the expiration of the service re-entered the dry-goods business. In 1864 he took an active part in the political canvass, and in 1865 was appointed Internal Revenue inspector, and subsequently General Revenue agent, which office he held until 1868. In that year he was admitted to the bar, and after practicing two years was, in 1870, appointed supervisor of Internal Revenue for Massachusetts, Rhode Island, and Connecticut, and subsequently for the whole of New England. In 1874 he was appointed collector of the port of Boston, which office he still holds. From his boyhood he has been identified with the M. E. Church; was one of the official members in the old church on Hanover Street from 1861 to 1874, and is now one of the trustees in Winthrop M. E. church, in Boston Highlands.

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2527 -- SIMONDS, Samuel D. -- Of the California Conference of the M. E. Church, is a native of Vermont and commenced to preach at twenty years of age. He was admitted into the Troy Conference in 1835 and went to Michigan, from which Conference he was transferred to the Pacific work in 1850. He held at Sonoma, in 1851, the first camp meeting in California. He served five years as editor of the California Christian Advocate. He traveled districts and filled stations until 1868, when he retired from the active ministry, and commenced the publication of a magazine entitled The Living Way. He fills pulpits when requested, and is a local preacher of the church. Mr. Simonds was a member of the General Conference in 1856.

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2528 -- SIMPSON CENTENARY COLLEGE is located at Indianola, Iowa, and was organized by the action of the Conference which met at Des Moines in 1867. The Rev. S. M. Vernon was the moving spirit in its organization and in securing its present location. Its first course of study was prepared and its first catalogue published in 1868. It began with the regular classical course of Eastern colleges, and a scientific course in which modern languages are substituted for the ancient classical, and has continued these courses to the present. Both sexes are admitted on equal terms, and pursue the same studies. Its faculty has been composed of men from the best institutions of the country, and some of them have had the additional advantage of European travel and culture. It has in active operation all the departments usually found in colleges, viz., preparation, classical, scientific, musical, commercial, and telegraphic. In 1875 a law department was established at Des Moines, the capital, and it is now in its third year, and in successful operation. In its faculty are found three eminent lawyers, late of the supreme bench of the state. The

alumni of the institution now number 110. The president of the board of trustees is the Hon. George G. Wright, late United States Senator. The president of the college is Alexander Burns. Both have filled those positions since 1868. The college has now a good attendance of students, and will graduate a large class in June next (1878).

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2529 -- SIMPSON, Mrs. Ellen H. -- (Nee Verner), wife of Bishop Simpson, is a native of Pittsburgh, Pa.. She was educated by parents deeply devoted to the M. E. Church, and at an early age united with it. After her marriage she shared without complaint the privations of an itinerant life, aiding her husband in his work. In later years she has accompanied him on many of his journeys, and has visited Mexico and the chief points in Europe, where she remained about a year. She has been active in benevolent work, in visiting the sick and poor, and in securing help for their relief. In the erection of the Home for the Aged of Philadelphia she was especially interested, and was from its commencement president of the Ladies' United Aid Society, which secured a property now valued at \$200,000, and in behalf of which she superintended the management of several large fairs, which yielded an average of \$20,000 each. She also helped to organize, and was first president of; the Philadelphia Bible Readers Society. In the Centennial Exhibition, she was a member of the ladies' executive Committee, and devised the plan for obtaining sketches and engravings of all the public charities originated and supported by women. Some 800 of these plans were furnished from various countries in Europe, as well as from the different States. This department is still preserved in the Permanent Exhibition.

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2530 -- SIMPSON, Matthew -- One of the bishops of the Methodist Episcopal Church, was born in Cadiz, Oh., June 21, 1811. He received an academic education in his native town, and attended Madison College, Pa. (subsequently merged into Allegheny College), where he was elected to the office of tutor in his eighteenth year. He engaged in teaching and having studied medicine in 1833, he commenced its practice. About the same time, feeling it his duty to enter the ministry, he was licensed to preach, and was received on trial in the Pittsburgh Conference. In 1837 he was elected vice-president, and Professor of Natural Science in Allegheny College, and in 1839 was elected president of Indiana Asbury University, where he remained until, in 1848, he was elected editor of the Western Christian Advocate. In 1852 he was chosen to the office of bishop. In discharging his duties he has visited and held Conferences in all the States and in most of the Territories; was sent by the General Conference as delegate to the Irish and British Conference in 1857, and was also a delegate to the Evangelical Alliance in Berlin the same year, from whence he extended his travels through Turkey, the Holy Land, Egypt, and Greece, returning in 1858. In 1859 he changed his residence from Pittsburgh to Evanston, where he accepted the position of president of the Garrett Biblical Institute, to which, however, he devoted but little active work. During the Civil War he delivered a number of addresses in behalf of the Union, and was urged by the Secretary of War to undertake the organization of the freedmen at the establishment of the bureau, and was afterwards invited by President Grant to go as a commissioner to San Domingo. Both of these offers he respectfully declined. In 1870, at the death of Bishop Kingsley, he visited Europe to complete the work which had been assigned to him on the Continent, and also as a delegate to the English Conference. In 1874 he visited Mexico, and in

1875 again visited Europe, to hold the Conference of Germany and Switzerland, and also to meet the missionaries on the Continent. He has written "A hundred Years of Methodism," "Lectures on Preaching," and is editor of the Cyclopaedia of Methodism.

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2531 -- SIMPSON, Matthew -- Was born in Ireland in June, 1776, and emigrated to America in 1793. He was for many years engaged in teaching, and was a thorough scholar and extensive reader. He represented Harrison Co., Oh., in the state senate for ten years, and was for seven years judge of the county court. He was, from his early youth, a member of the M. E. Church, and occupied every official position. He was a close biblical student reading the scriptures in the original Greek and Hebrew, which practice he continued till a late period of his life. For many years he resided chiefly with his nephew, Bishop Simpson, who was indebted to him for a great part of his intellectual and moral training. He died in Allegheny City in 1874, in the advanced age of ninety-eight.

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2532 -- SINEX, Thomas H. -- Is a native of Indiana. He entered the Indiana Asbury University in 1830, and received the degree of A.B. in 1842. In 1843 he was admitted on trial in the Indiana Conference of the M. E. Church. He traveled a few years, filling good appointments, and then engaged in teaching. He served a number of years as president of Albion College, in Michigan. He was a member of the General Conference in 1864. The same year he was transferred to California, and served three years as pastor in Santa Clara. He was then elected president of the University of the Pacific, with which institution he is still connected. He is now Professor of Mathematics.

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2533 -- SINGING was regarded its an important part of temple worship in the time of David, and in the subsequent ages. Christ and his apostles sang a hymn as they went out to the Mount of Olives. Nearly every branch of the Christian church has made it an important part of public and social worship. Revivals of religion have generally been accompanied by a true revival of sacred song. Luther wrote and published it number of hymns, and also gave great attention to sacred music.

In the early days of Methodism, singing was one of the chief elements of power: and Mr. Wesley very early in his ministry prepared both hymns and tunes for the benefit of his people. His first collection of psalms and hymns was edited in 1738; those designed specially for his societies were published by himself and brother in 1739, and from that time they wrote and published hymns almost every year, on special and important occasions. In 1742 he published "A Collection of Tunes set to Music, as they are sung at the Foundry, " and subsequently he published a volume of hymns with tunes annexed. He also published a work on " Sacred Harmony or, a Choice Collection of Psalm and Hymn Times, in Two or Three Numbers, for the Voice, Harpsichord, and Organ." He preferred, however, simple melody, and published also a volume entitled "Sacred Melody; or a Choice Collection of Psalm and Hymn Tunes, with a Short Introduction." When he published his

select hymns with tunes, he says, "I have endeavored for more than twenty years to procure such a book as this in vain. Masters of music were above following any direction but their own, and I was determined whoever compiled this should follow my direction, not mending our tunes but setting them down neither better nor worse than they were. At length I prepared the following collection, which contains the tunes in common use among us."

He exceedingly disliked the monopoly of singing by choirs, and also disliked in public worship fugue tunes, or those in which different words were sung by the performers of different parts. In 1788 in attending a church service, he writes, "I was greatly disgusted at the manner of singing; twelve or fourteen persons kept it to themselves, and quite shut out the congregation. These repeated the same words contrary to all sense and reason, six or eight times, according to the shocking custom of modern music. Different persons sung different words at one and the same moment, an indubitable insult on common sense and utterly incompatible with proper devotion." On one occasion he wrote, "Beware of formality in singing, or it will creep in upon us unawares. Is it not creeping in already by those complex tunes which it is scarce possible to sing with devotion; such as 'Praise the Lord Ye Blessed Ones;' such the long quavering hallelujah annexed to the morning song, which I defy any man living to sing devotionally? The repeating the same words so often, especially while another repeats different words, shocks all common sense, brings in dead formality, and has no more of religion in it than a Lancashire hornpipe. Do not suffer the people to sing too slow; this naturally tends to formality, and is brought in by those who have very strong or very weak voices. Why should not the assistant see that they be taught to sing in every large society?"

His attachment to congregational singing was so strong that, in 1781, when he preached at Warington, he writes, "I put a stop to a bad custom which was creeping in here. A few men who had fine voices sung a psalm which no one knew in a tone fit for an opera, wherein three or four persons sing different words at the same time. What an insult upon common sense! what a burlesque upon public worship! No custom can excuse such a mixture of profaneness and absurdity." He not only urged that the people in the congregation should sing, but he was especially delighted with the singing of children. Visiting at Bolton in 1787, he says, "About a hundred of them, part boys and part girls, are taught to sing, and they sang so true that, all singing together, there seemed to be but one voice. In the evening many of the children still hovered around the house. I desired forty or fifty to come in and sing 'Vital Spark of Heavenly Flame.' Although some of them were silent, not being able to sing for tears, yet the harmony was such as I believe could not be equaled in the finest chapel." And on another visit, he said, "There is no such another set of singers in any of the Methodist congregations in the three kingdoms as there is at Bolton; there cannot be, for we have near a hundred trebles, boys and girls, selected out of all our Sunday-school scholars, accurately taught, as are not to be found together in any chapel, cathedral, or music-room within all four seas. The spirit with which they all sing, and the beauty of many of them so suits the melody, that I defy any to exceed it except the singing of angels in our Father's house."

In his chapel at the Foundry, in London, in his five o'clock services, he frequently gave special directions as to singing and when he found the congregation erring he would stop them and sing the tune over himself, and then ask them to join with him, until they sung correctly. In the Larger Minutes also, he directed all the preachers to be careful in singing, to prevent formality,

and to require every large society to learn to sing. The men were requested to sing their parts alone, and no new tunes were to be introduced until the people understood the old ones. The preachers were also directed to exhort every one in the congregation to sing, and to sing lustily. The present directions in the Discipline of the M. E. Churches are, "To guard against formality in singing: 1. Choose such hymns as are proper for the occasion, and do not sing too much at once, seldom more than four or five verses. 2. Let the tunes be suited to the sentiment, and do not suffer the people to speak too slowly. 3. In every society let due attention be given to the cultivation of sacred music. 4. If the preacher in charge desires it, let the Quarterly Conference appoint annually a committee of three or more to co-operate with him, who shall regulate all matters relating to this part of divine worship. 5. As singing is a part of divine worship in which all ought to enter, therefore exhort every person in the congregation to sing; not one in ten only." At present, in the congregations, and especially in the Sunday-schools, greater attention is paid to congregational singing in Methodist Churches than was the custom twenty or thirty years since.

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2534 -- SING SING, N. Y. (pop. 4606), is situated on the Hudson River, 33 miles north of New York. From 1840, for several years John Luckey was appointed chaplain at Sing Sing prison. Besides his services to the convicts he preached to the citizens, and in 1843 a Sing Sing circuit was organized, with James Youngs as pastor. In 1857 it had become a regular station, having 535 members, 240 Sunday-school scholars. It is now in the New York Conference, and has two stations: Sing Sing, 674 members, 260 Sunday-school scholars, and North Sing Sing, having 140 members, 130 Sunday-school scholars.

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2535 -- SIOUX CITY, IOWA (pop. 7366), the capital of Woodbury County, is situated on the Sioux City and Pacific Railroad. It is first mentioned in the annals of the M. E. Church for 1855. Its mission. In 1856 it was united with Sergeants Bluffs, and Landon Taylor was appointed pastor. It is in the Northwest Iowa Conference, and the M. E. Church has 92 members, 135 Sunday-school scholars. The German M. E. Church has 83 members and 64 Sunday-school scholars.

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2536 -- SLAVENS, James W. L. -- Was born in Indiana in 1830, and moved to Kansas City, Mo., in the year 1865, and entered into mercantile life. He has been very active in promoting church interests, and has given generously towards the erection of the fine Grand Avenue M. E. church. His qualifications and devotion to the church led to his being elected as lay delegate from the St. Louis Conference to the General Conference of 1872.

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2537 -- SLAVERY -- The relation of Methodism to the slave-trade was from its beginning one of antagonism. The only exception to this was in the case of Mr. Whitefield. Having been proffered the assistance of slaves for building and altering his Orphan House in Georgia, he

appears to have been persuaded that not only was slave-holding right, but that the slave-trade itself might be looked upon favorably. In 1751, when about to sail for America, he penned a letter to Mr. Wesley, which is dated Bristol, March 22, in which occur the following passages: "As for the lawfulness of keeping slaves I have no doubt, since I hear of some that were bought with Abrahams money, and some that were born in his house. I also cannot help thinking that some of those servants mentioned by the apostles in their epistles were, or had been, slaves. It is plain that the Gibeonites were doomed to perpetual slavery; and though liberty is a sweet thing to such as are born free, yet to those who never knew the sweets of it, slavery, perhaps, may not be irksome; however this be, it is plain to a demonstration that hot countries cannot be cultivated without negroes. What a flourishing country ought Georgia be had the use of them been permitted years ago. How many white people have been destroyed for want of them and how many thousand pounds spent for no purpose at all! Though it is true they are brought in a wrong way from their own country, and it is its trade not to be approved of; yet as it will be carried on, whether we will or not, I should think myself highly favored if I could purchase a good number of them, in order to make these slaves comfortable, and lay a foundation for bringing up their posterity in the nurture and admonition of the Lord. I had no hand in bringing them into Georgia, though my judgment was for it, and I was strongly importuned thereto; yet I would not have it negro upon my plantation till the use of them was publicly allowed by the colony. Now, this is done, let us diligently improve the present opportunity for their instruction." In accordance with this declaration, and with a purpose to do good, he procured a number of slaves, and at his death twenty years afterwards, he was the owner of seventy-five in connection with his Orphan House plantation in Georgia. In his will he bequeathed this estate, with all its "buildings, lands, and negroes," "to that elect lady, that mother in Israel, that mirror of true and undefiled religion, the Rt. Hon. Selina, Countess Dowager of Huntingdon."

Mr. Wesley's sentiments were entirely opposed to the whole system. In his journal, Feb. 12, 1772, is the following entry "I read a very different book published by an honest Quaker on that execrable sum of all villainies commonly called the slave-trade. I read of nothing like it in the heathen world, whether ancient or modern and it infinitely exceeds in every instance of barbarity what Christian slaves suffer in Mohammedan countries." The book to which he alludes was, probably, one written by Anthony Benezet, a French Protestant, who became a Quaker in Philadelphia, and who, in 1762, published a work which attracted much attention. Mr. Wesley's utterance will be considered a remarkable one, when we remember that it was in 1772 that the first English anti-slavery advocate, Granville Sharp, began to agitate this subject, and not until fifteen years afterwards was the society for the suppression of the slave-trade founded. Thus Mr. Wesley was among the first in England to denounce the slave-trade "in the strongest terms it was possible to employ." In 1774 he published "Thoughts on Slavery," in advance not only of the formation of the society, but before the active efforts of Wilberforce and others. His tract brought upon him much censure and opposition, and he was ridiculed in the publications of the day. The tract was, however, republished in Philadelphia by Mr. Benezet, who sent him a friendly letter by William Dillwyn, whom he styles "a valuable religiously minded person who is going a voyage to your country."

When Mr. Wilberforce introduced the subject in the British Parliament, Mr. Wesley wrote to him the last letter which he ever penned, only six days before his death, to cheer him in his work, in which he says, "Unless the divine power has raised you up to be as Athanasius, contra

mundum, I see not how you can go through your glorious enterprise in opposing that execrable villainy, which is the scandal of religion, of England, and of human nature. Unless God has raised you up for this very thing you will be worn out by the opposition of men and devils; but if God be for you who can be against you? Are all of men together stronger than God? Oh, be not weary in well-doing! Go on in the name of God, and in the power of his might, till even American slavery, the vilest that ever saw the sun, shall vanish away before it." "Reading this morning a tract wrote by a poor African, I was particularly struck by that circumstance, . . . that a man who has a black skin, being wronged or outraged by a white man, can have no redress it being a law in our colonies that the oath of a black against a white goes for nothing. What villainy is this!"

Animated by the same sentiment, the early Methodist preachers in America commenced their labors, but soon found themselves surrounded by many practical difficulties. In the Conference held at Baltimore, April, 1780, when there were but forty-two ministers, and the country was in the midst of its Revolutionary struggle, We find the following questions and answers:

Q.16. Ought not the Conference to require those traveling preachers who hold slaves to give promises to set them free? A. Yes. Q. 17. Does this Conference acknowledge that slavery is contrary to the laws of God, man, and of nature, and hurtful to society; contrary to the dictates of conscience and pure religion, and doing that we would not that others should do to us and ours? And do we pass our disapprobation upon all our friends who keep slaves, and advise their freedom? A. Yes. Q. 25. Ought not the assistant to meet the colored people himself and appoint helpers in his absence, proper white persons, and not suffer them to stay late or to meet by themselves? A. Yes."

These declarations created much excitement in several localities, but no further action appears in the minutes until 1783, when we find the following entry:

Q.10. What shall be done with our local preachers who hold slaves contrary to the laws, which authorize their freedom in any of the United States? A. We will try them another year. In the mean time let every assistant deal faithfully and plainly with every one and report to the next Conference, it may then be necessary to suspend them."

Again in 1784:

"Q.12. What shall we do with our friends that will buy and sell slaves? A. If they buy with no other design than to hold them as slaves, and have been previously warned, they shall be expelled, and permitted to sell on no consideration. Q.13. What shall we do with our local preachers who will not emancipate their slaves in the States where the laws admit it? A. Try those in Virginia another year, and suspend the preachers in Maryland, Delaware, Pennsylvania, and New Jersey."

Jesse Lee, in his History, says, "However good the intention of the preachers might be in framing these rules, we are well assured that they never were of any particular service to our societies; some slaves, however, obtained their freedom in consequence of these rules." It will be observed that even in these stringent regulations they did not propose to enforce them where the

laws of the state did not admit emancipation. At the organization of the Methodist Episcopal Church at the close of the year 1784, the following paragraph touching the colored population on the subject of slavery was inserted:

Q. 41. Are there any directions to be given concerning the negroes? A. Let every preacher as often as possible meet them in class. Let the assistant always appoint a proper white person as their leader. Let the assistant also make a regular return to the Conference of the number of negroes in society in their respective circuits. Q. 42. What methods can we take to extirpate slavery? A. We are deeply conscious of the impropriety of making new terms of communion fit a religious society already established, except on the most pressing occasion; and such we esteem the practice of holding our fellow-creatures in slavery. We view it as contrary to the golden law of God, on which hang all the law and the prophets, and the inalienable rights of mankind, as well as every principle of the Revolution, to hold in the deepest debasement, in a more abject slavery than is perhaps to be found in any tract of the world except America, so many souls all capable of the image of God. We, therefore, think it our most bounden duty to take immediately some effectual methods to extirpate this abomination from among us, and for that purpose we add the following to the rules of our society, to wit:

"1. Every member of our society who has slaves in his possession shall, within twelve months after notice given to him by the assistant(which notice the assistants are required immediately, and without delay to give in their respective circuits), legally execute and record an instrument whereby he emancipates and sets free every slave in his possession who is between the ages of twenty-five and forty immediately, or at furthest, when they arrive at the age of forty-five. And every slave who is between the ages of twenty-five and forty immediately, or at farthest, at the expiration of five years from the date of the said instrument; and every slave who is between the ages of twenty and twenty-five immediately, or at furthest, when they arrive at the age of thirty; and every slave under the age of twenty as soon as they arrive at the age of twenty-five at furthest; and every infant born in slavery after the above mentioned rules are complied with, immediately on its birth.

"2. Every assistant shall keep a journal, in which he shall regularly minute down the names and ages of all the slaves belonging to all the masters in his respective circuit, and also the date of every instrument executed and recorded for the manumission of the slaves, with the name of the court, book, and folio in which said instruments respectively shall have been recorded, which journal shall be handed down in each circuit to the succeeding assistants.

"3. In consideration that these rules form a new term of communion, every person concerned who will not comply with them shall have liberty quietly to withdraw himself from our society within the twelve months succeeding the notice given as aforesaid; otherwise the assistant shall exclude him from the society.

"4. No person so voluntarily withdrawn, or so excluded, shall ever partake of the Supper of the Lord with the Methodists till he complies with the above requisitions.

"5. No person holding slaves shall in future be admitted into society, or to the Lord's Supper, till he previously complies with these rules concerning slavery.

"N. B. -- These rules are to affect the members of our society no further than as they are consistent with the laws of the States in which they reside. And respecting our brethren in Virginia that are concerned, and after due consideration of their peculiar circumstances, we allow them two years from the notice given to consider the expediency of compliance or non-compliance with these rules.

Q.43. What shall be done with those who buy or sell slaves or give them away? A -- They are immediately to be expelled, unless they buy them on purpose to free them."

Great excitement followed the attempts of the ministers to execute the Discipline, and in 1785 we find the following minute:

"It is recommended to all our brethren to suspend the execution of the minutes on slavery till the deliberations of a future conference; and that an equal space of time be allowed all our members for consideration when the minutes shall be put in force.

"N. B. -- We hold in the deepest abhorrence the practice of slavery and shall not cease to seek its destruction by all wise and prudent means."

Two years afterwards, in 1787, the interests of the colored people were again considered: Q.13. What directions shall we give for the promotion of the spiritual welfare of the colored people? A. We conjure all our ministers and preachers by the love of God and the salvation of souls, and do require them by all the authority that is invested in us, to leave nothing undone for the spiritual benefit and salvation of them within their respective circuits or districts; and for this purpose, to embrace every opportunity of inquiring into the state of their souls, and to unite in society those who appear to have a real desire of fleeing from the wrath to come; to meet such in class, and to exercise the whole Methodist Discipline amongst them."

This is the last entry which we find in the minutes of the Annual Conferences, as after 1792 all legislation belonged to the General Conference. In 1789 the following clause was inserted in the General Rules among things forbidden:

"The buying or selling of the bodies and souls of men, women, or children, with the intention to enslave them."

In 1792 the words "of the bodies and souls" was omitted. In 1796 the following paragraphs were introduced in the Discipline:

Q. What regulation shall be made for the extirpation of the crying evil of African slavery? A. 1. We declare we are more than ever convinced of the great evil of the African slavery which still exists in the United States, and do most earnestly recommend the Quarterly Conferences, quarterly meetings, and those who have the oversight of districts and circuits, to be exceedingly cautious what persons they admit to official stations in our church; and in the case of future admissions to official stations to require such security of those who hold slaves for the emancipation of them, immediately or gradually, as the laws of the states respectively or the

circumstances of the case admit. And we do fully authorize all Quarterly Conferences to make whatever regulations they judge proper in the present case respecting the admission of persons to official stations in our church.

"2. No slave holder should be received into society till the preacher who has the oversight of the circuit has spoken to him freely and faithfully on the subject of slavery

"3 Every member of the society who sells a slave, shall immediately, after full proof, be excluded the society; and if any member of our society purchase a slave, the ensuing quarterly meeting shall determine on the number of years in which the slave so purchased would work out the price of his purchase, and the person so purchasing shall immediately after such date execute a legal instrument for the manumission of such slave at the expiration of the term determined by the quarterly meeting. And in default of his executing such instrument of manumission, or on his refusal to submit his case to the judgement of the quarterly meeting, such a member shall be excluded the society; provided always that in the case of a female slave it shall be inserted in the aforesaid instrument of manumission, that all her children who shall be born in the years of her servitude shall be free at the following time, viz, every female child at the age of twenty-one, and every male child at the age of twenty-five. Nevertheless, if the member of our society executing the said instrument of manumission judge it proper, he may fix the times of manumission, of the children of the female slaves before mentioned at an earlier age than that prescribed above. "4. The preachers and other members of our society are required to consider the subject of negro slavery with deep attention until the ensuing General Conference, and that they impart to the General Conference, through the medium of the Quarterly Conference or otherwise, any important thoughts upon the subject, that the Conference may have full light in order to take further steps to eradicate this enormous evil from that part of the church of God to which they are united."

In 1800 the following paragraphs were added:

"2. When any traveling preacher becomes an owner of a slave or slaves by any means, he shall forfeit his ministerial character in our church unless he execute, if it be practicable, a legal emancipation of such slaves, conformable to the laws of the State in which he lives.

"6. The Annual Conferences are directed to draw up addresses for the gradual emancipation of the slaves to the legislatures of those States in which no general laws have been passed for that purpose. These addresses shall urge in the most respectful but pointed manner the necessity of a law for the gradual emancipation of the slave. Proper committees shall be appointed by the Annual Conferences out of the most respectable of our friends for the conducting of the business: and the presiding elders, elders, deacons, and traveling preachers shall procure as many proper signatures as possible to the addresses, and give all the assistance in their power in every respect to aid the committees and to further their blessed undertaking. Let this be continued from year to year until the desired end be accomplished."

In 1804 these paragraphs were slightly changed by striking out the words, "More than ever convinced of the great evil of the African slavery, which still exists in these United States," and inserting, "As much as ever convinced of the great evil of slavery." The chief change, however, was the insertion of the following paragraph: "Members of our societies in the States of North

Carolina, South Carolina, Georgia, and Tennessee shall be exempted from the operation of the above rules." And everything in reference to petitions to the legislature was stricken out, and this clause was added: "Let our preachers, from time to time, as occasion serves, admonish and exhort all slaves to render due respect and obedience to the commands and interests of their respective masters." In 1808 that clause and all that related to slave-holding among private members was struck out, and the following was substituted: " The General Conference authorizes each Annual Conference to form its own regulations relative to buying and selling slaves."

Slight changes were made in 1812, in 1816, and 1820. All these changes indicate the difficulties which were encountered in the slave-holding States in attempting to execute the Discipline among the membership of the church, and showing the conflict which existed between Northern and Southern minds. In 1824 the chapter was amended so as to read:

"1. We declare that we are as much as ever convinced of the great evil of slavery: therefore no slave-holder shall be eligible to any official Station in our church hereafter where the laws of the state in which he lives will admit of emancipation, and permit the liberated slave to enjoy freedom.

"2. When any traveling preacher becomes an owner of a slave or slaves, by any means, he shall forfeit his ministerial character in our church unless he execute, if it be practicable, a legal emancipation of such slaves, conformably to the laws of the state in which he lives.

"3. All our preachers shall prudently enforce upon our members the necessity of teaching their slaves to read the word of God; and to allow them time to attend upon the public worship of God on our regular days of divine Service.

"4. Our colored preachers and official members shall have all the privileges which are usual to others in the District and Quarterly Conferences, where the usages of the country do not forbid it. And the presiding elder may hold for them a separate District Conference, where the number of colored local preachers will justify it.

"5. The Annual Conferences may employ colored preachers to travel and preach where their services are judged necessary; provided, that no one shall be so employed without having been recommended according to the form of Discipline."

In this form the Discipline remained until after the separation of the Southern Conferences in 1845. When Dr. Coke visited America to organize the church, his opposition to slavery was intense, and very probably the specific regulations in the Discipline of 1784 were suggested by him. Shortly after the close of Conference he visited the Southern states, and found the people considerably excited. In visiting a friend in Virginia, he says, "We now talked largely on the minutes concerning slavery; but he would not be persuaded. The secret is, he has twenty-four slaves of his own but I am afraid he will do infinite hurt by his opposition to our rules." On the 5th of April, 1788, we find this entry in his journal: "Here have I dared, for the first time, to bear a public testimony against slavery, but I do not find that more than one was offended." On the 7th of the same month he says, "I went some miles to a dying friend, and spent about half a day with him in drawing up his will, in which he emancipates, at times there specified, his eight slaves. This is a

good beginning." Two days afterwards he says, "The testimony I bore in this place against slave-holding provoked many of the unawakened to retire out of the barn, and to combine together to flog me (so they expressed it) as soon as I came out; and a high headed lady also went out and told the rioters (as I was afterwards informed) that she would give fifty pounds if they would give that little doctor one hundred lashes. When I came out they surrounded me, but had only power to talk. Brother Martin is a justice of the peace and seized one of them and Colonel Taylor, a fine, strong man, who has lately joined us, but is only half-awakened, was putting himself in a posture of fighting, but God restrained the rage of the multitude. Our Brother Martin has done gloriously, for he has fully and immediately emancipated fifteen slaves, and that sermon which made so much noise, has so affected one of the brethren that he came to Brother Martin and desired him to draw up a proper instrument for the emancipation of his eight slaves. Another has also emancipated one."

As he went farther southward he felt himself prohibited from speaking in public. April 14, he says, I have now done with my testimony against slavery for a time, being got into North Carolina again, the laws of this state forbidding any to emancipate their negroes." At the Conference which was held in that state a few days afterwards he says, ' We have also drawn up a petition to the general assembly of North Carolina, signed by the Conference, entreating them to pass an act to authorize these who are so disposed to emancipate their slaves. Mr. Asbury has visited the governor and has gained him over."

Returning to Virginia to hold that Conference early in May, we find the following entry "Since my visit to the islands I have found a peculiar gift for speaking to the blacks; it seems to be almost irresistible. Who knows but the Lord is preparing me for a visit in some future time to the coast of Africa ?" On another occasion he says, "In the course of my journey through this state I visited the county of Halifax, where I met with a little persecution on my former visit to this continent, on account of the public testimony I bore against negro slavery. I am now informed that soon after I left the county on my former tour a bill was entered against me as a seditious person, and was found by the grand jury: and ninety persons had engaged to pursue me and bring me back again but their hearts failed them. Another bill was also presented in one of the neighboring counties, but was thrown out. Many of the people, I find, imagined I would not venture among them again. However, when I came, they received me with perfect peace and quietness, and my visit, I have reason to believe, was made a blessing to many. Indeed, I now acknowledge that however just my sentiments may be concerning slavery, it was ill-judged of me to deliver them from the pulpit. A man who pursued me with a gun, in order to shoot me, when I was in this neighborhood before (but this circumstance was then secreted from me), is now converted to God and become a member of our society."

The latter part of May, 1785, we find the following entry relating to a visit to General Washington: "After dinner we desired a private interview, and opened to him the grand business on which we came, presenting to him our petition for the emancipation of the negroes, and entreating his signature, if the eminence of his station did not render it inexpedient for him to sign any petition. He informed us he was of our sentiments, and had signified his thoughts upon the subject to most of the great men of the state; that he did not see it proper to sign the petition, but if the assembly took it into consideration, would signify his sentiments to the assembly by a letter."

Thus we find that Methodism from its earliest organization in the United States, both publicly and privately, used its influence to limit and destroy the system of slavery.

But as the churches grew strong through the Southern states, and as the laws did not admit of emancipation, slavery became interwoven so thoroughly into all departments of society, and either directly or indirectly influenced the members of the church, that it was looked upon more favorably, and in process of time defenders of the system arose among the Southern membership and ministry. The declaration, however, remained, that slavery was a great evil, and that certain steps should be taken towards its removal. It may seem strange, but it is, nevertheless, true, that with all this record and with all these efforts there arose a party in the church in the Northern states who bitterly accused the church of being pro-slavery in sentiment, and on this ground the Wesleyan Methodists, as they termed themselves, seceded from the church in 1842. In 1844, however, a great struggle arose in the General Conference. A member of the Baltimore Conference had become by marriage a slave-holder and refused to manumit his slaves. As emancipation was possible in Maryland, the Baltimore Conference considered his case, and suspended him from the ministry. He appealed from the decision of the Baltimore Conference but their decision was confirmed by a large majority. At the same session, Bishop Andrews having married a wife who owned slaves, and it being possible for the bishop to remove from Georgia, where manumission was impracticable, to a state where emancipation might be made, his case was considered by the General Conference. After a long and exciting debate the General Conference determined that it was their sense "he should desist from the exercise of his office until the impediments should be removed." Bishop Andrews would willingly, it is understood, have yielded to the opinions of the General Conference, but his brethren in the South thought that it was his duty to stand by them on a question which they considered to be one involving their rights; and accordingly meetings were held by them and steps taken looking to the organization of a church in the South. This organization was accomplished the following year, and the chief part of the membership in the entire slave-holding territory, with the exception of the states of Maryland and Delaware, separated, and formed the Methodist Episcopal Church South.

Thus by adhering to her anti-slavery principles the church lost nearly 500,000 members and the control of much church property and many literary institutions. After their separation the expression of the church on the subject of slavery was more free. In 1856 the chapter on slavery was altered so as to give a clear and decided expression against slave-holding in every form, and efforts were nearly successful to change the General Rule. This was not fully accomplished, however, until the General Conference of 1864, although the Annual Conferences had taken action on the subject, and the sentiments of the church had been clearly expressed shortly after the General Conference of 1860. While not entering the political arena, or taking part as a church in the excited elections, no other agency was so potent in affecting the public mind, and in preparing for the triumph of anti-slavery principles.

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2538 -- SLEEPER, Hon. Jacob -- A citizen of Boston, was born in New Castle, Me., November 21, 1802, and moved to Belfast, Me., in 1816. He united with the M. E. Church in 1821, under Rev. G. F. Cox, and contributed the first \$50 he ever had to spare towards the building of an M. E. church in that place. In 1825 he moved to Boston, and connected himself with the Bromfield

Street church, of which he is still a member. He has been, with the exception of a short interval, a class-leader in that church, and since 1830 he has been superintendent of the Sunday-school, and a trustee and steward of the church. He was also one of the original incorporators of the Boston Wesleyan Association, which was organized in 1831 for the publication and management of Zion's Herald, and which, at a later day, erected the Wesleyan building, at a cost of about \$300,000. He has also been a trustee of the Wesleyan University, and from its Commencement of the Boston University, in the founding and success of which he has taken a deep interest. In addition to his church positions, he has been connected with many reformatory and philanthropic interests of the city; was president of the first and tenth state Sabbath-school Conventions, president of the Boston Young Men's Christian Association in 1855-56, trustee of the Massachusetts Bible Society, and vice-president of the American Bible Society. Among the offices with which he had been entrusted by his fellow citizens were: two years alderman of the city of Boston two years a member of the legislature of the state three years a member of the executive council, twelve years overseer of Harvard University, having been twice elected to that position by the legislature of Massachusetts. He was also been connected with the management of banking, insurance, and mercantile corporations.

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2539 -- SLICER, Henry -- A prominent minister in the M. E. Church, was born in Annapolis, Md., March 27, 1801. He was converted in the seventeenth year of his age, and was received on trial in the Baltimore Conference in 1822. He was superannuated in 1874. His ministry extended over a most interesting period, not only of the church, but of the nation. In the early part of his ministry he was in the midst of the Methodist Protestant controversy, and afterwards in the excitement occasioned by the division of the church in 1845. In all of these agitations he adhered to the M. E. Church with a sterling integrity. Her polity and doctrines were greatly loved by him. In a pastorate of fifty-two years, his appointments ranged over a great portion of Maryland and Virginia. He was a member of eight General Conferences, viz., 1832, 1840, 1844, 1852, 1856, 1860, 1868, and 1872: in nearly all of these he was a prominent actor. His knowledge of the doctrines and policy of the church was accurate. His administration, whether as pastor or presiding elder, was judicious. "In preaching and in debate he was incisive and controversial. In his prime, the power of his discourses was extraordinary." He was a man of vigorous intellect, but of moderate education. He was self-possessed, self-reliant, and persistent in duty." By his earnest piety, considerable study in his early ministry, abundant use of social helps, and unflinching devotion to his work as a Methodist preacher, he arose to a high rank among his brothers, and held during his life a prominent position in the church and community." He died April 26, 1874.

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2540 -- SLIFER, Hon. Eli -- Ex-secretary of Pennsylvania, was born in 1818. He was apprenticed in 1834 to the hatting trade in Lewisburg. In 1841 he moved to Northumberland and engaged in the boat building business, and, returning to Lewisburg, established the business on a larger scale. Subsequently he became interested in a foundry and machine shop for agricultural implements. In 1848 he first entered politic circles, and in the following year was elected to the legislature, and was re-elected. In 1851 he was elected to the Senate. In 1855 he accepted the

office of State treasurer, but retired in 1856. In 1850 he was again elected State treasurer, and was re-elected in 1860. In 1861 he accepted the office of secretary of state under Governor Curtin, which position he held during the war, and until 1867, when he retired with impaired health. He has since passed nearly a year in Europe. He has been for many years a member of the M. E. Church, has filled many of its official positions, and is devoted to all its interests. He was elected as reserve lay delegate to the General Conference of 1876 from the Central Pennsylvania Conference.

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2541 -- SMALL, Samuel M. -- A colored minister in the Methodist Episcopal Church, was born in Maryland, a slave, about 1803. He was taken to New Orleans in 1836. In 1850 he began to preach the gospel by a license given him by Rev. H. N. McTyeire, now one of the bishops of the Methodist Episcopal Church South. During the war he was taken over into Alabama, "in order to keep him from the delight of freedom." Here he zealously preached to his fellow servants. The war being over, he returned to New Orleans, one year before the re-organization of the Louisiana Conference, in company with Rev. Hardy Ryan. They traveled extensively, preaching the gospel, under the direction of Dr. Newman, preaching especially as missionaries to the freedmen. They proceeded up the coast as far as Baton Rouge, and many were converted. He was admitted on trial in the Louisiana Conference in 1865, and was subsequently stationed at Alexandria, New Orleans, and Baton Rouge. His health failing he removed to Feliciana Parish. Here his labors were successful in organizing one of the largest Sunday-schools in the Conference. He died October 12, 1873. His bearing was gentlemanly and dignified. He had great determination of purpose, and was a true Christian.

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2542 -- SMART, James S. -- Was born in Searsport, Me., in 1825, and was converted when sixteen years of age, under the ministry of Parker Jaques. Attaining his majority, he went to Michigan, and when twenty-three years of age joined the Michigan Conference, and was appointed to Ingham circuit. In 1855 he was at Grass Lake, Mich., and when that Conference was divided he fell within the bounds of the Detroit Conference, and was stationed at Ypsilanti during the years 1856-57. The years of 1858-61 he was presiding elder of Flint district. In 1862 he raised a company of 110 men for the war, and was elected captain, but was then elected chaplain of the 23d Michigan Infantry. In 1863 he was stationed in Congress Street, Detroit and in 1864-65 he was financial agent of the Garrett Biblical Institute, at Evanston, Ill.. He suggested the name Heck Hall for the prominent building connected with the institute, and was mainly instrumental in raising the funds for its erection. Mr. Smart has been a member of five General Conferences of the Church, 1860, 1864, 1872, 1876, and 1880.

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2543 -- SMITH, Augustus William -- Formerly president of Wesleyan University, was born at Newport, Herkimer Co., N.Y., May 12, 1802, and graduated in Hamilton College in 1825. Subsequently he became a teacher in the Oneida Conference Seminary, at Cazenovia, NY; was Professor of Mathematics and Astronomy in Wesleyan University from its commencement to 1857,

when he was chosen president. After resigning his position as president, he became Professor of Natural Philosophy in the United States Naval Academy, at Annapolis, Md., which position he held until his death, March 26, 1866. He was the author of several mathematical text-books.

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2544 -- SMITH, Charles W. -- Was born in Fayette Co., Pa., January 30, 1840, and was converted in his eighteenth year. Having received a good education he entered the Pittsburgh Conference in 1859, and has filled a number of the most prominent appointments. He was a delegate from the Pittsburgh Conference to the General Conference of 1876, and was appointed a member of the publishing committee of the Pittsburgh Christian Advocate. He is the son of the veteran Minister, Rev. Wesley Smith.

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2545 -- SMITH, Hon. Daniel -- A lay delegate from the Liberia Conference to the General Conference of the Methodist Episcopal Church in 1872, moved to Liberia in early life, and was educated at the Monrovia Academy. He afterwards became a teacher in the higher schools, then a preacher in the Mission church. Subsequently he engaged in mercantile business; was elected to the Senate of the republic; and was, at the time of his appointment as a delegate to the General Conference an assistant judge of the Supreme Court of Liberia.

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2546 -- SMITH, Edward -- Was born in Rockbridge Co., Va., in 1797. His father was a nephew of Thomas Walsh, one of John Wesley's early helpers. He was converted in 1821, and admitted into the Missouri Conference in 1824. In 1826 he was transferred to the Baltimore Conference, and in 1835 to the Pittsburgh Conference. After filling an appointment at Steubenville and St. Clairsville, he was presiding elder for four years on the Barnesville district. After one year of labor on Cadiz circuit he was suspended by the Pittsburgh Conference for controversial statements growing out of the subject of anti-slavery, a cause which he had very warmly espoused. He was a member of the convention that organized the Wesleyan connection, which recognized his ministerial standing without reference to the suspension. He became editor of The Spirit of Liberty, and was pastor of the Wesleyan church in Pittsburgh from 1841 to 1846. In 1850 he was agent of the Western branch of the Wesleyan Book Concern, and editor of The Wesleyan Expositor in 1851. In 1853 he edited The Christian Statesman. In 1850 he was nominated by the Free-Soil party in Ohio as their candidate for governor. He died in Morrow Co., Oh., June 6, 1856. He was a man of great energy of character, a preacher of more than ordinary ability and usefulness uncompromising in his convictions of duty, and dedicating his strength and talents to the cause of Christ.

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2547 -- SMITH, George -- A minister of the United Methodist Free Churches, England, entered the itinerancy in 1837, and continued in active service till 1869, when he became a

permanent supernumerary. He fixed his home at Birmingham, where he still resides. He was elected to the presidency in 1849.

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2548 -- SMITH, George -- an English Wesleyan author, was born about 1800, the son of a carpenter, and was educated in a Lancastrian school. He contributed a number of valuable works to general literature, as well as to that of the Wesleyan Connection, among which were those on the "Chronology of the Book of Genesis," the "Origin and Antiquity of Alphabetical Characters," the "Religion of Ancient Britain," and the "Lectures to Local Preachers," and "History of Wesleyan Methodism." He lived an ornament to Cornish Methodism, and died at Camborne, Aug.30, 1868.

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2549 -- SMITH, Gervase -- An eminent English Wesleyan minister, has, from the year 1844, successively labored in some of the most important circuits in England with great acceptance and success. In 1870 he was set apart as the secretary of the metropolitan chapel building Committee. In 1873 he was secretary of the Conference, and president in 1876.

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2550 -- SMITH, Isaac -- Of the South Carolina Conference, was born in New Kent Co., Va., August 17, 1758. He enlisted as a soldier in the Revolutionary War, served four years, and received a wound in his forehead, the traces of which were visible until the close of his life. He was at the battles of Princeton, Brandywine, Germantown, Monmouth, and Stony Point. In 1783 he was converted and united with the church. His first efforts at public speaking were so unsatisfactory that he doubted whether it was his duty to engage in the Ministry; but he was encouraged by Bishop Asbury, and in 1784 was admitted on trial in the Conference. He filled a number of prominent appointments, and was presiding elder upon several southern districts. In 1822 he was appointed a missionary to the Creek Indians, where he remained for five successive years, his ministry among them being signally successful. He was a man of a sweet and loving disposition. As a preacher, he was very earnest in manner, and concise and energetic in language.

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2551 -- SMITH, James -- Was born in 1791, and died in Sidney, Oh., in 1856. He was a native of Pennsylvania, and in 1818 was admitted on trial in the Ohio Conference. His health gave way under the severe labor of extensive traveling, and he settled in the town of Sidney. Assisting in holding a protracted meeting, he took cold and sunk quite rapidly. Near his death he looked upwards, and, raising both hands, exclaimed, "Do you see them ?" "See whom?" was the inquiry. "That glorified throng," he replied. He was modest and unpretending, and was a plain, practical preacher.

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2552 -- SMITH, John Blakely, of the Georgia Conference, M. E. Church, was born in North Carolina, June 11, 1820; united with the Georgia Conference in 1847, and at its division became a member of the South Georgia Conference. He was secretary of the Conference, and was a diligent and useful minister. He died in Georgia, Sept. 30, 1872.

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2553 -- SMITH, John L., -- Was born in Brunswick Co., Va., May 24, 1811; moved to Ohio in 1826, and joined the Indiana Conference in 1840. He labored successively in Muncie, Winchester, Cambridge, and Indianapolis, where he completed the former Roberts chapel. He was for three years an efficient agent of the Indiana Asbury University, and was a delegate to the General Conferences of 1852, 1860, 1864, 1868, and 1876. He also served four years on the general Missionary committee; four years on the book committee and was reelected in 1876, and is now chairman. He has been since 1848 a member of the board of trustees of the Indiana Asbury University. He was actively engaged in founding the Thorntown Academy in 1855, and the Stockwell College Institute in 1859. He has served at different times as presiding elder, and is now (1877) in charge of the Thorntown district.

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2554 -- SMITH, J. H. V. -- A native of Jefferson Co., Ind., born in 1830, was educated and graduated at Indiana Asbury University. Subsequently he spent nearly a score of years in conducting the City Book Store and Methodist Book Depository, at Indianapolis. He is widely known in that State, and made the Sunday-school work a specialty. He occupied the seat of E. K. Hosford part of the session of the General Conference of 1872, as reserve delegate for the Southwestern Indiana Conference.

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2555 -- SMITH, Joseph E. -- Member of Wyoming Conference, was born in Queen Anne Co., Md., September 1, 1830, and entered the Philadelphia Conference in 1857. After filling various prominent appointments he was transferred to the Wilmington Conference in 1874, and stationed in Grace church. In 1877 he was transferred to the Wyoming Conference, and stationed in Wilkes-Barre. He published several sermons during the Civil War on the duty of the citizen to his country, and also several Missionary and other addresses.

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2556 -- SMITH, Joseph -- This well-known lawyer from the Pacific coast represented the Oregon Conference (lay electoral body) at the General Conference of 1872.

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2557 -- SMITH, Joseph Jackson -- Was born in New Jersey, February 3, 1817. At the age of fifteen he united with the M. P. Church. In 1836 he entered the itinerant ministry. Finding there the inconvenience of his lack of education, he resolved to apply himself to study, which he

accordingly did with success. So large was his desire for culture, that he included Latin and afterwards Greek among his studies, and pursued them with the same resoluteness that he did the rest. He has served the church as Conference president and member of its general bodies. Some years ago he visited the Holy Land. As a writer he has contributed chiefly to the periodicals of the church. He is the author of two works, "The Impending Conflict" and "Wonders of the East."

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2558 -- SMITH, Luther M. -- Chancellor of Southern University, Alabama, under the patronage of the M. E. Church South, was born in Oglethorpe Co., Ga., September 10, 1826. In 1845 he entered Emory College, where he graduated with the highest honors in 1848. Soon afterwards he began the study of law, and was admitted to practice in 1857. At the same time he was elected professor in Emory College, of which Dr. G. F. Pierce, now bishop, was then president. He served first as Professor of Latin, and subsequently of Greek. After serving in these positions for sixteen years, he was, in 1867, elected president of Emory College, where he remained until 1871, during which time the institution was visited with a remarkable religious influence. In 1875 He was elected chancellor of the Southern University. located at Greensborough, Ala., the position which He still holds. He has devoted the best years of his life to the cause of religious education, and has won the highest positions.

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2559 -- SMITH, Peyton Pierce -- Of the Florida Conference of the M. E. Church South, was born in Franklin Co., Ga., January 12, 1812; was admitted into the Georgia Annual Conference in 1832, and continued effective and useful in his labors until his death, in 1863. According to his journal, he was a traveling preacher for thirty years and four months, during which time he preached 4,414 sermons, baptized 1,529 persons, made 5,979 visits, wrote 4,941 letters, and traveled, chiefly by private conveyance, 123,623 miles."

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2560 -- SMITH, Philander -- Third bishop of the Methodist Episcopal Church in Canada after the separate organization of 1828. His predecessors were Reynolds and Alley. He was born in Delaware Co., N.Y., in 1796; and was reared a Calvinist in all the exclusiveness of the Articles, prejudiced especially against the Methodists as "wild-fire" preachers. At an early age he moved to Canada and settled in Elizabethtown near Brockville. At the Session of the Genesee Conference held in Elizabethtown in 1817, under the preaching of Bishop George, he was converted to God. His prejudices disappeared, and he became a preacher among the Methodists. He traveled under the elder in 1819; in 1820 he joined the Genesee Conference, held again in Canada, by Bishop George, near Niagara. He was duly ordained deacon and elder by the American bishops; in 1826 was appointed a presiding elder of the Upper Canada work along with Madden and Case, and labored regularly in his appointments until the union of the Canada Conference with the British Wesleyans in 1833. One of a minority that opposed this action, dissatisfied with the abandonment of the episcopacy and the change of policy, and with the terms and causes of the union generally, he ceased from traveling for a little; and then, in 1836, he deposited his letter with the Conference of the Methodist Episcopal Church, which had again

rallied and endeavored to hold on its way. In 1826, on the disabling of Bishop Alley by disease, he was elected to the episcopate, which office he held until his death, in 1870. As a preacher, he was earnest and effective, -- instrumental in the conversion of many; as an administrator, he as calm and judicious; as an overseer in the church of Christ, he was watchful, self-sacrificing, and laborious. At the time of his death he had been fifty-one years an effective minister in the church of Christ.

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2561 -- SMITH, Samuel W. -- Was born in England, and commenced preaching at the age of nineteen. In 1834 he was admitted in to the Conference. As a preacher, he was instructive and edifying. A few moments before his death he said, "This is it wonderful day, heaven and earth have come very near together." He died March 16, 1858, in the twenty-fourth year of his ministry.

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2562 -- SMITH, Wesley -- Born in the county of Armagh, Ireland, In 1805, is the son of a class-leader and local preacher in the first Methodist society organized by Mr. Wesley in that county. He moved to America in 1816 was was exhorter and class-leader from 1823 to 1832, and entered the Pittsburgh Conference in 1833. He was effective thirty-five years, twenty-seven in Pittsburgh and eight in West Virginia Conference. He finally superannuated in 1874. He has been a frequent contributor to the church periodicals and secular papers, and is the author of "A Defense of the M. E. Church against the Misrepresentations of Certain Wesleyan Preachers," "A Defense of the M. E. Church against the Attacks of Rev. S. Kelly and others of the M. E. Church South," "The Glory and Shame of the Great Republic," "Sprinkling or Pouring the only Scriptural Mode of Baptism," which has run through ten editions, and "A Guide to a Happy Home, or Courtship, Love, and Marriage." He now resides at Sharpsburg, Pa.

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2563 -- SMITH, Wm. -- Of Gledhow, Leeds, England. -- Many years ago, in troublous times, when some feared that the contributions to the missionary cause would fall short, Joseph Thackray (now living), suggested that it would be well for a few friends to meet at breakfast and devise means to prevent so sad an occurrence. Mr. Smith caught the idea; the breakfast was held at his house, liberal things were devised, and rich spiritual blessing was experienced. During Mr. Smith's lifetime the "Gledhow breakfast" was an important part of the anniversary. Too large for a private mansion, it is now held at Headingley College.

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2564 -- SMITH, William Andrew -- of the Virginia Conference, M. E. Church South, was born at Fredericksburg, Va., Nov. 29, 1802, and entered the Virginia Conference in 1825. He took an active part in the discussions on slavery, defending the institution; was a member of the General Conference in 1844, and was an active debater on the part of the South. He was also a member of the Convention in Louisville in 1845. In 1846 he was elected president of the Randolph Macon College, which position he held for twenty years, and, after a pastorate of two years, became

president of Central College. He was a member of every General Conference from 1832 to 1844 in the M. E. Church, and of every General Conference of the M. E. Church South to 1866. He was appointed as one of the commissioners on the part of the Southern churches to settle the property question. He died at Richmond, Va., March 1, 1870. He was an intellectual earnest, and laborious preacher.

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2565 -- SNETHEN, Nicholas -- Was born November 15, 1769, on Long Island, N.Y. Removing to Belleville, N.J., he was converted, and at once began praying and speaking in public. He was admitted into the Conference in 1794. When he entered the ministry he was quite feeble, but exercise on hard circuits in Connecticut, Vermont, and Maine for four years, restored him to perfect health. In 1798-99 he was sent to South Carolina, and stationed in Charleston, and in 1800 was chosen to travel with Bishop Asbury. He was elected secretary of the General Conference of 1800, and was also a member of the Conferences of 1804 and 1812. He was early in favor of a delegated General Conference, and brought forward a plan before the Conference of 1800, which was defeated. He was also an early advocate of anti-slavery principles. In 1800 he wrote a reply to O'Kelly's "Apology."

Suffering from yellow fever in 1800, the following year Bishop Asbury selected him again as his traveling companion, and sent him to the valley of Virginia, where his health was recruited. He was a diligent student, and acquired an elementary knowledge of the Greek, Latin, and French, and of history, natural science, philosophy, and the exact sciences. In 1801 he wrote a reply to O'Kelly's rejoinder. In 1806 he relocated, but re-entered the itinerancy in 1809. Subsequently he was stationed in Baltimore, Georgetown, and Alexandria. While a resident of Georgetown he was elected chaplain of the House of Representatives, and became intimate with the leading men of the day. He took an active part in the debate, in 1812, on the subject of electing presiding elders, and in a debate made the declaration that he would never appear on the floor of any General Conference unless sent there by the vote of the laity as well as of the preachers. From that time he was never a delegate until the formation of the Methodist Protestant Church. In 1814 he relocated, and was a candidate for Representative in Congress, but was defeated, and the following year was also defeated for the House of Delegates, in Maryland. In 1821 he became it contributor to The Wesleyan Repository, which advocated the abolition of the episcopacy and presiding eldership; and continued to contribute to The Mutual Rights, which was the successor of The Repository.

He united with the Methodist Protestant Church, though he was not satisfied with its organization. He desired to have Annual Conferences bounded by state lines, each independent of the other, except so far as they should confer on the General Conferences powers necessary for federal administration. From 1824 to 1829 he resided on his farm, but in the latter year he set his slaves free and moved to the State of Indiana, settling on the banks of the Wabash. The death of his wife and one of his daughters led him again into the itinerancy, in which he continued, occupying, however, a supernumerary relation for his last years. He wrote, as correspondent, for The Methodist Protestant and other periodicals. In 1834 he became one of the editors of The Methodist Protestant, in Baltimore. In 1836, the Methodist Protestants of New York endeavoring to start a college, Mr. Snethen took charge of it, and delivered a course of lectures, but the enterprise did not succeed. In 1837 he returned to the West, and took charge of a Manual Labor Ministerial College

in Lawrenceburg, Ind., but that institution also died. Much of his subsequent labor was performed in Cincinnati. In 1838 he published a volume of sermons, prepared a course of theological lectures for young ministers, and on his way to deliver them was seized with his last illness, and died May 30, 1845. He was a clear and forcible writer, and an eloquent minister.

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2566 -- SORIN, Matthew -- Of the Philadelphia Conference, was born in Philadelphia, September 7, 1801, of Roman Catholic parents. He joined the M. E. Church in his sixteenth year, and was admitted on trial in the Philadelphia Conference in 1823. After taking a number of appointments he became discouraged, and relocated in 1831, but satisfied of his error was re-admitted in 1833, and was placed in charge of the Chesapeake district, embracing nearly half of what is now the Wilmington Conference. After filling several appointments in Wilmington and Philadelphia, his health declining, he asked a superannuated relation, and went into business. In 1849 he moved to the Northwest. In 1851 he resumed work, first in Illinois, and then in Minnesota. In 1854 he traveled the Red Wing mission, and was the only Methodist minister on the west bank of the Mississippi from the state line of Iowa to Hastings, Minn. In 1861 he had charge of the Chippewa district, Northwest Wisconsin Conference, but was influenced by Dr. Elliott's appeal, and after two years went to Missouri to preach in that State. Subsequently he had charge of the Cumberland Hospital, at Nashville, as chaplain. The ensuing year, at the request of the Missouri Conference, he was transferred to it, and placed in charge of the St. Louis district, and after four years was placed on Kansas City district. In 1876 he was transferred to the Philadelphia Conference. He died in 1879.

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2567 -- SOULE, Joshua -- One of the bishops of the Methodist Episcopal Church South, was born at Bristol, Me., August 1, 1781, and was licensed to preach at seventeen years of age. He was admitted on trial in 1799, and was appointed presiding elder of the Maine district in 1804. He was subsequently stationed in the city of New York; was a member of the General Conference of 1808, and was author of the plan for a delegated General Conference. He was elected book agent in 1816, where he served for four years, during which time he commenced the Methodist Magazine, and was its editor. In 1820 he was elected to the office of bishop; but, believing the plan which the Conference had adopted for electing presiding elders was unconstitutional, he declined. During the next four years he was stationed in New York and Baltimore. In 1824 he was again elected bishop, and after that time devoted himself solely to the duties of his office. He resided for many years at Lebanon, Oh., and was a delegate to the British and Irish Conferences in 1842. At the separation of the church, in 1845, he adhered to the M. E. Church South, and shortly afterwards settled at Nashville, Tenn. Though advanced in years, he continued active in his episcopal duties, visiting California in 1854. For several years before his death he was greatly enfeebled. He died at Nashville, March 6, 1867, having been from the time of its organization the senior bishop of the M. E. Church South. Bishop Soule was a man of superior intellect, a strong will, possessed of great energy, and was a useful, popular, and sometimes an overwhelming preacher, and an able administrator.

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2568 -- SOUTH AFRICA LANGUAGES AND MISSIONARY LITERATURE. -- The principal languages used in the Wesleyan missions in South Africa are the English, Dutch, Kaffre, and Zulu Kaffre. The English language is spoken by the English settlers, the Dutch by the Boers, or the mass of the farming population, and the Kaffre is the principal native tongue. It is rich and much superior to the languages of the Bushmen and Hottentots. The Zulu Kaffre is a branch of the Kaffre. The native languages were first reduced to writing by the missionaries.

The printing establishment of the Wesleyan mission, at Mount Coke, has been very active, and has published numerous editions of religious and educational works in the leading languages of the country. Among its earlier issues were Bibles and hymn-books and a periodical in the Kaffre language. Nine hundred and eighty-nine thousand and twenty pages of Scriptures and Prayer-Books, including an edition of the Kaffre New Testament, were published in 1855; an abridgment of the "Life of Carvosso," in Zulu, was given in 1862; spelling-books, catechisms, and hymn-books in Kaffre, and "thousands of tracts" were reported in 1863. Large editions of the Kaffre spelling-books and "Catechism" were mentioned in 1866, and Dutch and Kaffre hymn-books were in press.

The work of publication was as busily kept up in the intervening years. In 1868 the press was represented as becoming year by year of increased importance in furnishing elementary and other books for the native population. A large edition of the Scriptures in the Kaffre language was published by the British and Foreign Bible Society in 1865. Among the valuable standard works of the country published by the Wesleyan Missionary Society are the "Grammar" of the Kaffre Language, by the Rev. W. B. Boyce, with additions by Rev. W. J. Davis; the "Kaffre Language and Grammar" of the Rev. J. W. Appleyard; the "Kaffre Vocabulary" of Rev. John Ayliff, and the "Dictionary" of Rev. W. J. Davis; the "Grammar" of the Sichuana language of Rev. James Archbell, and the "Grammar," etc., of the Namaqua-Hottentot language of Rev. H. Tindale. The publications of the mission press for 1876 embraced an elementary English grammar, Ayliffs "Vocabulary" and Davis's "Dictionary and Grammar," in English; spelling and reading-books, catechisms, prayer-books, and hymn-books, in Dutch; Bibles, Testaments, parts of Scripture, prayer- and hymn-books, spelling and reading-books, multiplication tables, catechisms, and several miscellaneous reading and Sunday-school books and tracts, in Kaffre. The most important issue was an edition of 5000 copies of the Kaffre New Testament, complete. Among the more important books relating to South Africa and the mission published by the Society are: "Notes on South African Affairs," by Rev. W. B. Boyce; "Memorials of South Africa," by the late Barnabas Shaw; "South Africa Delineated," by Rev. Thornley Smith; "History of Natal," by Rev. William C. Holden; "Travels and Researches in Kaffraria," by Rev. S. Kay; "Missionary Narrative from South Africa," by Rev. Samuel Young; "The Story of my Mission," by Rev. William Shaw; history of the Kaffre Races," by Rev. W. C. Holden. A full account of the history of the mission till 1854 is given by Dr. William Butler in Newcombe's "Cyclopedia of Missions," and further accounts of its operations are scattered through the "reports" and ' notices" of the Wesleyan Missionary Society, the volumes of the Wesleyan Methodist Magazine from 1875 to 1877, and the journals of the Wesleyan Conference.

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2569 -- SOUTH AFRICA, WESLEYAN MISSIONS IN. -- South Africa embraces that part of the African continent which lies south of Cape Negro on the west, and the Zambesi River on the east, and includes Great and Little Namaqua Land, the Cape Colony, Albany and British Kaffraria, Natal, Zulu Land, the Orange Free state, the late Transvaal Republic, and the countries of Bechuanas, Hottentots, and Bushmen. The Cape Colony is the principal state, and has an area of 200,610 square miles, and a total population of 566,158, of whom 187,439 are whites (Dutch and English), 132,655 Kaffres, 81,598 Hottentots, and 132,655 negroes and Malays.

A settlement was established at the Cape of Good Hope by the Dutch East India Company in 1650, which was taken possession of by the British in 1795, was restored to the Dutch in 1802, and was finally given up to the British in 1815. Natal is likewise a British colony, having an area of 16,145 square miles, and its population of 250,352, consisting of 17,821 whites, 5227 Indian coolies, and the rest Zulus. The Orange Free state lies in the interior, north of the Cape Colony, and northwest of Natal, and has a population of about 50,000. It was founded by the Boers, or Dutch colonists, has a republican constitution, and was recognized as an independent state in 1854. The Transvaal Republic, north of the Orange Free State, and also in the interior, with an area of 77,964 square miles, and its population of 140,000, was also founded by the Boers. It has been involved in disastrous wars with the native tribes, by which it finally became so weakened as to be unable to maintain an independent existence, and was annexed to the British colonies in the beginning of 1877.

The European inhabitants of these colonies are English and Dutch, the Dutch being known as Boers, or farmers, from their almost universal occupation in agriculture. The native races are principally Kaffres, Hottentots, Bushmen, Zulus, Namaquas, and Bechuanas. The Kaffres are a numerous and widely extended race. Their name was given to them by the Mohammedans, and signifies unbelievers. They are powerfully and symmetrically built, and live a pastoral life, under a kind of patriarchal form of government. The Hottentots are inferior to them in intellectual grade, simple and stolid in look. The Bushmen inhabit the desert regions north of the Cape Colony. They are smaller and more spare than the Hottentots, are much at war, and are a degraded race. The Zulus are a branch of the Kaffres, and are of a superior grade to most of the other South African races. Dr. Livingstone speaks well of their character, describing them as possessed of good intellectual gifts, honest, hospitable, cheerful, and not addicted to social vices. The country of the Namaquas is divided by the Orange River into Great Namaqua Land on the north, and Little Namaqua Land on the south. The Namaquas are a small tribe, who live in the old Hottentot style, and speak the Nama language, the oldest of the Hottentot dialects. The Bechuanas have been made known by the writings of Dr. Livingstone, and are of a gentle disposition. Most of these tribes are polygamists, and few of them have definite religious ideas. The colonies have suffered from frequent wars with the Kaffres and other native tribes, but a considerable accession of white population has taken place within a few years, attracted by the discovery of the diamond-fields.

The Rev. John McKenney was sent to the Cape of Good Hope in 1814 by the Wesleyan Missionary Society, at the request of some soldiers of a British regiment stationed there for a minister, but was refused permission to preach by the governor. The actual foundation of the Wesleyan mission in South Africa dates from 1815, when Rev. Barnabas Shaw was sent as a missionary. He also was refused permission to preach, but preached, nevertheless, on the Sunday following his arrival, to a congregation of soldiers. With the work thus begun Mr. Shaw was

identified for about fifty years; his brother, William Shaw, who followed him a few years afterwards and co-operated with him, was identified with it for about the same period and his son was connected with it as long as the condition of his health enabled him to work.

Mr. Shaw sought an opportunity to preach to the heathen. While his mind was engaged upon this subject, Rev. H. Schemlen, of the London Missionary Society, came to Capetown with a number of Namaquas, and suggested to him that he attempt a mission in Great Namaqua Land. The missionary committee had not given its sanction to such an effort, and was not pledged to support it; but Mrs. Shaw offered to sustain it with her personal means, and Mr. Shaw decided to undertake it. He set out with his wife in company with Mr. Schemlen for the country beyond the Orange River. On their way the party were met by a company of Hottentots from Little Namaqua Land, who professed to be going to the Cape in search of a missionary and teacher. Mr. Shaw, accepting their invitation, accompanied this band of natives to their home, where a warm reception and a hearty welcome awaited him. The first missionary station was established at Lily Fountain. In a few months a chapel had been erected, a school had been begun, and a deep religious interest was awakened. The baptism and admission to the church of seventeen adults in June, was followed by the administration of the first communion in July, and the holding of the first love-feast in December. The mission was reinforced in 1818 by the arrival of Rev. E. Edwards, who brought with him a blacksmith's forge and iron, and the teaching of agriculture and the industrial arts was begun. The Rev. J. Archbell and his wife were added to the missionary force in 1819, and a new station was opened among the Bushmen at Reed Fountain, about two days' journey to the east of Lily Fountain. In the mean time the original station had grown into the prosperous mission of Khamies Berg (or Mountain), which is now the only circuit of native work in the Cape Town district, and is also a central station to the miners of the neighborhood.

Permission was obtained in 1820 from the colonial governor to open missions among the tribes north of the Orange River. Three additional missionaries arrived in 1821. New missions were begun in the Albany district, among the Kaffres, in the Bechuana country, at Delagoa Bay, with a tribe on the Orange River, and among the slave population of the Cape. The important station at Mount Coke was occupied in 1824. The first attempt to establish a mission in Great Namaqua Land, in 1825, was signalized by the treacherous murder by their native guide of the missionaries, the Rev. W. Threlfall, English, and Jacob Links, native. The murderer was arrested, and suffered the penalties of the law. The mission was established, with other laborers, and has had a prosperous growth. The Wesleyan missions in South Africa were represented in 1854 by the Cape of Good Hope district, with nine stations; the Bechuana district, with seven stations; the Port Natal and Amazulu district, with five stations; and the Albany and Kaffraria district, with twenty-one stations, and reported a total of 215 chapels and preaching-places, 39 missionaries and assistant missionaries, 29 catechists, 154 local preachers, 4300 members and 670 on trial, 81 Sunday-schools, with 565 teachers and 6904 scholars, 47 day-schools, with 49 teachers and 3176 scholars, and 41,790 attendants on worship.

An institution for training native teachers was in operation in Kaffraria, and printing presses were in operation in Kaffraria, Graham's Town, and among the Bechuanas. The missions were gradually extended through Natal and the Zulu country, and into the Orange Free state and the Transvaal. In 1862 the Government of the Orange Free state was reported to have manifested a kindly and liberal spirit, and to have made three grants in favor of the missions but it withdrew its

countenance for a time in 1867. In 1868 the report spoke of the vast extent of the country occupied by the missions from the Cape to Port Natal, and described the missions under three heads: 1, the colonial work among the English and Dutch of the Cape and Natal colonies, and among the native Hottentots, Kaffres, Bechuanas, and Fingoes; 2, the missions in Kaffre Land and among the Zulus and, 3, the missions beyond the Orange River, among the English and Dutch settlers, and the native population of the Orange Free state and the Transvaal Republic. These missions had, "after years of toil, been attended by great success." Mr. Heald, an English gentleman of the Wesleyan Connection, had in the previous year made a gift of \$2500, for the establishment of a training institution for native ministers, and the school had been already begun, at a place which was named Heald Town.

The mission reported in this year, 67 English and 4 native missionaries, with 35 assistants, 11,367 members, 12,232 Sunday-school scholars, and 60,000 attendants on public worship. In 1876 the work was divided into six districts: the Cape of Good Hope district, with 9 principal stations, 30 chapels and preaching-places, 11 missionaries and assistants, 26 local preachers, 1300 full members, and 202 on trial, 3236 scholars in Sunday- and day-schools, and 8845 attendants on worship, the Graham's Town district, with 17 principal stations, 309 chapels and preaching-places, 32 missionaries and assistants, 328 local preachers, 5607 full members, 1763 on trial, 5447 scholars in Sunday- and day-schools, and 21,780 attendants; the Queenstown district, with 12 principal stations, 280 chapels and preaching-places, 17 missionaries and assistants, 300 local preachers, 3947 full members, 2056 on trial, 4383 scholars in Sunday- and day-schools, and 23,550 attendants; the Bechuana district (to be known hereafter as the Bloemfontein district), with 12 principal stations, 118 chapels and preaching-places, 13 missionaries and assistants, 126 local preachers, 3118 full members, 903 on trial, 2725 scholars in Sunday- and day-schools, and 10,800 attendants; the Natal district, with 14 principal stations, 270 chapels and preaching-places, 17 missionaries and assistants, 167 local preachers, 1831 full members, 332 on trial, 2325 scholars in Sunday- and day-schools, and 20,500 attendants; and the Vital River district, with 4 principal stations, 20 chapels and preaching-places, 4 missionaries and assistants, 7 local preachers, 83 full members, 41 on trial, 147 scholars in Sunday- and day-schools, and 1080 attendants. The last district has been annexed to the Bechuana, or Bloemfontein district. The footings of the whole give 94 missionaries, 15,886 members, and 18,290 scholars. The footings of other items given in the report show 209 Sunday-schools, with 1226 teachers, 167 day-schools, with 192 teachers, and 70 catechists. The work in the Cape Town district is chiefly among the English, Dutch, and other mixed populations of the colony; that of the Queenstown district is nearly all missionary work; while that of the other districts is addressed both to native and mixed populations.

The training institution at Heald Town had 7 students preparing for the native ministry in the theological department, and 52 students and 11 pupil teachers in the educational department. A school for girls had been erected at Shawbury, and efforts were making to establish a high-class native training school at Clarkebury, in the Queenstown district, and a training school was proposed at Bensonvale, in the Bechuana, or Bloemfontein district. The colonial mission-fields of South Africa have been well occupied by the missions of the leading English societies, and of a number of German, Dutch, and other societies. The Moravian society was the first to enter the field, it having first begun its work there in 1737. The London Missionary Society followed it in 1795. Its work has been distinguished by the long and laborious career of Dr. Moffatt, and the still

more famous labors in teaching and exploration of his son-in-law, Dr. Livingstone. Other British societies represented in South African missions are the Church, Propagation, and Scotch Presbyterian Societies; among the Continental boards are the Rhenish, Berlin, French, and Norwegian societies; and the American Board has a prosperous mission among the Zulus.

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2570 -- SOUTH AMERICA, METHODIST MISSIONS IN -- The Methodist missions in South America are that of the Methodist Episcopal Church at Buenos Ayres and Montevideo, with stations in the Argentine Republic and Uruguay, and that of the Methodist Episcopal Church South in Brazil. The Argentine Republic and the republic of Uruguay are situated in the southern part of South America, with their capitals on either side of the Rio de la Plata. The Argentine Republic has an area of between 800,000 and 1,000,000 square miles, and a population of 1,526,738, of various European nationalities and Indians. It was formerly attached to Spain, but the states of which it is composed became independent in 1810. The predominant religion is Roman Catholic, but all other churches are tolerated, and the ministers of some other denominations are paid by the government. The republic of Uruguay has an area of 63,300 square miles, and a population of 454,478 persons, of a number of European nationalities, chiefly Spanish. The aboriginal population have disappeared. Uruguay became independent of Spain in 1825, and, like all the South American republics, has suffered greatly by revolutions.

The empire of Brazil is one of the largest countries in the world, but is very thinly settled. It has an area of 3,200,000 square miles, and a population of about 10,000,000, of mixed native races, negroes, and Portuguese. It was formerly attached to the crown of Portugal, but became independent in 1821. The government is a constitutional empire, the emperor being of the lineage of the house of Portugal. The Roman Catholic religion is the religion of the state, but all other religions are tolerated, with the restriction that their houses of worship shall be "without the exterior form of a temple." The first Protestant missionary effort in South America was made in 1818, when Mr. James Thompson arrived at Buenos Ayres as an agent of the British and Foreign Bible Society. The first Protestant worship was held at the house of Mr. Dickson, in Buenos Ayres, on the 19th of November, 1820. The attendants were all English, some of them Wesleyans, and among them were some persons who afterwards became members of the congregation associated with the American Methodist Episcopal mission. The first effort by American missionaries was made in 1823, when preaching was established at a private house in Buenos Ayres by two ministers of the Presbyterian Church. A third Presbyterian minister arrived in 1827. This work was discontinued in 1836.

The attention of the Methodist Episcopal Church was directed to South America in 1832, when the General Conference advised that the field be explored. The Rev. Fountain E. Pitts was appointed a missionary, and sailed for Buenos Ayres in 1835. He found a class of eight or ten members, which had been formed by resident Methodists, and obtained a license from the government to preach. The Rev. John Dempster followed him at the close of the same year. An effort was made to establish a school, which did not succeed, but a congregation was formed. A lot was bought, and a church was begun, which was finished in 1842, and dedicated on the 8th of January, 1843. A Sunday-school was opened in 1836, but was closed in 1842. The operations of the mission were suspended in 1841, whereupon the foreign residents of Buenos Ayres formed a

society for the promotion of Christian worship, and petitioned the Missionary Board to supply them with a missionary. This society afterwards contributed largely to the support of the mission. The Rev. W. H. Norris, who had already labored at Montevideo, was appointed missionary to Buenos Ayres. He officiated at the dedication of the church in January, 1843; reported in September of the same year that 30 professing Christians were attached to the congregation, and in the following December opened a Sunday-school with 50 children, representing four nationalities, attending as scholars. Mr. Norris returned to the United States in 1847, and the Rev. D. D. Lore was appointed in his place. In 1848, Mr. Lore reported 24 members and 6 probationers connected with the mission church, 50 families in the congregation, and 175 scholars in the Sunday-school. Bibles, Testaments, and tracts were circulated in the English, Spanish, French, and German languages, about one-half of them being in Spanish.

Mr. Lore retired from the mission in 1853, and Rev. G. D. Carrow was appointed in his place. He opened a school for boys, which in 1857 contained 89 pupils. He was succeeded, in 1857, by Rev. W. Goodfellow. The school had not accomplished what had been expected of it, and was given up, so far as it was made directly dependent on the mission for support, but an effort was made to retain it in nominal connection with the mission. As yet no access had been obtained to the Spanish population, and the church was composed entirely of foreigners., English-speaking and Protestants, who supported the preacher and kept the church building in repair. In 1860 it returned 56 members and 11 probationers. The day-school was reopened in 1863, and in 1864 consisted of five departments, each of which was supplied with a teacher, and returned 104 pupils, of which 63 paid tuition and 41 were free. Preparations were made, in 1864, for an expansion of the work of the mission into the campo, or country surrounding Buenos Ayres. A settlement of French and German emigrants had been made at Santa Fe, two days' sail on the Parana River from Buenos Ayres, among whom were a considerable number of Protestants, including a few evangelical ministers. The Protestants had begun to build churches, school-houses, and parsonages, which they proposed to convey to the Missionary Society. Stations were opened at Belgrano and Azul, in the province of Buenos Ayres, Rosario, Esperanza, Santa Fe, and San Carlos, in the province of Santa Fe, Villa de Urquiza, in the province of Entre Rios, Cordoba, and Fraile Muerto, in the province of Cordoba, Tuyn and Laguna de los Padre, and at Salto, in Uruguay. A church was built at Rosario and completed by the gifts of friends at Buenos Ayres, among whom was General Urquiza, ex-president of the republic, and was dedicated under the ministry of Rev. Thomas Carter in November, 1865.

In 1867 the mission employed eight men, extended into four provinces, reported 4 churches and 3 parsonages, 6 day-schools, and 4 Sunday-schools; its ministers preached in four languages; and it was represented by a semi-monthly illustrated religious newspaper, the *Estrella Matutina*, or *Morning Star*, the first periodical of the "kind ever issued in South America," which was published by Mr. John Beveridge, at Cordoba. The missions were afterwards withdrawn from the outlying stations and concentrated in the three important points, Buenos Ayres, Montevideo and Rosario. The work among the Spanish population began to make progress in 1868, the first Spanish sermon having been preached in 1867. In 1869 the Sunday-school at Buenos Ayres had constantly increased in members," and the Spanish congregation in the same city had for the last five or six months "been very large." This church returned in 1870, 40 members, 25 probationers, an average congregation of 250, and 3 Sunday-schools, with an average attendance of 125. A Spanish church was also reported at Montevideo with 35 probationers, 300 in the congregation, and

Sunday-school with an average attendance of 70 pupils, and church property valued at \$12,000. The Spanish work was opened at Rosario in 1871 with regular public services and a Sunday-school, which at the time of making the report for the year numbered from 15 to 25 native and Italian men and youth.

Preaching was begun at Montevideo as early its 1839, and services had been held in that city at intervals since. Mr. Goodfellow visited the place in 1861, found four members there, and made arrangements to have a class organized and prayer-meetings held regularly. In 1870, besides the Spanish church, the English church in Montevideo had 18 members, a Sunday-school, with 40 scholars, and an average congregation of 40 persons. Preaching services were held regularly after 1869. Mr. Goodfellow was succeeded, in 1869 as superintendent of the mission by Rev. Henry G. Jackson. A young men's Christian and literary association was formed at Montevideo in 1871. In 1873 the superintendent of the mission had been called upon to draft a complete school system for the municipality of Buenos Ayres, with a detailed programme, to be recommended for private schools as well as public uses. The university and the University Club at Montevideo had been opened to religious discussion, and the missionary at the station had been elected president of the club; a humane society, composed principally of influential native citizens, which resisted the practice of bull-baiting, had been organized at Rosario; and a call had been made to the missionaries to extend their work into Paraguay, the government of that country offering them a building free of rent for ten years.

In 1874 the work was reinforced by the arrival of the young women sent out as missionaries by the Woman's Foreign Missionary Society. In 1876 all the departments of the work were represented as being prosecuted with vigor at all the stations. Evangelization in the interior was quietly going on, colporteurs were selling and distributing the Bible, which found such circulation that Bibles sold in Rosario are said to have reached the most remote provinces, and even Paraguay and Bolivia; the publications of the tract societies were extensively distributed; a Spanish Hymn-Book had been prepared by the superintendent of the mission; the missionary at Rosario, Rev. Thomas B. Wood, had for the third time been appointed examiner of the public schools of the municipality; and in those schools the little gospel hymns of the mission were among the favorite "pieces sung." Five American missionaries were employed in 1876.

The Rev. Justin Spaulding was sent as a missionary to Brazil in 1836 by the Missionary Society of the Methodist Episcopal Church. He was joined in 1838 by Rev. Daniel P. Kidder. The mission was conducted with considerable success for a few years, when it was discontinued on account of financial pressure. Missions have since been opened in the empire by other societies, the most important of which are that of the Methodist Episcopal Church South, and those of the Northern and Southern Presbyterian Churches in the United States.

The mission of the Methodist Episcopal Church South is under the superintendence of Rev. J. E. Newman, and has stations in the district of Limeria, province of Sau Paulo, and Santa Barbara, where a church of 38 members has been organized among the American emigrants. Miss Annie Newman is engaged in translating Bishop McTyeire's Catechism into the Portuguese language for the use of the mission.

The Northern Presbyterian Church of the United States has a mission in Brazil, with 8 stations and several out-stations, 7 American and 4 native missionaries, 9 American and 12 native teachers, 776 communicants, and 220 scholars in day-and boarding Schools. The Southern Presbyterian Church has stations at Campinas and Pernambuco, in Brazil, with 9 American missionaries and 4 native helpers, 5 churches, 52 native and 25 English-speaking members, a college at Campinas and a school for girls. An independent mission has been opened by Rev. Emanuel Vanosden at Rio Grande do Sol, in connection with which a monthly magazine in English and Portuguese is published, and an extensive circulation of Bibles and tracts is reported.

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2571 -- SOUTH BEND, IND. (pop. 13,279), the capital of St. Joseph County, on the Michigan Southern Railroad. In 1831, the year the town was laid out Methodist services were introduced, the charge at that time embracing a large part of St. Joseph County. In 1833 the South Bend circuit was formed, and in 1836 the first church edifice was erected. It was a small frame building, which gave way in 1849 to a brick edifice; it was rebuilt and enlarged in 1869, and is known as the First M. E. church. In 1869-70 Michigan Street church was built, and in 1876-77 a German church was erected. The African M. E. church was organized in 1872.

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2572 -- SOUTH CAROLINA (pop. 995,622). -- The first attempt at colonization of South Carolina was made in 1562, by French Huguenots under John Ribault, but the enterprise failed. The first permanent settlement was made in 1670, by English colonists at Port Royal, and subsequently at Charleston. The Wesleys preached in Charleston about 1736, and it was visited by Pilmoor in 1773. No society, however, was formed until 1785. Bishop Asbury says, "We also sent an elder and a preacher to South Carolina. We have now 110 members in that state by the assiduity of a local preacher who lately settled there." In that year John Tunnel was sent to Charleston, and reported to the following Conference 58 members. In the same year Woolman Hickman was appointed to Georgetown, and in 1786 two districts were formed, one embracing three appointments, viz., Georgia, Broad River, and Charleston, with James Foster as elder, the other embracing Santee and Peedee, with Beverly Allen as elder. At that time there were in the different charges 595 whites and 43 colored members.

The first Annual Conference was held at Charleston, March 22, 1787. The introduction of Methodism was strongly resisted. "The Episcopal Church at Charleston seized Whitefield, tried and virtually excommunicated this man of God simply for offering extemporaneous prayer; the gentry of the city dragged the devout Dougherty from the church-door and drenched him at the street pump." Notwithstanding this opposition, Asbury, with the pioneer preachers, successfully planted Methodism at various points. In Charleston, the church had scarcely been securely founded before Mr. Hammett, a Wesleyan missionary from the West Indies, sowed discord. The church was sold to the Episcopalians, and only repossessed through the forms of law. In 1802 the work assumed permanent shape, and the South Carolina Conference was formed, embracing 22 appointments, with a membership of 6979 whites and 2303 colored. In 1810 the church had enlarged to 74 preachers, and 17,788 white and 8208 colored members. The Conference then, however, embraced four states. In South Carolina proper there were 9059 whites and 4947

colored members. The early Conferences were generally held at Charleston, and the church gradually acquired strength. In 1830 Georgia and Florida Conferences were set off as independent bodies.

As early as 1831 the Conference recommended missions, Sabbath-school, Bible, and tract societies, and in 1834 Cokesbury Seminary was inaugurated. In 1829 a remarkable work broke out through the influence of colored evangelists, who penetrated the plantations north of Charleston and preached to the colored people. Dr. William Capers, subsequently bishop, being applied to, consented to go as a missionary, and accompanied by an old colored minister entered on this grand work, by the influence of which multiplied thousands of colored people were gathered into the church. Many of these missions were sustained until the close of the war, in 1865. In 1840 the membership in the state amounted to 27,338 white and 28,031 colored. The Southern Christian Advocate and a book-room at Charleston were established, and became auxiliaries in the great work. Wofford College, Columbia, Spartansburg, the Carolina, and the Davenport Female College were also commenced. In 1845 the Methodists of South Carolina adhered to the Church South, and it remained the only organization until after the close of the Civil War. Notwithstanding the disasters of the war, the Methodist Church South steadily advanced, and was never so prosperous as during the time immediately subsequent to the war.

The statistics show the largest increase at that time, and this was the most flourishing period of the church during almost a century. The statistics in 1875 show 40,432 white members, 17,945 children under catechetical instruction, and 564 churches, with 21 domestic missions. Annual Conferences have been held for ninety years, Bishop Asbury having presided for twenty-eight sessions. In addition to these statistics which show the growth of the M. E. Church South, congregations were organized at the close of the war by the M. E. Church, and subsequently an Annual Conference was formed. It has also originated the Chaflin University, at Orangeburg, S. C.

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2573 -- SOUTH CAROLINA CONFERENCE, AFRICAN M. E. CHURCH, was organized May 15, 1865. Its boundaries now include "all the state of South Carolina and the adjacent islands." At its last session, February 1876 it stationed 152 preachers, including 10 presiding elders. It reported 52,971 members, 571 local preachers, 18,781 Sunday-school scholars, 325 churches, and 33 parsonages.

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2574 -- SOUTH CAROLINA CONFERENCE, M. E. CHURCH, was one of the original six Conferences into which the whole territory occupied by the church was divided by the General Conference of 1796. It then included the states of South Carolina, Georgia, and the part of North Carolina south of Cape Fear River, excepting a few appointments on the branches of the Yadkin River. No special change was made in its boundaries until in 1824, when the church having extended into Florida, it was made to include East Florida and that part of North Carolina not included in the Virginia and Holston Conferences. In 1836, the North Carolina Conference being organized. that part of North Carolina then included in the Wilmington and Lincolnton districts was

excepted. On the division of the M. E. Church, in 1845, this Conference adhered to the Church South. Its further history with the old boundaries is to be found in that church. By the authority of the General Conference of 1864, Bishop Baker organized a South Carolina Conference of the M. E. Church at Charleston, April 2, 1866. It was then composed of two districts, Charleston and Florida. The General Conference of 1868 fixed its boundaries so as to include the state of South Carolina and all of Florida east of Apalachicola River. By the action of the General Conference of 1872 it includes only the state of South Carolina.

The statistics of the old and the new Conference may be briefly given. The first distinct report of this Conference was made in 1803, when it reported 9256 white and 2815 colored members. In December, 1844, it reported 32,306 white and 39,495 colored members, with 121 traveling and 265 local preachers. At the organization in 1866 it reported 11 traveling and 16 local preachers, 3173 members, and 1674 Sunday-school scholars. The report for 1876 is: 92 traveling and 293 local preachers, 30,541 members, 11,532 Sunday-school scholars, 241 churches, and 11 parsonages.

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2575 -- SOUTH CAROLINA CONFERENCE, M. E. CHURCH SOUTH, was one of the original Conferences that adhered to the Church South in 1845. It was one of the largest Conferences in the church, and had at that time the largest colored membership. In 1846 it reported to the Church South 123 traveling and 278 local preachers, with 32,649 white and 40,475 colored members. The General Conference of 1874 fixed the boundaries of this Conference so as to "include all the state of South Carolina." The latest report from this Conference (1875) is: 160 traveling and 136 local preachers, 40,382 white members and 431 colored, and 17,945 Sunday-school scholars.

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2576 -- SOUTH CAROLINA CONFERENCE, M. P. CHURCH, "embraces the state of South Carolina, except Charleston." This appointment at present is included in the Maryland Conference. In 1877 the Conference reported 9 itinerant and 11 unstationed ministers, 1075 members, and 8 churches.

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2577 -- SOUTHEASTERN INDIANA CONFERENCE, M. E. CHURCH, was organized by the General Conference of 1852. Its territory was taken chiefly from the Indiana Conference. Its boundaries were definitely determined in 1856, so as to include all of Southeastern Indiana bounded north by the National Road, east by Ohio, south by the Ohio River, and west by the Indiana Conference and so much of the city of Indianapolis as was within the donation, south of Market Street and east of Meridian Street and all the towns and societies on the line between Indiana and Southeastern Indiana Conferences. No change was made in this Conference until in 1868, when the boundary line commenced at the north end of Meridian Street, in the city of Indianapolis; thence west to the Michigan Road; thence on said road to the north line of Marion County; thence east on said county line to the northeast corner of said county; thence south on the

east line of said county and the National Road; thence east on the said road to the state line and on the east by Ohio, on the south by the Ohio River, and on the west by the Indiana Conference. In 1872 a change was made in the boundary so that it should commence at the crossing of Meridian and Third Streets, in the city of Indianapolis thence west by said Third Street to the Indianapolis and Lafayette Railroad. The rest of the boundary remained the same, with the exception of excluding Elizabeth, in Hamilton Co., O. This Conference held its first session in Rushville, Ind., Oct. 6, 1852, Bishop Baker presiding. It reported 19,367 members, with 100 traveling and 149 local preachers. In 1876 it reported 102 traveling and 137 local preachers, 36,890 members, 22,081 Sunday-school scholars, 297 churches, and 50 parsonages.

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2578 -- SOUTH EASTON, PA. (pop. 3167), is in Northampton County, on the south side of the Lehigh River. Methodism was introduced from Easton. It was first reported as a separate charge in 1853, when Edward Townsend was appointed to South Easton, who reported, in 1855, 86 members. Methodism has continued to prosper, and this station, in the Philadelphia Conference, reports 175 members, 564 Sunday-school scholars.

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2579 -- SOUTHERLAND, Silas Bruce -- Of the Methodist Protestant Church, was born in Prince George Co., Md., May 21, 1817. His parents were Methodists of prominence in their neighborhood. The death of his parents occurring while he was yet a boy, he moved to Harper's Ferry, Va., and engaged in the apothecary business. Finding much leisure, he read and studied unintermittingly, making encouraging progress in general literature. To this was superadded law studies for several years. Being converted in February, 1839 his purposes were changed from the law to the ministry. Immediately upon the expiration of his probation, he was licensed to preach by the Methodist Protestant Church, and in 1841 was received into the Maryland Annual Conference. Of this Conference he is still an active member, having filled the most of its prominent appointments, including a full term in the presidency, and being repeatedly honored by it with a seat in the General Conference. He was a member of the General Convention of 1867, and of the Convention of May 11, 1877.

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2580 -- SOUTHERN CALIFORNIA CONFERENCE held its first session in Los Angeles, Cal., Sept. 6, 1876. The General Conference of the May preceding fixed its boundaries so as to embrace that portion of the state of California lying south of the California Conference; also that portion of the state east of the summit of the Sierra Nevada Mountains and south of Inyo County. The statistics reported at the Conference were: 27 preachers, 1457 members, 1318 Sunday-school scholars, 13 churches, and 9 parsonages.

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2581 -- SOUTHERN GERMAN CONFERENCE was defined by the General Conference of 1876 as including the state of Texas. It reported, in 1877, 25 traveling and 12 local preachers, 1093 members, 1011 Sunday-school scholars, 23 churches, and 13 parsonages.

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2582 -- SOUTHERN ILLINOIS CONFERENCE, M. E. CHURCH, was organized by the General Conference of 1852 having the following boundary lines: "Beginning at Gilead, on the Mississippi River, in Calhoun County; thence to the northwest corner of Jersey County; thence to the northeast corner of said county; thence to Honey Point; thence to Hillsborough, leaving this Station in the Illinois Conference; thence east through Fayette and Effingham Counties to the northwest corner of Jasper County, thence with the north line of Jasper and Crawford Counties to the Wabash River." No changes have since been made in its boundaries. This Conference held its first session at Belleville, St. Clair Co., Oct. 27, 1852, Bishop Ames presiding. It reported 64 traveling and 239 local preachers, and 14,709 members. In 1876 this Conference reported 149 traveling and 300 local preachers, 26,297 members, 23,036 Sunday-school scholars, 320 churches, 86 parsonages. It contains within its boundaries McKendree College, which is under its patronage.

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2583 -- SOUTHERN UNIVERSITY is located at Greensborough, Ala.; was chartered in 1856, and went into operation in 1859, under the control of the Alabama Conference of the M. E. Church South. The first chancellor was Dr. William M. Wightman, who served until his election to the episcopacy, in 1866. In the financial disasters of the war the endowment fund was chiefly lost, but the building, with its valuable outfit, has been preserved. The College of Liberal Arts embraces nine schools: Ancient Languages; Modern Languages; English Language and Literature; Moral Philosophy; Natural Philosophy and Astronomy; Mathematics; Chemistry, Mineralogy, and Geology; Civil Engineering; and Biblical Literature. The course of study extends through five years, and is comprehensive and thorough. There are also colleges of Medicine and Law, which each have an able faculty. In the College of Liberal Arts, Rev. L. M. Smith is chancellor, and Professor of Mental and Moral Science and Biblical Literature; Rev. John S. Moore, Mathematics; Rev. I. S. Hopkins, Natural Science; Rev. J. Lewis, Jr., English Language and Literature; C. M. Verdel, Ancient Languages and Literature; C. A. Grote, Modern Languages and Literature; A. W. Smith, Preparatory Department.

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2584 -- SOUTH GEORGIA CONFERENCE, M. E. CHURCH SOUTH -- Until 1866 the state of Georgia was embraced in the Georgia Conference; and for its history of the old Georgia Conference, see NORTH GEORGIA CONFERENCE. At the General Conference in 1866 the state was divided into the North and South Georgia Conferences. It held its first session in 1867, and reported 110 traveling and 216 local preachers, 19,626 white members and 6917 colored, 206 white Sunday-schools and 15 colored, 9003 white Sunday-school scholars and 1046 colored. The General Conference of 1874 fixed the boundaries of this Conference so as to "include all that part of the state of Georgia lying south of the southern line of the North Georgia Conference, and the

town of Girard, in Alabama." The latest report (1875) is: 127 traveling and 221 local preachers, 29,304 white members, and 12,332 Sunday-school scholars.

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2585 -- SOUTH ILLINOIS CONFERENCE, M. P. CHURCH, "embraces all that portion of the state of Illinois lying south of the Great Western Railroad." It reported, in 1877, 24 preachers, 2048 members.

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2586 -- SOUTH KANSAS CONFERENCE. -- The territory now embraced in this Conference was included, until 1872, in the Kansas Conference. The territory was so large that the Conference requested a division, and the General Conference of 1872 gave it power to divide should it judge best, and should the presiding bishop concur. By a vote of the Kansas Conference in 1873, and by the concurrence of the bishop, the division was ordered. The South Kansas Conference held its first session at Fort Scott, March 11, 1874, Bishop Andrews presiding. The statistics reported were: 90 traveling preachers, 12,721 members, 8206 Sunday-school scholars, 43 churches, and 41 parsonages. The General Conference of 1876 defined its boundaries so its to "embrace that portion of the state of Kansas not included in the Kansas Conference, and so much of the Indian Territory as lies north of the 30th parallel of north latitude." The reports in 1876 show 101 traveling preachers, 14,392 members, 9202 Sunday-school scholars, 47 churches, and 47 parsonages. The Baker University, located at Baldwin City, is now included within the bounds of this Conference, though it lies near the border, and is under the joint patronage of the Kansas and South Kansas Conferences.

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2587 -- SOUTHWESTERN CHRISTIAN ADVOCATE is an official journal of the Methodist Episcopal Church, published in New Orleans. It was established as a private enterprise in 1873, with Rev. J. C. Hartzell as editor and proprietor. It was made an official journal by the General Conference of 1876, and is published by Nelson & Phillips, New York. Rev. H. R. Revels was elected editor in 1876, but did not accept, and Rev. J. C. Hartzell was elected to the vacancy, and is now (1877) the editor.

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2588 -- SOUTHWEST GERMAN CONFERENCE was organized in 1864, and was composed of the German work which had formerly been connected with the Illinois, Southern Illinois, and Kansas Conferences and the German district of Upper Iowa Conference. Its first session was held at St. Louis, Bishop James presiding, and presented the following statistics 77 itinerant and 87 local preachers, 6084 members, 4245 Sunday-school scholars, 109 churches, and 40 parsonages. Its boundaries remain the same as when organized. Its statistics for 1877 are: 133 traveling and 150 local preachers, 10,864 members, 10,026 Sunday-school scholars, 177 churches, and 77 parsonages.

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2589 -- SOUTHWEST MISSOURI CONFERENCE, M. E. CHURCH SOUTH, was organized by the General Conference of 1874, and it took the place and part of the territory of the West St. Louis Conference, which then disappears from the minutes as a Conference. It held its first session at Lexington, Sept. 30, 1874, Bishop Keener presiding. The General Conference fixed its boundaries so as to "include all that part of Missouri lying south of the Missouri River not included in the St. Louis Conference." The Conference of 1875 reported 73 traveling and 112 local preachers, 13,931 white members and 20 colored, and 4063 Sunday-school scholars.

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2590 -- SPAIN, METHODIST MISSIONS IN -- The kingdom of Spain has in area of 195,774 square miles, and had a population in 1870 of 16,835,500. It has always been among the states most devoted to the maintenance of the Papal power and prerogatives, and its sovereign has, since the title was given to Isabella of Castile, in the fifteenth century, recorded as among the chief of his titles that of "the Catholic." Previous to the revolution of 1868, the exercise, even the profession by a Spaniard of any other religion than the Roman Catholic was regarded and punished as a crime. The revolution swept away the old intolerant laws, and the constitution of the Spanish republic established freedom of religion. The law of religious freedom was continued, with some modifications, under the reign of King Amadeus, 1870 to 1873. The restoration of the Bourbon dynasty under Alfonso XII., in 1874, brought back into power the party of intolerance and the course of the government has been since marked by a disposition and by efforts to restrict the liberty which had been gained after the revolution. Laws have been passed confining Protestant worship to the interior of the buildings used as churches or school-rooms, and prohibiting all out-of-door or public demonstrations. Under the head of public demonstrations, the posting at the doors of churches of signs conspicuously announcing the hours of worship and loud singing have been declared by some officers to be prohibited. The Protestant schools, especially those of the Wesleyans at Port Mahon, in the Balearic Islands, have been interfered with and interrupted. Nevertheless, Protestantism appears to have gained a firm footing in Spain, and to be spreading, and is probably destined to become a permanent feature of the life of the nation.

The town and fortress of Gibraltar belong to Great Britain. Gibraltar appears on the list of Wesleyan stations as early as 1799; and a mission was regularly established there in 1808, and was made the basis from which efforts were made from time to time to preach in the surrounding Spanish towns and districts. It was impossible for these efforts to have any definite importance or to contribute to the building up of churches, for whenever they became prominent enough to attract attention they were repressed. The mission at Gibraltar was conducted steadily and actively, with preaching generally in the Spanish and English languages, and schools for both nationalities. In 1841 the mission reported 2 principal stations, 2 missionaries, -- one for the Spanish and one for the English population, -- and 2 other salaried teachers, 93 members, and 214 pupils in the English and Spanish schools. In 1854 the gospel was preached at Gibraltar in both English and Spanish, and of the 250 children in the schools, 224 were Spanish. In 1862 an agent of the Wesleyan Missionary Society visited Lisbon (Portugal), Madrid, and Gibraltar, and paid two visits to Cadiz. At the latter place he discovered some remaining fruits of former labors of Wesleyan missionaries, and was encouraged to make additional efforts. He was, however, compelled in the following

year, by official intolerance, to give up the work among Spaniards and confine himself to his own countrymen. The report for 1865 mentioned a persecution of the Wesleyan adherents at Cadiz. The work in the Spanish department was continued at Gibraltar, and favorable progress was reported of it in the following years.

In 1871, the revolution having intervened, an agent was reported as engaged at Barcelona, in educational, literary, and evangelistic efforts, with some success. In 1872 a new school was opened at Port Mahon, on the island of Minorca, under favorable auspices. In 1876 the mission reported three stations in Spain, at Gibraltar, Barcelona, and Port Mahon and one at Oporto, in Portugal, with statistics of which the following is a summary for the stations in Spain; number of chapels, 1; of other preaching-places, 9 of missionaries and assistants, 2; of local preachers, 12; of members, 161; of persons on trial, 28; of Sunday-schools, 4, with 24 teachers and 165 scholars; of day-schools, 9, with 28 teachers and 829 scholars; of attendants on worship, 940. The work at Gibraltar is partly English and partly Spanish; that at Port Mahon is Spanish.

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2591 -- SPANISH LANGUAGE AND MISSIONARY LITERATURE -- The Spanish language is derived from the Roman language, a tongue which grew up in Spain out of an intermixture of Latin, Celtic, Gothic, and other elements after Roman rule ceased in the country. It is rich in expressive terms, and is among the most euphonious of modern languages. It possesses a literature of considerable merit and diversity, the growth of several centuries. It is spoken in the kingdom of Spain and its colonies, including the island of Cuba, in all of South America except the empire of Brazil, in Central America and Mexico, and is still the vernacular of a part of the inhabitants of the Southwestern United States, California, and the Territories of New Mexico and Arizona. The importance of the Spanish language to American missionary enterprises in particular, may be judged from the fact that it is estimated that there are thirty-two millions of Spanish-speaking people in the Western hemisphere.

Methodist missionary work among Spanish people did not really begin till 1867. The Wesleyans were not permitted to carry on their operations at any point under the jurisdiction of the Spanish government until after the Revolution of 1868. The first Methodist sermon in Spanish at Buenos Ayres, South America, was preached in 1867; and the Methodist Episcopal missions in Mexico were not started till several years afterwards. The first Spanish evangelical periodical ever issued in South America was the Estrella Metetine, or Morning Star, which was started in connection with the Methodist Episcopal mission at Cordoba, in the Argentine Republic, by Mr. John Beveridge, in 1867. For several years afterwards, the missionaries depended chiefly upon the publications of the London religious and the American Tract Societies for their Spanish books. In 1874, Dr. Butler, of the Methodist Episcopal mission in Mexico, mentioned the need of Spanish books as among the principal wants of the mission. In October of the same year a printing-press, with all the needful appurtenances, was sent to Mexico by the Tract Society of the Methodist Episcopal Church, and was immediately set to work to supply the want. In November, 1875, Dr. Butler reported that the issues of the mission press since January of the same year had been 62,000 tracts, books, hand-bills, etc., including about 900,000 pages, and that several important standard Methodist works were in the course of Publication. The books had passed into the hands of all

classes of the people, including the president of the republic, but had been circulated principally among the masses.

The stock of the printing establishment was enlarged during the year to triple its former value, without taking into account the value of the premises containing it. Seventy-two thousand copies, equal to 750,000 pages, of publications were issued in 1876. Among the publications were the "Berean Lesson Leaves," of which 1000 pages a month were issued in Spanish, and for which orders were received from the superintendent of the Wesleyan missions in Honduras, and from the persons in charge of the mission in Barcelona, Spain. The *Abogado Cristiano Ilustrado*, an illustrated evangelical monthly periodical of eight pages, in the style of the illustrated papers of England and the United States, was begun in April, 1877. Among the works published by the establishment are such tracts as "Robert the Cabin Boy," "The Dairyman's Daughter," "Bravery and happy Death of James," "Doing Nothing," "The Neglected Letter," "Reply to a Catholic Priest," "What do Protestants Believe?" evangelical hymns, baptismal and marriage certificates, the First and Second Catechisms, the Doctrines, Rules, and Ritual of the Methodist Episcopal Church, Wesley's sermons on "The Fall of Man," "Salvation by Faith," and "Awake, thou that sleepest," Binney's "Theological Compend," Alden's "Outlines of Christian Evidences," Hurst's "Outlines of Church History," "Lavaleye's" "Protestantism and Catholicism," and the "Berean Lessons." The "Life of Carvosso," "What Must I do to be Saved?" by Bishop Peck, the Discipline, and the "Life of Earnest Richmond," were in press in July, 1877; and at the same time the "Life of Wesley," by Watson, Wesley's "Plain Account of Christian Perfection," Fletcher's "Appeal and Address," "Wesley's Sermons," "The Mission of the Spirit," by Rev. L. R. Dunn, the "Life of Hester Ann Rodgers," "The Life of Bramwell," "Spiritual Struggles of a Roman Catholic," by Beaudry, Dr. Nast's "Introduction to our Gospel Records," a Methodist hymn-Book, containing about 180 hymns, and other works were in preparation. A weekly religious journal, called *El Evangelista*, was begun by the Rev. Thomas B. Wood, at Montevideo, on the 1st day of September, 1877. Senor Francisco Vallayes, a convert of the mission of the Methodist Episcopal Church South and student at Vanderbilt University, was engaged in 1876 upon a translation of Wesley's Sermons into Spanish.

The following works in Spanish are published by the Wesleyan Missionary Society: "Los cuatro Evangelios traducidos del Griego al Espanol, e ilustrados, con Notas," por Don G. H. Rule (The Four Gospels, translated from the Greek into Spanish. Illustrated, with Notes, by Rev. W. H. Rule), Gibraltar, 1841; "Ensayo sobre la divina Autoridad del Nuevo Testamento," por David Bogue (Essay on the Divine Authority of the New Testament, by David Bogue), Gibraltar, 1838; "Pensamientos sobre el Papisino," por a Rev. G. Nevins, D.D., y per el Rev. G. H. Rule (Thoughts on Papism, by Rev. G. Nevins, D.D., and Rev. W. H. Rule) "Breves Observaciones acerca la Institucion, Obligaciones, y Beneficios del Domingo," per Don Jose Juan Gumey y el Rev. G. H. Rule (Brief Observations concerning the Institution, Obligations, and Benefits of the Sabbath, by J. J. Gumey and Rev. W. H. Rule): "El Romanismo, Enemigo de la Santa Biblia," obrita escrita on Inglis por el Rev. T. H. Horne, M. A., y traducida al Espanol por el Rev. G. H. Rule (Romanism an Enemy of the Holy Bible, originally written in English by Rev. T. H. Horne, M. A., and translated into Spanish by Rev. W. H. Rule). An account of the "Mission to Gibraltar," in English, by Rev. W. H. Rule, is also published by the society.

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2592 -- SPANISH MISSIONS IN THE UNITED STATES -- Under the head of Spanish missions in the United States may be classed the early attempts of the Methodist Episcopal Church to establish missions in New Mexico, the Spanish department of the present missions in New Mexico and Arizona, and the Cuban mission at Key West, Fla., of the Methodist Episcopal Church South. An account of the latter mission is given in connection with the account of the work of the Methodist Episcopal Church South in Mexico. The Rev. E. G. Nicholson went to Santa Fe, New Mexico, about 1850, and collected there a congregation composed wholly of Americans residing in the place or connected with the army. The headquarters of the army having afterwards been removed from Santa Fe, the congregation was reduced, and Mr. Nicholson returned home. He was sent back under the direction of the Missionary Society of the Methodist Episcopal Church in 1853, with Mr. V. Hansen, of the Swedish mission in New York, as his assistant. Benigno Cardenas, a converted Roman Catholic priest, was engaged as a second assistant. The party reached Santa Fe on the 10th of November, 1853, and Senor Cardenas preached his first sermon as a Protestant on the 20th of the same month, when also the first baptisms took place.

At the end of about a year Messrs. Nicholson and Hansen returned to the states, and reported unfavorably of the prospect of the work, while Senor Cardenas remained in Santa Fe, laboring with some success. The Rev. D. D. Lore was sent out to survey the field in 1854. His first reports were discouraging, the later ones were more favorable, but not yet assuring. No progress was made in the New Mexican work for several years afterwards.

In 1865 the Constitution of the Methodist Episcopal Missionary Society was changed so as to create a third class of missions, to be designated as Missions in the United States and Territories not included within the bounds of any Annual Conference. The new class was intended to embrace the missions in the Territories, including those in the Territories of New Mexico and Idaho, and also the missions in the states whose Citizens had been engaged in the War of the Rebellion. Under the head of missions of the new class the names of Arizona and New Mexico appeared in the schedule of annual appropriations, but no reports were made from these fields until 1872, when Rev. Thomas Harwood and Rev. J. Steele returned three stations as organized at La Junta, Ciruelita. and Peralta, in New Mexico, with 1 native helper, 68 members, 1 Sunday-school, with 70 scholars. In 1873 nine stations were reported in New Mexico, with 6 missionaries and helpers, a prosperous school at La Junta, 15 American and 100 Mexican members and probationers, and 7 Sunday-schools, with 160 scholars. The work has since grown steadily. The report for 1876 stated that the school at La Junta had "from the beginning been a success," and bade fair to become a power for good in the land, and that, with the other schools which had been opened or were to be opened, the mission would soon have 5 schools with about 125 scholars.

The Rev. G. A. Reeder reported from Prescott, Arizona, in 1872, that there was not a church finished in the Territory by any Protestant denomination, and only one had been begun, so far as he could learn, and that he had not met there with one living member of the Methodist Episcopal Church. The work which has grown up in the Territory has been carried on among a mixed population of whites and Indians, of which only a part are Spanish. In 1873, Mr. Reeder made a report concerning the tours of observation which he had made during the year, and which had resulted in preparations being made to start churches at Tucson, Prescott, Wickenham, and

Ehrenburgh, Phenix, Florence, and Yuma. In 1874 a church had been begun at Prescott, three traveling preachers and one local preacher were employed, and 13 members, 8 probationers, 4 Sunday-schools, with 100 scholars, including whites and Pima Indians, and an average attendance of 60 scholars were reported. The first Quarterly Meeting Conference in the Territory was organized in November of the same year, at the Tampee settlement, on Salt River. Mr. Reeder resigned the superintendency of the mission in 1875, leaving on its books the names of 46 members and probationers. During his two years of service he had, according to his statement, held 5 protracted meetings and 1 camp-meeting, preached 422 sermons, and traveled 14,000 miles. The mission reported, in 1875, 3 missionaries, 46 members, and 4 Sunday-schools, with 100 scholars.

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2593 -- SPARKS, George W. -- Of Wilmington, Del., was an active merchant, and has been for many years engaged in banking. He early became a member of the M. E. Church; occupied official positions in the St. Paul's church for a number of years, and was among the number who took an active part in the erection of Grace church, Wilmington to the interests of which, as well as to those of the general church, he is ardently attached. He takes a deep interest in the missionary cause.

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2594 -- SPAULDING, Justin -- first Methodist missionary to Rio Janeiro, was born in Moretown, Vt., in 1802, and died in his native town in 1865. He was converted in early life, and entered the New England Conference in 1823. After filling a number of appointments, he was selected, in 1836, as missionary to Brazil, where he labored as superintendent of the mission until 1841, when, on his return, he was transferred to the New Hampshire conference. He served in important charges; was presiding elder for a number of years, and was agent for the Biblical School at Concord. He was a good scholar, an able minister, and a devoted Christian.

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2595 -- SPAULDING, W. J. -- President of Iowa Wesleyan University, was born in Newark, NY, April 18, 1827. At the age of twenty he embraced religion and united with the M. E. Church. Feeling that he was called to preach, he pursued a preparatory course at the Albion Seminary, and entered the Indiana Asbury University in 1850, graduating in 1854. The same year he was admitted on trial in the Indiana Conference, and in 1856 was elected to the chair of Greek in the Iowa Wesleyan University. In 1861 he was transferred to the chair of Mental and Moral Science, and served as vice-president and acting president of the institution. In 1864 he resigned his membership to engage in the regular work of the ministry, and was transferred to the Indiana Conference; but in 1870 he returned to the Iowa Conference, and in 1875 was appointed Rev. W. J. Spaulding, Ph.D. to the chair of Philosophy and Moral Science, and the following year was elected president of the university, which position (1877) he still holds.

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2596 -- SPENCE, John F. -- President of the East Tennessee Wesleyan University, was admitted into the Cincinnati Conference in 1853. After filling various appointments in the Conference he became, in 1862, chaplain in the army, in which position he remained until the close of the war. In 1865 he was transferred to the Holston Conference, and succeeded in raising money in the North to purchase the grounds and buildings for the institution at Athens. He was then stationed in Knoxville. Subsequently he became presiding elder of the district, and in 1875 was elected president of the institution, where he still (1879) remains.

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2597 -- SPENCER, Robert O. -- A distinguished minister of the Ohio Conference, was born in 1806. At the age of eighteen he joined the Ohio Conference and continued to travel for fifty years, filling many of the most important appointments in the Conference. He was instrumental in a great revival among the students of the Ohio University, which resulted in the conversion of such men as Bishop Ames, Drs. J. M. Trimble, and H. J. Clark. He was a man of great modesty, unflinching integrity, and unwearied diligence. He was deeply pious, and devoted much of his time to private prayer and to diligent study, and was unswerving in his attachment to the doctrines and economy of the church.

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2598 -- SPRAGUE, Seth, Sr. -- an early abolitionist of Duxbury, Mass., was an associate of Wm. Lloyd Garrison when he was most unpopular in Boston. He was an intimate friend of Orange Scott, whom he followed out of the M. E. Church, and became a life-long supporter of the "Wesleyan" Church, to which, as in former church relations, he devoted freely time, talent, and treasure. No gathering of the friends of the slave in Boston was unattended by this venerable patriarch, whose thin locks, bent form, flashing eye, and ringing words were always welcome -- he was a Democrat in politics in 1840, and the rival candidate to his son Seth, who was a Whig, whom he defeated by a handsome majority when running for the Legislature. The pleasure of the father was scarcely equal to the pride of the son at the result.

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2599 -- SPRINGER, Cornelius -- A distinguished minister of the M. P. Church, was born in Wilmington, Del., December 29, 1790. In 1808 he was converted and joined the M. E. Church, and at the age of twenty-one engaged in school-teaching. In the War of 1812 he served as lieutenant of a company, and acquitted himself with distinction. In 1816 he left a position in the academy at Putnam, Oh., to enter the itinerant ministry in the M. E. Church in which he continued about thirteen years. He was one among the earliest of those who sought a change in the government of the church and in 1822-23, he wrote a series of articles, which are published in the Wesleyan Repository. When his associates in the controversy were expelled from the church he felt himself bound to go with them, and became one of the founders of the Methodist Protestant Church. After filling various prominent appointments he was elected editor of The Methodist Protestant, a semi-monthly paper devoted to the interests of the church. In July, 1839, he commenced on his farm, near Zanesville, the publication of the Western Recorder, a weekly paper, authorized by the Pittsburgh Conference. After six years in this position he found his eye-sight injured, and he was compelled to withdraw

to private life. After his retirement until his death he was chiefly engaged in the management of his beautiful farm. His name will be held in reverential remembrance by the church, in which he was both a pillar and an ornament.

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2600 -- SPRINGFIELD, ILL. (pop. 19,746), is the capital of the state, and is situated near the Sangamon River. As early as 1824 Methodist services had been introduced and a small society was organized. In 1825-26 the first M. E. church, a plain structure, was erected under the superintendence of Peter Cartwright, and was for many years the only house of worship. A second church was built, but being involved in debt was sold. A camp-meeting held in 1829-30 greatly strengthened Methodism throughout this region of the country, and led a few years after to the erection of a more commodious edifice. In 1857 there were reported 256 members, 250 Sunday-school scholars. Since that period a second church has been erected; and the German population have also built a house of worship. The African M. E. Church has a strong organization. This city is in the Illinois Conference,

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2601 -- SPRINGFIELD, MASS. (pop. 33,340), is one of the old cities of New England, having been settled in 1635. Bishop Asbury visited it July 15, 1791, and makes the following entry in his journal: At six o'clock I delivered a discourse in Mr. C--'s house on the text, 'Tis time to seek the Lord, till he come and rain righteousness upon you.' The people were a little moved, and one person was under deep conviction. This place is a haunt of soldiery, the armory being moved here. There appears to be very little religion among the inhabitants." It does not appear in the minutes of the M. E. Church until 1819, when Daniel Dorchester was pastor, who reported 77 members. The church continued to grow, and in 1857 there were two stations, having an aggregate of 386 members, 386 Sunday-school scholars. Since that period Methodism has increased with the growth of the city. It is in the New England Conference.

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2602 -- SPRINGFIELD, MO. (pop. 6524), is the capital of Greene County, and is situated on a branch of the Missouri and Pacific Railroad. Methodist services were introduced in 1831, by J. H. Slavens; and the first church was erected in 1843. In 1845 it adhered to the Church South, and so remained. The present M. E. Church South was erected in 1858. After the close of the Civil War the M. E. Church built an edifice in 1868. A Colored Church South was organized in 1865, and a building erected in 1873. The African M. E. Church was organized in 1872, and erected a church in 1876. The City is in the St. Louis Conference.

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2603 -- SPRINGFIELD, O. (pop. 20,729), the capital of Clark County, is situated on a fork of Mad River, on the Dayton and Michigan Railroad. The M. E. Church has sustained in this place for many years a seminary of learning, and The Methodist Recorder, the organ of the Methodist Protestant Church, was published in this city prior to its removal to Pittsburgh. The town was

visited by Bishop Asbury as early as 1809, when he preached to a congregation of about 400. He preached again in 1811, in a private house, as no Methodist church had yet been erected. Springfield circuit was organized in 1832, but not until several years afterwards was the station formed as a separate work. The Methodist Protestants have a church in this place, and the African M. E. Church has a strong society. It is in the Cincinnati Conference

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2604 -- SQUANCE, Thomas Hall -- An English Wesleyan minister, sailed with Dr. Coke in 1813, and labored with zeal and success in Ceylon until 1822, when the state of his health compelled him to return to England. For forty years he continued to exercise in faithful and laborious ministry. He slept in Jesus in 1868, -- in the seventy-ninth year of his age and the fifty-sixth of his ministry.

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2605 -- STAMFORD, CONN. (pop. 11,298), is a beautiful city 12 miles from New York, on the New York and New Haven Railroad. Methodism was early introduced into this section of Connecticut, but in the village of Stamford it had not made much progress until within the last twenty-five years. In addition to the principal church there is now a mission station at Waterside. The statistics for 1876 are 533 members, 275 Sunday-school scholars.

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2606 -- STAMP, Wm. W. -- An eminent English Wesleyan minister, was engaged in the active duties of the ministry for the long period of forty-nine years. He was highly valued as a Christian minister and as a firm friend wise in counsel, his brethren elected him as the president of the Conference in 1860. In 1873 he retired from public duty, and died suddenly on New Year's Day, in 1877.

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2607 -- STANLEY, T. W. -- Of the Ohio Conference, was born in Lancaster, Oh., in 1833, and was converted at nine years of age. In 1833 he graduated from the Ohio Wesleyan University, and joined the Ohio Conference of the M. E. Church in 1857. He has filled a number of prominent appointments of the Conference, and was elected secretary of his Conference in 1868, which place he has filled at each succeeding session. In 1876 he was a delegate to the General Conference.

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2608 -- STARK, Anthony Butler, -- President of Logan Female College, Ky., was born July 13, 1832, in Robertson Co., Tenn. He graduated with distinction at Cumberland College, Princeton, Ky., and entered upon the profession of teaching. He has contributed many articles to the quarterlies and monthlies of the country. At one time he edited at Nashville The Home Monthly, until the General Conference of the M. E. Church South ordered no publication of a monthly by the church, when he returned to his profession of teacher, and became president of Corana Female

College, at Lebanon, Tenn., and subsequently accepted his present position. He has given great prominence to the study of the English language, and has written and read before various associations able papers on that subject. He delivered at Vanderbilt University a lecture on surnames, which was requested for publication, and also a lecture on the story of the English Bible, which is being published in The Sunday-School Magazine, at Nashville. He is earnestly devoted to the Sunday-school cause, and to other interests of the church, which he serves as an intelligent layman, and has been elected as a member of the ensuing General Conference of the M. E. Church South. He was also elected, in 1877, a member of the American Philological Association.

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2609 -- STATEN ISLAND lies adjacent to the coast of New Jersey, from which it is separated by only a narrow inlet, but it is a part of the state of New York. It was early visited by the Methodist pioneers. The first church was built at Woodrow, in 1787, which was replaced by the present church, on the same site, in 1843. There are tombs in the yard dated as far back as 1767, belonging to some of the old families of French Protestant refugees. They early became interested in the pioneer preachers, and many of their descendants have become prominent in the church. Two local preachers, Cole and Price, helped to fill the pulpit on the two weeks' circuit established some forty-six years ago. The progress of the church has far excelled the progress of population. Within a circle of four miles, having Woodrow for its center, there are Woodrow, Bethel, St. Paul's, St. Mark's, St. John's, and a colored congregation.

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2610 -- STATION. -- This term is used in Methodism, and signifies a single church supplied by a pastor. It is used in distinction from circuits where a number of appointments are included in one pastoral charge. In British Methodism the pastoral work is generally arranged in circuits, which embrace several important churches; but in the United States the larger churches are generally separated from each other, and are known in the appointments as stations.

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2611 -- STATIONING COMMITTEE (ENGLISH WESLEYAN) -- In Mr. Wesley's time all power over the societies rested with himself. After his death it was resolved that each district committee should elect one of its number to be its representative in the stationing committee, whose duty was to make a rough draft of stations to be presented to the Conference for revision. This has been prepared during the week preceding the opening of Conference. The committee meets again, after receiving reports from the different circuits, and presents a second draft. After this the chairmen of the several districts are appointed. Still, numerous changes are often made, the discussion respecting them being in the open Conference. When the final draft is made out and passed, there can be no further change. The whole is confirmed by the vote of the legal hundred.

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2612 -- STATISTICS -- No provision was made among the early Methodists in England for reporting the number of members in the societies. Mr. Wesley had a thorough knowledge of the work by visiting almost every society. As their members increased, however, it became necessary to have more definite reports, and in 1766 we find the first return of the number of members in the English minutes, and those were quite imperfect. From that time forward the number of members was annually returned, distinguishing between those in full connection and those on probation, and were the only statistics reported for many years. At the establishment of Methodism in America, the same plan of report was adopted, and the only addition made was returning the number of white members and the number of colored members separately. This practice was continued in the M. E. Church until 1856, since which period no distinction has been made in the reports. In the M. E. Church South the practice is still continued.

In 1856 the General Conference of the M. E. Church required a more full report, and since that time the numbers of members and probationers, baptisms, deaths, local preachers, churches and their estimated value, parsonages and their estimated value, the amounts collected for missions, Sunday-schools, church extension, Freedman's Aid Society, and the number of Sunday-schools, teachers, scholars, volumes in library, and collections for the Sunday-school Union, are annually reported from each station, and are published in the minutes of the Conference. In addition to this, there are fuller statistics, for Sunday-schools, reported for the benefit of the Sunday-school Union and each Conference also reports the claims and receipts of preachers, embracing what has been paid to pastors, presiding elders, and to the episcopal fund. These are published in detail in the Conference minutes, but the most of these items are not inserted in the general minutes. The minutes also contain the preachers on trial, their classification in the course of studies, ordinations, those who are supernumerary and superannuated, the locations, withdrawals, deaths, transfers, etc.

There is no branch of the Christian church which makes more full and accurate reports than do the Methodist Episcopal Churches. The superintendent of the United States census in his report bears this testimony in reference to the accuracy of the reports: "Foremost among these is the Methodist Church, which, by reason of its episcopal form of government, and its scheme of changing periodically the pastors of the churches, is always in possession of, as nearly as it would be possible to effect, the true condition of its organization in all parts of the country to a late date." What is said of the Methodist Episcopal Church is also true of the Methodist Episcopal Church South. It has not adopted, however, so full a report for its general minutes, but many of its Annual Conferences make very detailed reports. The reports in the non-episcopal Methodist Churches in the United States are not so perfect, from the fact that there are no general officers charged with this work, and it is oftentimes neglected by the local authorities. It is secured only in the episcopal churches by the presence and supervision of the bishops, who report for publication these various items. The reports, however, of the Wesleyans in England, and of the Methodist Church in Canada, are very full.

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2613 -- STAUNTON, VA. (pop. 6065), the capital of Augusta County, is situated on the Chesapeake and Ohio Railroad. Bishop Asbury visited it in 1793, and speaks of it as being to him a very unpleasant place. In 1808 he made another visit and ordained two deacons. Staunton circuit

was organized in 1806, with Noah Fidler in charge, and reported the next year 297 members. Being in the Baltimore Conference, it remained in connection with the M. E. Church at the division of 1845; but an M. E. Church South was also organized. In 1861 the chief part of the society became independent of the M. E. Church, and ultimately united with the M. E. Church South. It is in the Virginia Conference and the colored M. E. Church has 118 members, 140 Sunday-school scholars. The Church South has 349 members, 488 Sunday-school scholars.

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2614 -- STEELE, Daniel -- Late vice-president of Syracuse University, was born in Windham, NY, October 5, 1824. He was graduated from Wesleyan University in 1848, and served for two years afterwards as tutor in that institution. He joined the New England Conference of the Methodist Episcopal Church in 1849, and served in pastoral work till 1862, when he was elected Professor of Ancient Languages in Genesee College. From 1869 to 1871 he served as acting president of the College, and in the latter year, upon the incorporation of Genesee College with Syracuse University, became vice-president of the university. He retired from the university in 1872, and engaged in pastoral work in the New England Conference of the M. E. Church.

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2615 -- STEELE, George McKendree -- President of Lawrence University, was born in Strafford, VT, April 13, 1823. He was graduated from Wesleyan University in 1850, and in the same year taught mathematics and the Latin language at the Wesleyan Academy, Wilbraham, Mass. He joined the New England Conference of the Methodist Episcopal Church in 1853, and was engaged in pastoral work until 1865, when he was chosen president of Lawrence University. He was a member of the Board of Visitors to the United States Naval Academy at Annapolis, Md., in 1871, and was a member of the General Conference of the Methodist Episcopal Church in 1868 and 1872. He has contributed articles to the Methodist Quarterly Review, the Christian Examiner, the North American Review, and other periodicals.

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2616 -- STEPHENS, John -- An English Wesleyan preacher, was engaged in the ministry from 1792 until 1841, when he died. In 1827 he was president of the Conference.

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2617 -- STEPHENSON, T. B. -- An English Wesleyan preacher, commenced his ministry in 1860. After some successful years in circuit work his heart yearned after the outcast and destitute children of London. Commencing on a small scale, he gradually developed the institution now known as "The Children's home," which has been described among the "educational institutions." Mr. Stephenson is set apart by the Conference for His work, to which he evidently has a divine call. He also engages largely in revival services, in which he is made very useful.

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2618 -- STERLING, ILL. (pop. 5089). Is in Whitesides County, on the Chicago and Iowa Railroad. It appears in the minutes of the church in 1854 as a circuit, and reported 163 members in the following year. In 1857 it had become a station, having 123 members. There are now two stations, Broadway, having 120 members, 125 Sunday-school scholars; and Fourth Street, having 162 members, 125 Sunday-school scholars.

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2619 -- STEUBENVILLE, O. (pop. 12,093), the capital of Jefferson County is situated on the Ohio River. It was visited by Bishop Asbury in 1803, and he makes the record "As the court-house could not contain the people we went to the Presbyterian tent, for which, as the Jews and Samaritans have no dealing in the country, we must ask pardon." The bishop always stopped with Mr. B. Wells, of whom he spoke in high terms. When again visiting the place, in 1811, he found "an elegant brick chapel, 50 by 35 feet, on a grand eminence." This was the first M. E. church in the city. Steubenville circuit was organized in 1816, with James P. Finley and Joseph Pownell as preachers. It embraced a large extent of country, and in 1816 reported 1011 members. It became a station in 1818, with Cornelius Springer as pastor, who reported the subsequent year 137 members. During the Radical controversy, which issued in the formation of the Methodist Protestant Church, the church was divided, and a large number organized a new church. Subsequently, however, the church was blessed with prosperity, and has very largely increased. The Primitive Methodists and the African M. E. Church are represented also in the city. It is in the East Ohio Conference.

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2620 -- STEVENS, Abel -- Was born in Philadelphia, Pa., January 19, 1815 entered the New England Conference in 1834; served one year as agent of the Wesleyan University, and the following year was stationed in Boston. In 1837 he made a European tour. In 1848 he became editor of Zion's Herald, where he remained for twelve years. In 1848 he was elected editor of The Christian Advocate, but declined to accept. In 1852 when The National Magazine was commenced, he was appointed editor. He made a second visit to Europe in 1855, and in 1856 was elected editor of The Christian Advocate, in which position he served for four years. In 1860 he became corresponding editor of The Methodist, and retained this position till 1874. His writings have been very widely circulated, and embrace "The Memorials of the Introduction of Methodism into New England," "Memorials of the Progress of Methodism in the Eastern States," "Church Policy," "The Preaching Required by the Times," "Sketches and Incidents: a Budget from the Saddle-Bags of an Itinerant," "Tales from the Parsonage," "The Great Reform," "Systematic Benevolence," "History of Methodism," "Life and Times of Nathan Bangs," "History of the Methodist Episcopal Church," "Centenary of American Methodism," "The Women of Methodism," etc.

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2621 -- STEVENS, William -- Was born in Massachusetts in 1778, and died in Bridgewater, Pa., March 1, 1858. In 1804 he entered the New England Conference, and after traveling for nine years he located, and moved to the West. In 1821 he was readmitted by the Ohio

Annual Conference, and became a member of the Pittsburgh Conference on its organization, where he labored until he became superannuated, in 1846. He was a man of great energy, of character, was deeply devoted, and was instrumental in bringing many to Christ.

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2622 -- STEVENSON, Edward -- Of the Kentucky Conference, M. E. Church South, was born in Kentucky in 1797, and united with the Conference in that State in 1820. He became an active and useful minister, occupying the most prominent stations in the church. At the separation of the church, in 1845, he took an active part in its organization, and was elected missionary secretary, and subsequently served as book agent. He died July 6, 1864.

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2623 -- STEVENSON, William J. -- Of the Wilmington Conference, is a native of Philadelphia, Pa., and after receiving a fine education, was admitted into the Philadelphia Conference of the M. E. Church in 1859. He has filled a number of important appointments in Wilmington, Philadelphia, Harrisburg, and Baltimore, and was connected with the erection of the elegant Grace church in Wilmington and of the new and commodious church in Harrisburg, Pa.. He is now stationed at Grace church, Wilmington, Del..

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2624 -- STEWARDS were early appointed by Mr. Wesley, to receive, account for, and disburse the collections. At present the number in each charge varies from three to nine. One of these is called the recording steward, who makes and preserves the records of the church another is called the district steward who represents in the district stewards' meetings the interests of his particular church. Stewards are nominated by the preacher having charge of the circuit, or station, but the Quarterly Conference has the right of affirmation or rejection. They hold office for one year, subject to re-appointment. The duties of stewards are, to take an exact account of the funds collected for the support of the preachers, and to apply them as the Discipline directs; to take collections for the sick and poor, and to relieve and comfort them as far as possible; "to inform the preachers of any sick or disorderly persons; to tell the preachers what they think wrong in them; to attend the quarterly meetings, and the leaders' and stewards' meetings to give advice, if asked, in planning the circuit; to attend committees for the application of money to churches to give counsel in matters of arbitration; to provide the elements for the Lord's Supper; to write circular letters to the societies in the circuit to be more liberal if need be; as also to let them know, when occasion requires, the state of the temporal concerns at the last quarterly meeting." They are accountable to the Quarterly Conference of the circuit or station, which has power to dismiss or change them.

In the division of labor between stewards and trustees, the former attend to all the current expenses of the church for ministerial and benevolent purposes; the latter to all the financial interests connected with the church property. The stewards have no right to incur any debt which is binding on the property of the church; and hence it is their duty to complete their collections and to meet their obligations annually. Mr. Wesley, in thus separating the current expenses from the

property, showed a wise foresight; for although there may be deficiencies in the current expenses which may bear heavily on the preacher for the time being, yet the societies are constantly stimulated to meet their engagements, and to close up this department of their finances every year. Where stewards are dispensed with, as in some of the larger churches in cities the current expenses are in danger of becoming a lien upon the church property, which may be embarrassed, if not jeopardized thereby. The Discipline requires that the stewards "be men of solid piety, who both know and love the Methodist doctrine and discipline, and of good natural and acquired abilities to transact the temporal business."

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2625 -- STEWARDS, DUTIES OF (ENGLISH WESLEYAN). -- The office of steward in the Methodist connection embraces four departments. viz., circuit, society, poor, and chapel stewards. They are usually appointed at the December quarterly meeting; the society and poor stewards at the first leaders' meeting in the month of January. Their term of office ceases at the end of the year; but they are eligible for re-election for three years successively.

The Duties devolving upon Circuit Stewards are, in the majority of instances, determined by usage, and may be classed as follows: 1. To examine at each quarterly meeting the books of the respective society stewards, and to receive the moneys which each society has raised during the quarter towards the support of the ministry. 2. To pay to each Circuit minister the allowances then due to him all such allowances being regarded as prospective. 3. To meet all demands for house-rent and taxes, and all other legitimate claims on the funds of the circuit. 4. To provide suitable, comfortably-furnished homes for the ministers of the circuit, and to welcome them on their arrival. 5. To keep the accounts of the circuit; such accounts to be audited quarterly by two persons appointed for that purpose. 6. To transmit each quarter to the district treasurer of the Children's Fund whatever moneys may be due from the circuit to that fund, or to receive from him what the circuit is entitled to claim. 7. To attend, during the transaction of monetary business, the sittings of both the annual and financial district meetings. 8. To act as the official channel through which communications from the circuit are transmitted to the Conference. 9. To audit, in conjunction with the superintendent minister, the accounts of all trust-estates in the circuit that are settled on the provisions of the Model Deed. 10. To take the initiative in the invitation of ministers for the ensuing year; the nomination resting exclusively with them. On their ceasing to nominate, the matter is altogether in the hands of the quarterly meeting.

The Duties of the Society Stewards may be thus defined: 1. To unite with the ministers and leaders in everything connected with the promotion of the spiritual and temporal interests of the society to which he belongs. 2. To attend regularly the leaders' meeting; to receive the moneys which the members have contributed, and to pay from such moneys the "board" (or sustentation allowance) of the minister or transmit the whole to the stewards of the circuit. To attend also the quarterly meeting, and present his accounts to be examined and certified by the circuit stewards. 3. To be in attendance before the commencement of the public service to receive the minister in the vestry; and, in cases of pulpit-disappointment, to make such arrangements for the due performance of the service as circumstance will permit. 4. To take care that all the collections, as stated in the Circuit Plan, are duly announced the Sabbath preceding, and made at the appointed time; to receive the moneys so collected, and forward them without delay to the treasurers, or parties appointed to

receive the same. 5. To prepare or sign all notices intended for announcement from the pulpit. 6. To prepare for the due celebration of the sacrament of baptism; and in case there is no poor steward, to provide also for the administration of the Lord's Supper, and for love-feasts, when appointed to be held. 7. To provide, when necessary, a suitable home for the preacher who officiates.

The Duties devolving upon the Poor Stewards are: 1. To attend regularly the leaders' meetings; and as sanctioned by them, to meet all demands from time to time made upon the Poor's Fund. 2. To furnish the minister with the names and addresses of any sick or poor members, in order that due pastoral attention may be given. 3. To provide for the administration of the Lord's Supper, and for love-feasts, when appointed to be held; making previously the necessary announcement, and making on each occasion the collection for the poor. 4. To keep an accurate account of all receipts and disbursements in reference to the fund and once a year, or oftener, if required, to present the same for the scrutiny and approval of the leaders' meeting.

The Appointment of Chapel Stewards rests with the trustees, in conjunction with the superintendent of the circuit. During the interim of the meeting of the trustees they must be regarded as acting in their name and stead; attending to "the orderly conducting of the secular affairs of the chapel." On them it devolves: 1. To take the general oversight of the building and its furniture; keeping the premises in good repair. 2. To see that the chapel, vestries, and other rooms connected with it, are properly cleaned, warmed, lighted, and ventilated. 3. To make suitable arrangements for the purpose of letting and re-letting the pews and sittings of the chapel; attending personally to receive or collect (in advance) the seat-rents then due; and, after deducting whatever is necessary to meet the current expenses of the chapel, to remit the balance to the trustees' treasurer without delay. 4. To direct the movements of the chapel-keeper and other attendants of the chapel, and to pay their salaries when due; seeing that the duties of their office are satisfactorily discharged. 5. To attend the meetings of the trustees, duly reporting their proceedings as stewards, and presenting their accounts when required.

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2626 -- STILLMAN, Hon. John E. -- Was born in the province of New Brunswick in 1833, moved to the United States in 1854, and settled in Madison, Wis. He studied law, and commenced to practice in 1859. In 1861 he was elected judge in Eau Claire County, which place he occupied for five years. He united with the M. E. Church the first year of his residence at Madison, and has been a devoted worker ever since. He was lay delegate from the West Wisconsin Conference to the General Conference of 1872.

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2627 -- STILLWATER, MINN. (pop. 9054), the capital of Washington County, is situated at the head of Lake St. Croix. In 1849 James Harrington was appointed missionary to this region, from the Wisconsin Conference. In 1850 it reported 20 members In 1857 it had become a station, reporting 47 members, 35 Sunday-school scholars. Since that period a German church has been erected, with a growing membership. It is in the Minnesota Conference.

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2628 -- STILWELLITES was a name given to the followers of Mr. Stilwell, who seceded from the churches in New York City, and established congregations which were for a time termed Independent Methodists. For several years Mr. Stilwell had been dissatisfied in reference to the church economy, inclining to a congregational system, and had evidently been preparing for a change, and expected to take with him the property of the church. In 1820 the New York Conference, apprehending possible difficulty, passed resolutions looking to the better security of church property, and asking for such legislation as might protect their interests. He used this measure to excite a prejudice in the minds of the members of the church, and under the plea that the ministers were endeavoring to control the property, succeeded in inducing about 300 members to secede. Among these were several local preachers, and persons of long standing in the church. Active efforts were also made to induce secessions in other sections of the country, and a few small congregations were organized which were for a time associated together. In a few years a number of those who had seceded discovering their error returned to the church, and Mr. Stilwell's congregation became a strictly Congregational church. A few of those who had seceded joined the Reform movement when it arose, and subsequently identified themselves with the Methodist Protestant Church. A careful examination of the minutes shows that notwithstanding this secession the general onward movement of the church was not affected. So zealous was Mr. Stilwell, that on the evening of the day in which he seceded, he visited the church in which the colored people worshipped, with a congregation of about 1000 members, and so influenced them as to induce them also to secede. This colored Congregation subsequently formed the African Zion M. E. Church, and following the advice of Mr. Stilwell, their early ministers were ordained by him. His churches gradually declined, however, and long since any trace of such an associated movement has passed away.

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2629 -- STOCKING, Davis -- Was born in Connecticut in 1810, and died in Sing Sing, December 11, 1858. He was early the subject of divine impressions, and united with the church at the age of seventeen. In his twentieth year he was licensed to preach, and the following spring entered the New York Conference, in which for twenty-seven years he was diligent and useful. He was a man of "practical wisdom, sound judgment, and quick decision, of unusual self-possession, and untiring energy. He was mild and amiable in his manners, and commanded in all circles respect and confidence."

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2630 -- STOCKTON, CAL. (pop. .10,287), is the capital of San Joaquin County, on the Central Pacific Railroad. Methodism was introduced in the early settlement of the state, and Stockton appears as one of the appointments at the first session of the Oregon and California Conference, held Sept. 3, 1851, with 30 members reported. In 1857 it reported 62 members, 375 Sunday-school scholars. The M. E. Church South has also a church. The German Methodists have a congregation, and the African M. E. Church has also organized a congregation.

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2631 -- STOCKTON, Thomas Hewlings -- An eminent minister of the Methodist Protestant Church, was born in Mount Holly, NJ, June 4, 1808. About eighteen years of age he was converted, and joined St. George's M. E. Church, in Philadelphia. Shortly afterwards the Methodist Protestant Church was formed, of which his father was an active member, and had been the editor and publisher of The Wesleyan Repository. He united with the new organization, and was placed on a Circuit in 1829, by Rev. Nicholas Snethen. The following year he was stationed in Baltimore, and was elected editor of the church organ, but declined. In 1833 he was stationed in Georgetown, DC, and was elected chaplain to Congress, and held that position for three successive sessions. In 1837 he compiled a hymn book under the direction of the General Conference. From 1838 to 1847 he resided in Philadelphia, where he erected the church edifice at the corner of Eleventh and Wood Streets. From 1847 until 1850 he resided in Cincinnati. During his stay in that city he was elected president of Miami University, but declined the office. From 1850 until 1856, he resided in Baltimore, and was pastor of St. John's Methodist Protestant church. From 1856 until 1868 he made his home in Philadelphia, and was pastor of the Independent church, which worshipped first in a hall, and subsequently in a church at Eleventh and Wood Streets, though he remained connected personally with the Methodist Protestant Church. In 1862 he was again chaplain in Congress. He died October 9, 1868, after having suffered for years with a pulmonary affection. He was a man of great purity of life, of intellectual power, and was remarkable for his wonderful eloquence. His principal publications were The Christian World, The Book and Journal, The Bible Times, which were periodicals "The Pastor's Tribute," "Floating Flowers," "Something New," which were in verse "The Bible Alliance," "Sermons for the People," "Stand up for Jesus," and "The Blessing," which were small volumes.

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2632 -- STOKER, William -- Is an attorney by profession, and an active lay worker in the M. E. Church, in promoting its educational interests, and all its benevolent enterprises. He represented the Central Illinois Conference at the General Conference of 1872.

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2633 -- STOKES, Ellwood Haines -- Of the New Jersey Conference, was born of Quaker parents in Medford, Burlington Co., N J. At the age of eleven he moved to Philadelphia; joined the Union M. E. Church in that city, March, 1834 entered the New Jersey Conference, April, 1844 served the church as pastor in Newark, Morristown, New Brunswick, Trenton, Borden town, Camden, and other places. He was presiding elder from 1867 to 1875, and was elected to the General Conference in 1868. He was chosen president of Ocean Grove Camp Meeting Association at its organization, December 22, 1869, and re-elected, for the ninth time, in October, 1877.

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2634 -- STONINGTON, CONN. (pop. 7353), is situated in New London County, near the line between Connecticut and Rhode Island. Methodist services were introduced about 1816, by E. B. Blake and J. W. Mackey. In 1824 a class was formed, consisting of 7 members. In 1835 Mystic and Mystic Bridge, now included in Stonington, were made a charge, with Benjamin C. Phelps as

pastor. In 1849 the first church at Mystic was built: being burned in 1851, it was rebuilt the same year. The first class at Mystic Bridge was formed in 1835, and a church was built in 1841, and rebuilt in 1867. These charges are in the Providence Conference. The Mystic Bridge has 136 members, 75 Sunday-school scholars; and Mystic has 127 members, 105 Sunday-school scholars.

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2635 -- STORM, Hon. John D. -- Ex-member of Congress, was born in Monroe Co., Pa., September 19, 1838. He was educated at the Delaware Water Gap Classical School, and entered the Junior class of Dickinson College, Pa., graduating with honor in 1861. He studied law with Hon. S. S. Draher, and was admitted to practice at Stroudsburg in 1863. Having taken a deep interest in education, he was, in 1862, appointed county superintendent of public schools, and was twice honored with the election. In 1870 he was elected as a member of Congress, and re-elected in 1872. He has been for a number of years an active member of the M. E. Church, filling a number of its official positions.

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2636 -- STOUT, Andrew V. -- President of the National Shoe and Leather Bank, New York, was born in the city of New York, October 12, 1812, and was converted and united with the church in 1828. He served as a teacher in one of the public schools in 1831, where he remained for ten years. In 1841 he resigned the position of teacher, and engaged as a wholesale merchant in leather, and manufacturer of boots and shoes. In this business he remained until 1853, when he organized and became president of the Shoe and Leather Bank of New York, the position he still holds. In 1859 he was appointed city chamberlain, and as such officer received and disbursed \$35,000,000 annually for six years. He has been an active and devoted member of the M. E. Church, filling its various official positions, and contributing liberally to its funds. Among his donations are \$40,000 to endow a professorship in the Drew Theological Seminary, and a like amount to endow a professorship in the Wesleyan University.

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2637 -- STOWERS, Charles Nelson -- Late president of Upper Iowa University, was born in Prospect (now Stockton), Me., September 24, 1835, was graduated from Wesleyan University in 1860; was appointed teacher of Mathematics in the Wesleyan Academy, Wilbraham, Mass., in 1860, and principal of the academy at Cincinnatus, NY, in 1862. He was elected Professor of Languages in Upper Iowa University in 1866, Professor of Mathematics in Lawrence University in 1867, and president of Upper Iowa University in 1869. He joined the New England Conference of the Methodist Episcopal Church in 1861, and was transferred to the Oneida Conference in 1864, where he did pastoral work for two years. In 1871 he engaged in pastoral work again, in the Wisconsin Conference.

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2638 -- STRANGE, John -- A minister in the Indiana Conference, was born in 1789 was received on trial in the Western Conference in 1810, when not quite twenty-one years of age. He

had great command of language, and was exceedingly imaginative. The tones of his voice were so clear and musical that he seemed to be able to sing, pray, or preach for any length of time without becoming hoarse. As a pioneer preacher, he frequently traveled through sparsely settled sections, where he was obliged to go from one blockhouse to another with a gun on his shoulder to be prepared for attacks. His visits were hailed by the early settlers with great delight and enthusiasm. He had remarkable power in the pulpit, and his eloquence was forcible and oftentimes overwhelming in its character. His memory still lingers throughout the West as one of the most popular and successful ministers that ever labored in that country.

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2639 -- STRAWBRIDGE, Robert -- One of the earliest local preachers in America, emigrated from Ireland about 1765 or 1766, and settled in Carroll Co. (than included in Frederick Co.), Md.. He had preached in Ireland, though it is uncertain whether he had ever been regularly licensed. He was an earnest Christian, and finding no religious services in the section where he settled, he commenced preaching in his own house, and subsequently a small log chapel was erected about a mile from his dwelling. This building, however, though sometimes spoken of as the first Methodist church in Maryland, was never deeded to the church, and was never finished. He preached in several places in Maryland, especially in Harford and Frederick Counties. In 1769 he was joined in his labors by Robert Williams, and in the following year by John King, and under their joint labors several societies were organized. Under his preaching Richard Owings, the first native American preacher, was converted. In 1773 his name appears on the minutes as one of the preachers assisting Mr. Asbury on the Baltimore circuit, but it does not appear that he continued in the work. He was a man of warm impulses, but of very limited education. There is no specimen of his handwriting now extant. In the deed of property to his son, and in the letters of administration, the name is written "Strobridge," though it appears in the minutes as "Strawbridge." He had but little regard for church order, and claimed the right, as an independent preacher, to administer the ordinances of baptism and the Lord's Supper. The Conference, however, under the presidency of Mr. Rankin, resolved that "every preacher who comes into connection with Mr. Wesley and the brethren who labor in America is strictly to avoid administering the ordinances of baptism and the Lord's Supper." Mr. Asbury, in his journal, says that Mr. Strawbridge was made an exception, but it was resolved that he could administer only under the direction of an assistant. He, however, declined to recognize the authority of the assistant, and refused to accept the decision of the Conference, and ceased his connection with the circuit work. In 1775 his name again appears as second preacher on Frederick circuit, but from a notice in Mr. Asbury's journal, which is rather obscure, we infer he declined to act in harmony with the preacher in charge. In 1776 he moved his family to a farm not far from Baltimore, the use of which was presented to him during his life by Captain Ridgely, its generous owner. The Revolution breaking out, and the ministers from England generally retiring from their work, there was a feeling of uncertainty with regard to the future of the societies, some of which made independent arrangements. He took charge of the society at Sam's Creek, where he had resided, and of Bush Forest, in Harford County, and continued to be their preacher for about five years without recognizing any responsibility to the Conference. He died in the summer of 1781, and was buried on the farm of Mr. Wheeler, near Baltimore.

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2640 -- STRINGFIELD, Thomas -- Of the Holston Conference, M. E. Church South, was born in Kentucky, in 1796. He served in the war of 1812, under General Jackson, and received a severe wound in the forehead from an Indian. He was received on trial in the Tennessee Conference in 1816. He was subsequently a member of the Holston Conference was a good writer and a strong debater. He was for five years editor of the Southwest Christian Advocate; and died in Tennessee, June 12, 1858.

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2641 -- STRONG, James. -- Professor in Drew Theological Seminary, was born in New York. August 14, 1822, and graduated from Wesleyan University in 1844. He taught in Troy Conference Academy in 1844-46. He moved to Flushing, L. I., in 1847, and projected and built the Flushing Railroad, of which he was president. In 1858 he was elected Professor of Theological Literature in Troy University, and was also acting president until 1861. In 1868 he became Professor of Exegetical Theology in Draw Theological Seminary, the office which he still holds. He is a member of the Anglo-American mission to revise the English version of the Bible. In 1874 he traveled extensively through Palestine, and was chosen chairman of the archaeological council of the Oriental Topographical Society; is one of the writers on Lange's Commentary, and has published "Harmony and Exposition of the Gospels," "Harmony of the Gospels," in Greek, and brief manuals of Greek and Hebrew Grammar. He was also joint editor with Rev. Dr. McClintock of the "Cyclopedia of Biblical, Theological, and Ecclesiastical Literature," and since the death of Dr. McClintock, in 1870, has the general supervision of the entire work, seven volumes of which have already appeared.

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2642 -- STRONG, Peter Jackson -- Was born in Greene Co., Oh., in 1812. He embraced religion in his twenty-second year. In 1836 he moved to Illinois, and two years later joined the Illinois Conference of the Methodist Protestant Church. He has been in the regular work of the ministry ever since. When the North Illinois district was set off, in 1843, he was elected its first president, and has served eight times in that capacity during his life. He was a member of the Conventions which met at Springfield and Cincinnati, and delegate to the General Conferences meeting in Allegheny and Princeton. He was one of the pioneers of the church in Illinois, and has served it in every department.

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2643 -- STRONG, Sylvester Emory -- Was born December 2, 1837, in Palinville, NY, and graduated from the Wesleyan University in 1860. Having studied medicine with his father in Saratoga Springs, NY, he graduated in 1861 in the New York University. In 1862 he was acting medical director in the United States army. Since 1863 he has been associated with his father in the proprietorship of the Remedial Institute at Saratoga Springs. He united with the M. E. Church in early life, and is an active member, filling various official positions.

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2644 -- STRONG, Sylvester S. -- Of Saratoga, NY, united with the M. E. Church early in life, and was admitted into the New York Conference in 1833. His health becoming impaired in 1845, he took a superannuated relation, but again resumed the ministry, and in the division of the Conference became a member of New York East. His health again suffering in 1851, he received a superannuated relation, and shortly afterwards he removed to Saratoga and established a remedial institute, in which position he still remains. It has been enlarged from time to time, and is an institution well known and patronized.

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2645 -- STURGEON, Hon. Daniel -- Ex-united States Senator from Pennsylvania, was born in Adams Co., Pa., October 27, 1789. He was educated a Presbyterian, but nearly all his life he has attended the M. E. Church, and for many years has been a member of her communion. He was educated at Jefferson College, and afterwards studied medicine, and practiced for several years in Uniontown, Pa., where he still resides, until he entered public life. He was a member of the Pennsylvania legislature (House) from 1818 to 1821, and of the Senate from 1825 to 1829, and was Speaker of that body the last two years of his term. From 1830 to 1836 he was auditor-general of Pennsylvania, under Governor Wolf; and treasurer of the State in 1838-39 during which he was instrumental in breaking up the "Buckshot War," by refusing to honor the draft of Governor Ritner for \$20,000 to pay the troops. He was elected United States Senator in 1840, and was re-elected in 1845 for a full term, ending 1851. In 1853 he was appointed by President Pierce treasurer of the United States Mint, Philadelphia, which he held until 1858, when he retired from public life to his residence at Uniontown.

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2646 -- SULZBERGER, A. -- Is a graduate of the University at Heidelberg, now professor at the German Mission Institute at Frankfort-on-the-Main, Germany. He is author of the first German Methodist "Dogmatik," a book which, by the bishops, has been adopted in the course of study for German traveling preachers.

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2647 -- SUMMERFIELD, John -- An eminent orator, was born at Preston, England, January 31, 1798. From childhood he evinced such mental qualities as attracted attention, and he learned with great rapidity. He attended a Moravian school near Manchester, studying the classics and other branches for five years. In his fourteenth year, his father becoming embarrassed, he opened a night-school and assisted the family. Before he was fifteen he was engaged as clerk in a mercantile establishment, managing the French correspondence. For several years following he became irregular in his habits, but was always passionately fond of listening to eloquent speakers.

In 1817, in great distress, and almost in despair, he was led by a plain Methodist mechanic to religious services, and being converted, he became the principal of a "praying association," commenced exercising in public, and in 1818 took his place among local preachers. His services attracted universal attention, and were attended by immense congregations. He was proposed as a member of the Methodist Conference in Ireland, but, from his feeble health, it was thought best to

let him serve a year under a superintendent. The following year, in England, he met at the British Conference at Liverpool Rev. John Emory, subsequently bishop, and, having suffered from a severe attack of disease, he sailed for America, arriving March, 1821. In the May following he delivered an address at the American Bible Society's anniversary, which produced a wonderful affect, and was regarded as one of the very highest efforts of platform eloquence. The following June he was admitted into the Troy Conference. He entered on his labors in New York City, where the churches could not contain the audiences that desired to hear him preach. In 1822 he visited Philadelphia, Baltimore, and Washington, and was everywhere greeted with immense congregations. The following year he was seized with hemorrhage of the lungs, and, seeking a milder climate, he was appointed delegate from the American Bible Society to the Protestant Bible Society in France. He then went to England, and officiated on a few occasions among his friends.

On his return to America, he was unable to perform regular service, but occasionally delivered addresses at missionary societies and dedications. He was appointed by the Missionary Board of the Philadelphia Conference to travel in Pennsylvania and New Jersey, and to take up collections. He united with ministers of other denominations in forming the American Tract Society, and his last public act was an eloquent address at its organization. He sank under a complication of diseases, and died June 13, 1825. A volume of his sermons, though not prepared by himself; was published after his death; and also a memoir of his life and ministry, by John Holland. He was one of the most eloquent ministers that has ever appeared in America, if not the most eloquent.

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2648 -- SUMMERS, Thomas Osmond -- General editor of the books and of the Christian Advocate of the M. E. Church South, was born in Corfe Castle, Isle of Purbeck, Dorsetshire, England, October 11, 1812. Moving to America, he joined the Baltimore Conference of the M. E. Church in 1835. He became a missionary to Texas in 1840, and was one of the nine preachers who constituted the Texas Conference at its organization, and was its secretary for four sessions. In 1843 he was transferred to the Alabama Conference, and was stationed in Tuscaloosa, Livingston, and Mobile. At the General Conference in 1846, he was elected assistant editor of the Southern Christian Advocate, in Charleston, SC, with Doctor, now Bishop, Wightman. He was secretary of the Louisville Convention in 1845, at which the M. E. Church South was organized; and has been secretary of all the General Conferences held since that time. He has devoted much attention to hymnology, and was chairman of the committee that compiled the hymn book for the M. E. Church South. He has been the general book editor from the organization of the church, started the Sunday-School Visitor, in Charleston, where he edited it for four years.

In 1855 he moved to Nashville, where the publishing house had been located, and was editor of The Quarterly Review for several years preceding and during the war. As editor, he has revised many of the books for the church; has written introductions, notes, indexes, etc., for Wesley's Sermons, Watson's Sermons, Theological Institutes, and the Biblical and Theological Dictionary, which he enlarged by a number of original articles. During the war he returned to Alabama, in 1862, and performed pastoral labor in Tuscaloosa and Greensborough, but in 1866 he was re-elected general editor and editor of the Sunday-School Visitor, and is also editor of the Christian Advocate, the organ of the church. He is also Professor of Systematic Theology in the

Vanderbilt University, where he is dean of the theological faculty and ex-officio pastor of the institution. Dr. Summers is the author of "Commentaries on the Gospels," the "Acts," and the "Ritual of the M. E. Church South" (six volumes), a "Treatise on Baptism," one on "Holiness," "Sunday-school Teacher," on the "Catechetical Condition of the Church," "Talks of the Months and Days," "Talks Pleasant and Profitable," "Refutation of the Theological Works of Paine," "The Golden Censer," an "Essay on Prayer," and various pamphlets, tracts, and sermons.

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2649 -- SUMMIT GROVE CAMPMEETING is located near New Freedom, Pa., on the Northern Central Railway, 37 miles from Baltimore. The camp-ground is about 200 yards distant from the railroad.

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2650 -- SUNBURY, PA. (pop. 4077), the capital of Northumberland County, is situated on the Susquehanna River. This section of country was early occupied by Methodist ministers, who served it from the Baltimore Conference but the Sunbury circuit by name was not organized until 1839, when John Rhodes and William Hurst were in charge, and who reported the next year 400 members. In 1868 it became a station, and in 1869 reported 175 members. Since that time a fine church has been erected. It is in the Central Pennsylvania Conference, and has 282 members, 330 Sunday-school scholars.

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2651 -- SUNDAY, John -- Alias Shah-Wun-Dais, was a native Indian, born of pagan parents in Canada, who became a member of the Canada Conference. He belonged to the Mississauga section of the Ojibway nation, which occupied a large portion of Upper Canada. He was converted in 1826, and said to the missionary secretary, "Thirty years I lived in darkness." He was a man of medium size, but of uncommon muscular strength and of great determination. When a young man he served with the British troops in the war against the United States. Shortly after his conversion he was appointed a leader among the converted Belleville Indians, began to exhort, and was afterwards employed to go into the forest and address the pagan Indians. He was the earliest evangelical pioneer to the tribes on the north waters of Lakes Huron and Superior. He was received into the Conference in 1832, and in 1836 was ordained. The same year he accompanied Rev. William Lord to England, to plead the cause of missions, and remained a year in that work. A large part of his ministerial labor was performed under the direction of the Rev. William Case. He had charge of Alderville, Rice and Mud Lake, and Muncytown circuits. He died in 1876.

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2652 -- SUNDAY-SCHOOL ADVOCATE, a publication of the M. E. Church, was authorized by the General Conference of 1840. The General Conference of 1872 instructed the book agents to publish a weekly edition as well as a semimonthly edition. It has been one of the most successful Sunday-school publications of the church. The General Conference of 1876 abandoned the weekly edition of this paper. It is largely illustrated, and is very attractive to

Sunday-school scholars. In 1876 it reached the maximum circulation of 365,329. The agents issued 7,320,000 copies. It is published at New York, by Nelson & Phillips, the book agents; Rev. J. H. Vincent, D.D., being editor.

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2653 -- SUNDAY-SCHOOL CLASSMATE, a Sunday-school publication by the M. E. Church, was first issued in April, 1873. It was designed especially for the older pupils.. It continued for two years, and reached a maximum monthly circulation of 62,000. By a change in the postal laws, which seemed to adversely affect the circulation of this paper, it was decided by the book agents to suspend its publication. It was re-issued, however, in the first of the year 1877. It is published semi-monthly by Nelson & Phillips, New York; Rev. J. H. Vincent, D.D., being editor.

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2654 -- SUNDAY-SCHOOL JOURNAL is a monthly publication under the control of the M. E. Church, published by the book agents, Nelson & Phillips, New York. The General Conference of 1860 directed the agents to publish a teachers journal, especially for the use of teachers. By order of the same body, in 1868, it was so changed as to contain sixteen large octavo pages instead of eight quarto. Rev. J. H. Vincent was elected editor of the magazine and books of instruction. Its subscription list during the next four years ran up from 23,000 to 50,000. Its monthly issue was 100,000; May 1, 1872, its regular issue was 60,000, an increase in four years of 41,500. In 1876 it reported a maximum circulation for 1875 of 120,000, an increase in four years of 60,000. It is extensively circulated among the various religious denominations.

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2655 -- SUNDAY-SCHOOL UNION (ENGLISH WESLEYAN). For many years an earnest desire had been entertained by many of the best friends of Methodist Sunday-schools in Great Britain to see them all associated in a UNION to be worked for the common good. Suggestions to the Conference from district meetings had been forwarded from time to time. Committees were appointed, and a scheme devised, which was laid before the Conference of 1874 and cordially accepted. It has the following objects in view: to promote the development of the Sunday-school system, with the special design of securing greater spiritual results and the gathering of scholars into the Wesleyan Methodist Society; to promote a closer relationship between the school, the society, and the ministers; to promote union and co-operation among the Sunday-schools in the several circuits, and to encourage the connectional element in the character and working of the schools; to promote the establishment of such schools, and the formation of circuit unions wherever practicable; to supply teachers with aid and information as shall tend to the more efficient instruction of their classes; to collect and give information respecting the best methods for the organization and management of our schools; to obtain, record, and supply statistical details respecting their condition; to render aid in the supply of suitable school books and appliances; and to provide books for libraries and rewards, also to promote such other purposes as experience and observation may in the future suggest for the benefit of the Sunday-schools of the connection.

A central agency has been established at No.2 Ludgate Circus Buildings, London, E. C., providing sale-and show-rooms, library, reading-, and committee-rooms. Here are found all the publications of the Union, which is, in fact, the branch of the connectional book-room for Sunday-school publications; with classified specimens of all approved works issued by societies and ordinary publishers; with all the various necessities for Sunday-school outfit and work, a central depot at which all the best books and equipments of the day can be inspected and selected from. Provincial centers are being organized in the large towns, and depots have been established in London, Sheffield, Leeds, Hull, Liverpool, Manchester, and Bradford; and the whole agency, though in its infancy, is now in vigorous and successful operation. The Union, in 1877, shows 5990 schools, 113,503 teachers and officers, 725,312 scholars, and 2460 libraries, having 657,240 volumes.

The report presented by the committee of the Sunday-school Union is highly encouraging. Upwards of 1900 schools have availed themselves of its advantages, one of which was the awarding of 674 library grants, comprising 51,287 books.

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2656 -- SUNDAY-SCHOOL UNION, OF THE M. E. CHURCH, was organized in 1827. It was re-organized and recognized by the General Conference in 1840. In 1844 the General Conference appointed "an editor especially and solely for the Sunday-school department." The first complete report of the Union was made in the spring of 1845, when the following figures were made by Rev. Kidder, the first editor and early founder of the present Sunday-school department of the church: number of Sunday-schools, 5005; number of officers and teachers, 47,252; number of scholars, 268,775. At that time the membership in the church amounted to 656,642, showing nearly two and one-half times as many communicants as children in the Sunday-schools. In 1876, an interval of thirty-one years, there were reported 19,346 Schools, 204,964 teachers, and 1,426,946 scholars. The membership of the church amounted to 1,652,291, showing the number of scholars almost equal to the number of members in the church. In its reports the Union states that for the four years closing December, 1875, there were reported 280,865 conversions.

The chief objects of the Sunday-school Union were to encourage the formation of schools in poorer places and amidst sparse population, by furnishing to them small donations of books suitable for libraries, and to awaken in the entire church a feeling of unity in this work. A large number of Sunday-school books of various sizes have been published by the editors, Dr. Kidder, Dr. Wise, and Dr. Vincent, who have successively had charge of this department. Owing to these efforts the collection of books now published under the care of the Sunday-school Union is equal if not superior to any collection in the world. The annual collections received from the churches by the Union are about from \$16,000 to \$17,000.

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2657 -- SUNDAY-SCHOOLS -- From a very early period in the history of the church devoted Christians, following the example of the blessed Master, endeavored to instruct and educate the children. Sometimes they were gathered together for catechetical instruction, and for

reading the Bible on the Lord's day; but until about one hundred years ago no systematic effort was made to bring all the children under the influences of religious training on the holy Sabbath. In England, as early as 1769, Miss Hannah Ball gathered a number of the children of the poor and neglected, and taught them on Saturday and Sunday, and reported to Mr. Wesley the progress which she made in her work. In 1781, Robert Raikes, a man of benevolence and wealth, asked the question, "What shall be done for the neglected street children of Gloucester?" And Miss Cook, a young Wesleyan woman, afterwards Mrs. Bradburn, replied, "Let us teach them to read and take them to church." The suggestion was adopted and schools were established, the teachers being employed and paid by Mr. Raikes. Hearing of the success of the schools, Mr. Wesley highly recommended them, and suggested the plan of securing volunteer teachers to establish schools in all the congregations.

At the organization of the M. E. Church, in 1784, the question was asked, "What shall be done for the rising generation?" and it was answered, "Where there are ten children whose parents are in society meet them at least one hour every week." And influenced by an anxious desire to benefit the youth of the country, Bishop Asbury organized one of the earliest, if not the earliest, Sunday-school in America, at the house of Thomas Crenshaw, in Hanover Co., Va. Gradually the twofold idea of the Sunday-schools as a department of the church, and for the development of the children of the church, and as a mission institution for the training of the neglected children of the community, continued to advance, and got a firm hold upon the church in this country. From this beginning the M. E. Church has been a Sunday-school church. The present magnificent Sunday-school system is the legitimate outgrowth of this early appreciation of the movement, and of the careful attention devoted to its interests. In the different branches which have separated from the M. E. Church in America, devotion to the interests of Sunday-schools has everywhere been manifested; and the same spirit seems to pervade the entire family of churches. In England, for many years the Sunday-schools were regarded rather as a place of instruction for poor children, and many of the ministers and leading members of the church considered that it was not necessary that their children, trained at home and educated in biblical knowledge, should attend the sessions of these schools. The American idea, however, is at present pervading the schools of that country, and the attendance is becoming much more general. The number of children in attendance in the schools in America is not quite equal to that of the number of communicants in the churches. In the cities and in localities where the population is dense, the number of children generally exceeds that of the membership of the churches; but in country places, where the population is sparse and widely scattered, and among the colored people of the South, the numbers in the Sabbath Schools are much less than the membership in the churches. It may be safely said that increased interest is being taken year by year in the Sunday-school cause. More papers are circulated, a great number of volumes are collected in the libraries, and more systematic and careful attention is paid to the study of God's word. The introduction of the uniform lesson system, under the inspiration and supervision of Rev. Vincent, which began in Chicago in the year 1866, has increased to a wonderful degree. The Berean series of lessons was commenced in 1870, and in 1873 the international lesson system was inaugurated. The number of conversions reported in these schools is very encouraging, showing that while efforts are made for the instruction of the children in knowledge, prayer is offered also for their conversion, and thus the Sunday-school teacher becomes an efficient home missionary. The following table shows the number of Sunday-school children as reported by the different branches of the Methodist family in 1875 or 1876, as statistics have been obtained:

Methodist Episcopal Church 1,426,936 -- Methodist Episcopal Church South 346,759 -- Methodist Protestant 105,000 -- Wesleyan Methodist 114,329 -- Methodist Church of Canada 115,656 -- Methodist Episcopal Church of Canada 19,418 -- Primitive Methodists, Canada 5,725 -- Primitive Methodists, U. S 3,361 -- African M E Church 100,453 -- African M E Zion Church 300,000 -- Colored M E Church 50,000 -- British M E Church, Canada 2,000 -- Wesleyan Methodist, British 700,210 -- Primitive Methodist, British 347,961 -- Methodist New Connection, British 74,521 -- United Methodist Free Churches, British 153,304 -- Wesleyan Reform Union 18,153 -- Bible Christians 51,658 -- Irish Wesleyans 20,615 -- French Wesleyans 2,560 -- Australian Wesleyans 63,054.

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2658 -- SUNDAY SERVICE of the Methodist Episcopal Church was an abridgment of the Prayer-Book of the Church of England prepared by Mr. Wesley for the use of the Methodists in America. This work was arranged when he recommended the organization of the societies into a Methodist Episcopal Church; and to guide them in their service he modified the liturgy of the Church of England, and, printing an edition, sent it by Dr. Coke to America. It was entitled " The Sunday Service of the Methodists of North America, with Other Occasional Services." This form was adopted by the General Conference of 1784, as may be seen by the following minute: "2. Will it be expedient to appoint some of our helpers to read the morning and evening services out of our liturgy on the Lord's day? A. It will. And every helper, who receives a written direction under the hand of a superintendent, may regularly read the morning and evening services on the Lord's day." This was published in Connection with the Discipline, in Philadelphia, in 1755, and a second edition was published in London in 1786. This appears to have been the last time that the Sunday Service was published in connection with the Discipline. In 1759 the question was asked, "Are the preachers to read our liturgy ?" And the answer was given, "All that have received a written direction for that purpose under the hand of a bishop or elder, may read the liturgy as often as they think it expedient."

At the General Conference in 1792, all reference to the use of a Sunday Service was stricken out. This edition of the Prayer-Book was used for some time by the American Methodists, but it gradually dropped out of use, without any prohibition being made by the church. No edition of it has since been published by the Methodist Episcopal Church. The M. E. Church South, however, in 1866 ordered that the Prayer-Book as printed by Mr. Wesley in 1786 should be reprinted for the use of their church; and the edition was issued with some slight alterations. The same service was also prepared for the Methodists in England, and it is still used in many Wesleyan churches, though generally the churches which use a service prefer the regular English Prayer-Book. The general feeling of the American people was averse to these forms and ceremonies which were being used in the English Church, and especially to the wearing of gowns and bands, and the liturgical services. In addition to this, many of the Congregations were gathered in sparsely settled sections of country, where the people had no books, and where the long travels of the minister prevented his being able to supply them.

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2659 -- SUPERANNUATED PREACHERS are ministers in the Methodist Churches who, through age, infirmity, or afflictions, become permanently disabled for ministerial labor, but who remain members of the Annual Conferences. In the American churches they have all the rights and privileges of the Annual Conferences, except being eligible to appointment. In the English Wesleyan Church, if members of the legal hundred or constitutional Conference they cease to be members of that body. Should the health of the superannuated minister become sufficiently restored, he may by vote of the Conference be placed in an affective relation. When superannuated minister lives out of the bounds of the Conference of which he is a member, he is entitled to a seat in the Quarterly Conference, and to privileges of membership in the church where he resides; and he is also accountable to the Conference in the bounds of which he lives, if charges are presented against him. It is his duty to forward annually to the Conference of which ha is member a certificate of his Christian and ministerial standing, to be signed by the presiding elder of the district, or the preacher in charge of the work within whose bounds he resides. Without such certificate he has no claims on the Conference for support, and may be located without his consent.

At an early period, in England, a collection was taken in the various societies for the support of the superannuated preachers. The General Conference of 1784 adopted the same provision, which has continued to the present time. At one period a mutual benefit society was organized, in which every traveling preacher when admitted contributed ú1, or \$2.67, Pennsylvania currency, and \$2 annually, as a fund out of which superannuated preachers, their widows and children, ware to be provided for. This plan, however, did not long continue; and no general provision is made for superannuated ministers, except a Collection taken in the churches for Conference claimants, which is divided among the cases deemed to be the most necessitous. There is also a Chartered Fund, the annual revenue of which amounts to only about \$30 for each Annual Conference. The various Animal Conferences adopt further provisions as they see fit, and in many of them permanent funds have bean commenced, the interest of which is devoted to superannuated or necessitous cases according to the number of years of travel, or the peculiar demands of each case. Each Quarterly Conference is directed to estimate what amount is needed for the support of superannuated preachers or their widows, and a certificate is to be forwarded to the Annual Conference. The case is than considered by the stewards of the Conference, and on their report the amount to be distributed is decided by the vote of the Conference. Those who are able to support themselves, either by income from property or by business which they are able to follow, are not considered claimants on the Conference funds. According to the statistics of 1876, there were in the Methodist Episcopal Church 1103 superannuated preachers, and the annual collections reported during the year for their support amounted to \$133,516. The M. E. Church South, in 1875, report 259 superannuated ministers.

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2660 -- SUPERINTENDENTS (ENGLISH WESLEYAN). -- In Mr. Wesley's time those in charge of circuits were called assistants; they are now termed superintendents. All probationers are under the special care of their superintendent; "he is to see that they want for nothing." He is responsible to the Conference for the maintenance of discipline and order in all the societies of the circuit; he presides as chief pastor in all circuit courts. If unavoidably absent, he can depute a colleague to preside. He, or one of his colleagues, must make the circuit plan, must arrange for the quarterly visitation of the classes, change or re-elect the stewards, the nomination being with

himself -- the vote with the leaders or quarterly meetings. All the minor details connected with the management of the circuit are in his hands.

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2661 -- SUPERNUMERARIES (ENGLISH WESLEYAN) -- Each minister desiring this relation must obtain the consent of the May district meeting. The assent of the Conference is essential. They receive a maintenance according to the number of years that they have been in the active work. This is derived first from the Annuitant Society, which is, in reality, their own Life Assurance Fund; this is supplemented from the Auxiliary Fund. (See ANNUITANT and AUXILIARY FUNDS) This also provides, to a certain extent, for the support and education of their children. Should they enter into business, they are only reckoned as accredited local preachers. After four years they are looked upon as superannuated, and if members of the legal hundred, they are superseded. They are under the supervision of the district meeting, and if their names are on the minutes, they are members of the quarterly, local preachers', and district meetings.

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2662 -- SUPERNUMERARY PREACHERS, in the Methodist Episcopal Church, are such as are by reason of impaired health temporarily unable to perform affective work. They may receive an appointment, or be left without one, according to the judgment of the Annual Conference to which they belong. They have no claim, however, on the Conference funds, except by the vote of the Conference. Whenever supplying a charge, they are subject to the same limitations and discipline as affective ministers. If without charge, they are members of the Quarterly Conference, and have all the privileges of membership where they reside. The English minutes originally defined supernumerary preachers to be those who can preach four or five times a week." This definition was adopted when ministers were expected to preach not only three times on the Sabbath, but almost as often on every day of the week. In the United States, the first definition of who are supernumeraries was made by the M. E. Church in 1792, when it declared a supernumerary preacher "to be one so worn out in the itinerant service as to be rendered incapable of preaching constantly, but at the same time willing to do any work in the ministry which the Conference may direct and his strength enable him to perform."

In 1800, on motion of Dr. Coke, supernumerary preachers, their widows and orphans, were to have the same support which was then accorded to affective preachers. This relation in early days gave the church but little trouble, as there was no tendency to remain in the Conference without the ability to labor effectively; indeed, the great embarrassment of the church was the constant tendency in the ministry to location. As the funds of the Conferences increased, and as a connection with the Conference became more desirable, some who desired to seek rest for a few years, for travel, or to engage in various agencies, or even in business, desired to maintain their connection with the Conference, and were placed on the supernumerary list. The difficulties became so great that, in 1860, the General Conference abolished the relation so far as the Annual Conferences were concerned, but the phrase still remained in the Restrictive Rules. In 1864 the relation was restored with the definition at present given, and with the provision that supernumerary preachers have no claim upon the beneficiary funds of the church, unless by a vote

of the Annual Conference. No little difficulty, how ever, is still experienced in regard to this list of ministers. It is becoming a serious question whether any should be continued members of the Annual Conferences other than such as receive affective appointments, or as are truly unable to perform labor. The number of supernumerary preachers reported in the minutes of 1876 was 701.

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2663 -- SUSTENTATION FUND (ENGLISH WESLEYAN) -- A fund has been formed in the several districts, the object of which is, to raise such an amount in each district as shall enable them in themselves, to furnish a sum to claimant circuits, which shall raise the stipends of ministers in the poorer circuits to a sum much greater than they could afford without such supplementary aid. The whole is under to supervision of Conference, and it is hoped that future years financial difficulties may be removed, and all placed upon a creditable and advantageous footing.

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2664 -- SUTCLIFFE, Joseph -- An English Wesleyan minister, was appointed to a circuit by Mr. Wesley in 1786. As a preacher he was original, never wearied his audience, was deeply spiritual, and gave lucid expositions of Holy Scripture. He was a diligent student and excelled in Biblical scholarship, which he sanctified to the service of God in various writings. The chief of these is his strikingly beautiful Commentary. He died at the ripe age of ninety-four, in 1856.

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2665 -- SWAHLEN, John -- Of the East German Conference, was born December 25, 1808, in the canton of Berne, Switzerland. In 1832 he moved to New Orleans, and as an awakened sinner he went to Cincinnati in 1833. He was converted at a church called "Brimstone corner," and was the first male member who gave his name to young Nast. Brother Swahlen built the first German Methodist meeting house in the world; and ever since he has been a sort of church-extension society, building churches and parsonages and paying for them, as well as freeing those built by others from debt. Since 1838 he has been transferred to and fro into eight Conferences; but most of his time since 1847 has been spent in the bounds of the now East German Conference. He was for four years presiding elder of the Philadelphia German district, and was a delegate to the General Conference of 1868. He is an honest, hard working laborer in the vineyard of the Lord.

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2666 -- SWEDEN, METHODIST MISSIONS IN -- The kingdom of Sweden is the northeastern and largest of the three Scandinavian states, and forms the eastern part of the Northern Scandinavian peninsula. Its area is 171,761 square miles, and its population in 1876 was 4,383,291. Its government is a Constitutional monarchy. The people are highly advanced in civilization and popular education. The established religion of the state is the Lutheran, but the exercise of other creeds is now allowed under certain regulations. Although it is an enlightened state, and enjoys an excellent and liberal government, Sweden was, until within a few years, one of the most intolerant states in Europe in religious affairs, and has been one of the last to adopt

principles of toleration. Formerly public worship in any other than the Lutheran confession was placed under the most severe restrictions. Previous to 1873, no one who was not confirmed in the Lutheran Church could be legally married, and other disabilities were placed upon dissenters, which made their condition very uncomfortable. The "Law of Dissenters," passed in 1873, removed the most obnoxious restrictions upon freedom of worship, and permitted the organization of churches separate from the establishment, with liberty to worship and administer the sacraments upon compliance with certain general conditions and legal formalities; under the present law, however, every Swede who does not claim to belong to some one of the dissenting sects must be confirmed when fourteen or fifteen years of age, and partake of the sacrament; otherwise, he will be subjected to disabilities.

The principal Protestant missions in Sweden, outside of the established church, are those of the Methodist Episcopal Church and of the Baptists. When, in 1854, Rev. O. P. Petersen was commissioned by the Missionary Society of the Methodist Episcopal Church to open missions in the Scandinavian countries, Peter Larssen was appointed an assistant missionary. While Mr. Petersen was laying the foundations of the mission in Norway, Mr. Larssen went to Sweden, and visited several families at Calmar. In November, 1855, he reported from this place that he had held thirty-two meetings and sold fifty Bibles. It was still against the law to hold regular public religious services, and consequently nothing could be done towards organizing a permanent work till the restrictions upon dissenting worship were removed. An agitation soon sprung up on the subject of religious freedom. The king made an effort, in 1857-58, to obtain from the chambers an enlargement in the privileges of worship, but was defeated.

A mission was begun in 1864, at Wishy, in the island of Gottland, by the Rev. Mr. Cederholm, with one assistant. Two years afterwards, Rev. Larssen, with an assistant, was appointed to open a mission in the important commercial town of Gottenburg. In the latter year, 1866, fifty people of the poorer classes of Gottland had been awakened, and most of them converted, and a similar number of the farmers and people of the small villages around Gottenburg were converted under the preaching of Rev. Olsen, Mr. Larssen's assistant. The mission was still bound by the laws which forbade religious services by dissenters during the hours of service in the churches, and which also prohibited the administration of the sacraments, except by pastors duly authorized to administer them. The Rev. Victor Witting, whose name is closely associated with the building up of the mission, was appointed to Sweden in 1867. The report for that year states that several classes had been formed in Gottland; that a Sunday-school of more than 100 children had been organized at Wishy; that preaching had been begun at several other places on the island of Gottland and that a station had been begun at Stockholm, and the work had been attended with success both there and at Gottenburg. In 1868 the mission had found friends in influential quarters, the archdeacon of the diocese of Gottenburg having given it his sympathy, with a contribution in aid of a Sunday-school festival, and one of the ladies of the same city having offered gifts to the Sunday-school.

Revivals were reported at many of the preaching appointments, new stations had been organized at Carlskrona and Calmar, a lot had been bought for a church at Gottenburg, a building fund had been begun at Carlskrona, and a paper, the *Lilla Sandebudet*, was begun. In the same year the mission was separated from the other Scandinavian missions, and organized as the Swedish mission, with Rev. Victor Witting as superintendent. In the next year the number of stations was

increased to fifteen, as follows: Gottenburg, Stockholm, Gottland, Calmar, Moensterose, Carlskrona, Wenersborg, Walda, Winaker, Orebro, Arboga, and Philipstad, and the strength of the mission was more than doubled in almost every particular.

The two chapels reported in 1869 were those at Carlskrona and Calmar, the former being the first Methodist Episcopal church built in the kingdom. In 1870 the number of members was 2027. In the report for the next year the members and probationers are reported separately, -- 1317 being returned of the former and 1293 of the latter, or 2610 in all. The report of 1871 also gave 25 missionaries, 19 local preachers, 5 chapels, 33 Sunday-schools, with 173 teachers and 1772 scholars, \$440.12 of missionary collections, \$220.56 of Sunday-school collections, \$162.36 of contributions for brethren who had suffered by the great fire in Chicago, \$2386.76 of collections for lots, chapels, etc., besides the ordinary collections for the poor and for current expenses. The year 1874 was marked by revivals adding nearly a thousand members to the church. Nearly one thousand pupils were also added to the Sunday-schools. The mission was assessed for \$1000 in currency as its contribution to the treasury of the Missionary Society, and answered by giving \$1216 in gold.

A training School or seminary had been organized at Stockholm, for which, according to a report made to the General Conference of 1876, it was intended to furnish three regular professors who should give all their time to the school, besides employing other teachers in different branches by the hour. The most important event of 1874 was the adoption by the mission, at the annual meeting of the missionaries, of a resolution to withdraw from the state church, and petition the government for recognition as an independent church, under the " Law for Dissenters" of 1873. The proper steps were taken immediately; a special audience was obtained from the king with reference to the matter in February, 1875, when a petition with about fourteen hundred signatures was presented. His Majesty promised to give the movement all the assistance in his power. The petition was then sent to the consistories in all the dioceses within whose boundaries the mission had societies. In 1875 the church at Upsala was dedicated, and the professors in the great university of that city took the occasion to call upon Bishop Simpson, who had preached, to pay him their respects. The bishop had left the city, but the fact attests the extent to which the mission had then grown in public esteem. The General Conference of 1876 ordered the Swedish mission to be organized into an Annual Conference. The organization was effected under the presidency of Bishop Andrews, at Upsala, August 7 of the same year, with three presiding elders' districts, -- the Stockholm, Carlskrona, and Gottenburg districts. The number of societies in 1875 was 86. The following is a summary of the statistics of the mission in other items for 1876: number of ministers, 53; of local preachers, 59; of Sunday-schools, 125; of officers and teachers in the same, 435; of Sunday-school scholars, 4931; of members and probationers, 5663; of churches (no parsonages), 31; amount of missionary collections, \$1710.79; of other benevolent contributions, \$1819.21.

The Wesleyan Missionary Society began a mission in Stockholm, under the care of Rev. Mr. Scott, in 1826, of which the report of the society in 1841 returned 1 station, with 1 missionary preaching in Swedish and English, and having native Swedes under his care. The mission was continued through several years under great difficulties from legal repression, but finally yielded to the intolerant laws which then prevailed, and was given up.

The Baptists have maintained missions for several years in Sweden, which have grown into considerable churches, reporting, in 1876, 11,518 members. Many still complain that their ministers have not yet secured full liberty to preach.

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2667 -- SWEDEN CONFERENCE embraces Sweden in Europe, and was organized by Bishop Andrews in 1877. It reports 47 traveling and 59 local preachers, 6261 members, 4971 Sunday-schools, and 33 churches.

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2668 -- SWORMSTEDT, Leroy -- Formerly book agent at Cincinnati, was born in Maryland, October 4, 1798. At the age of eighteen he was converted, and in 1818, after having been preaching under the presiding elder, was admitted into the Ohio Conference. He filled a number of the prominent stations, and was presiding elder on the Lancaster, Zanesville, and Cincinnati districts. In 1836 he was elected assistant agent of the Western Book Concern, and from 1844 to 1860 he was principal agent. From that period he became superannuated. His record shows, twelve years on circuits and stations, six years presiding elder, twenty-four years assistant or principal in the Book Concern. He had systematic habits, fine business qualifications, and labored earnestly for the success of the church in every department which he filled. He died August 27, 1863.

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2669 -- SYRACUSE, N. Y. (pop. 51,791), the capital of Onondaga County, is centrally situated in the state of New York, and is the site of Syracuse University. The first church organized in the county was in the town of Salina, now the first ward of Syracuse, where an edifice was built in 1826. Prior to that time the society had worshipped in a school-house. The first class formed in the town of Syracuse was in 1827, and it held its meetings in the village school-house. Rev. Mr. Willits was probably the first Methodist preacher who visited the place. Shortly after this time a building was purchased for church purposes. In 1835 the present location was procured, and a substantial building erected. The foundation and side-walls still remain as part of the edifice, at the corner of Mulberry and Onondaga Streets. It was rebuilt in 1870, and was formerly known as the "Old First church" of Syracuse. In 1867 a colony of about forty members from this church organized the Centenary M. E. church. The building was erected and dedicated in 1869. The University Avenue church was organized in 1869 as Dempster charge, and the church building was erected and dedicated in 1871. In 1869 the present Delaware Street church was organized as Magnolia mission, in what was known as the village of Geddes. In 1873 the location was changed and the chapel removed to the present site within the city, and in 1876 the present brick church was erected. The Fairman Street church in Danforth was organized in 1874. The Rose Hill society was organized in 1875, and a convenient chapel was purchased in 1877.

The founding of the university, in 1870, gave additional strength and impetus to Methodism in the city. The African M. E. Zion church was organized in 1837. Their first place of worship was the First M. E. church, but their present building was erected on Chestnut Street. The Wesleyan

Methodists organized a society in 1843, and their church was erected in 1845. They also established a publishing-house in the city, and from its office are issued The American Wesleyan, The Bible Standard and Monthly Magazine, and The Children's Banner.

The M. E. church was very considerably agitated with the slavery question about the time of the formation of the Wesleyan Methodist organization, and for some years but little progress was made. It has, however, fully recovered from the effects of the division, and has grown with the increase of population. The German population of the city having increased, Methodist services have been established among them, and a society has been organized; the Free Methodists have also a congregation. The city is in the Central New York Conference.

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2670 -- SYRACUSE UNIVERSITY is a successor of one of the oldest colleges of the M. E. Church, though in its present name and place it was not chartered till 1870. The Genesee College, in Lima, N. Y., was founded in 1849, and from the beginning was open alike to both sexes, in which respect it was the first college in New York. But it was only carrying out the practice which was adopted as early as 1820 in the first Methodist Conference seminaries, in which the students were from the first as old as the average students of colleges. Little did these Conference seminaries imagine that they were setting an example that within a half-century would be followed by some of the largest universities in the world, and in less than a century by a majority of them.

The Genesee College was too far west to accommodate the whole state, and therefore its trustees and friends soon began to devise means for its removal to a more favorable locality. Syracuse is the "central city" of New York. At a large Methodist state Convention, held there in February, 1870, the following resolution was adopted, receiving the united approval of ministers and laymen from every county in the state: "Resolved, That this state Convention of the Methodist Episcopal Church of New York approves of the plan to establish without delay, in the city of Syracuse or its immediate vicinity, a first-class university, and recommends that immediate measures be taken to raise at least \$300,000 for its endowment." Dr. Jesse T. Peck, now bishop, was president of the Convention, and contributed to the enthusiasm by subscribing \$25,000. He was afterwards elected first president of the board of trustees, and did much in the further progress of securing and shaping the enterprise. Other subscriptions were made on the spot by Hon. George F. Comstock, of Syracuse; F. H. Root, Esq., of Buffalo; Ezra Jones, Esq., of Rochester; David Decker, Esq., of Elmira; A. Terwilliger, Esq., of Preble, and others. Soon after valuable subscriptions were obtained from Hon. Willard Ives, of Watertown; A. C. Lindsley, Esq., of Rushville, and others. Eliphalet Remington, of Ilion, subscribed and has paid \$100,000, invested in a business block in the city, and Philo Remington subsequently \$100,000, to secure the payment of all the debts of the institution; receiving a pledge that no further debt shall be incurred. Mrs. Sophronia Morehouse, of Liverpool., near Syracuse, has paid to the university \$5000 for the aid of students, and has subscribed \$25,000 for a professorship, payable at her decease. Others have made subscriptions on similar terms. The city of Syracuse generously bestowed on the university \$100,000. The financial success of the university has been largely indebted from the beginning to Rev. E. C. Curtis, its financial agent. The university has real estate used for college purposes worth about \$325,000 consisting of 50 acres of land in the city, a stone building 170 by 80 feet,

one of the very best educational buildings in America, and two buildings near the center of the city, used for a medical college. The financial storm following so early after its foundation has caused shrinkage in its assets, and subjected it to severe trial; but it is constantly advancing in all respects, and has a situation sure to secure for it great patronage and strength.

This university has already three colleges: of Liberal Arts, of Fine Arts, of Medicine. It will probably not attempt a college of theology. The first is a genuine American college, like the Wesleyan University or Dickinson College. The second is the oldest of the kind in America, giving special attention to the theory and practice of art. The third is a medical college of the regular science and practice of medicine. The university has large and able faculties. In 1573, Alexander Winchell, an eminent scientist, and then Professor of Geology, etc., in the University of Michigan, was elected chancellor, and gave himself diligently to the work for more than a year. But finding that the labor was uncongenial and interfered with his scientific pursuits, he resigned the chancellorship in June, 1874, but retains his professorship in the university. Rev. E. O. Haven, accepted the chancellorship. The position had been tendered to him at the first, but was declined, as he could not conveniently then leave the Northwestern University. Since that the debt of Syracuse University has been canceled by subscription, the medical college has procured its building, and progress has been made in investing the endowment. The faculty of the College of Liberal Arts consisted, in 1877, of the chancellor, who was also Professor of the English Language and Literature John R. French, Professor of Mathematics; Rev. W. P. Coddington, Professor of Greek and Ethics; Rev. John J. Brown, Professor of Chemistry and Physics; Rev. Charles W. Bennett, Professor of History and Logic; Heman H. Sanford, Professor of the Latin Language and Literature; George F. Comfort, Professor of Modern Languages and Esthetics; Alexander Winchell, Professor of Geology, Zoology, and Botany; John H. Durston, Adjunct Professor of Modern Languages; W. Locke Richardson, Professor of Elocution, and Frank Smalley, Adjunct Professor of Natural History.

The College of Fine Arts is presided over by Professor George F. Comfort, dean, assisted by from ten to twelve practical artists and teachers resident in Syracuse and vicinity. It has three courses of study, each of four years, painting, architecture and music; its students have the privileges of the College of Liberal Arts in the study of language, history, and science, so that its courses of study are extensive and liberal. The College of Medicine in like manner has a large and able faculty of fifteen physicians and surgeons of Syracuse and vicinity. The university has two good libraries, one of a general character and one in the College of Medicine, and also fair selections of apparatus, and can avail itself of abundant accommodations of this kind in the city. The number of students in all the colleges is large, giving it rank with the best universities in the state.

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THE END