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CYCLOPEDIA OF METHODISM LETTER-T (2671--2768)

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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2671 -- TALLEY, Nicholas -- A minister in the M. E. Church South, was born near Richmond, Va., May 2, 1791, and died May 10, 1873. He was converted in Greene Co., Ga., in 1810, under the preaching of Rev. Hope Hull; was received on trial in 1812, and sent to Little Peedee circuit, having more than 100 miles in extent, and containing 28 appointments. Of the sixty-two years of his ministry, he was twenty-two on districts, twelve on stations, nine on circuits, and fourteen on missions. The last five years of his life he sustained a superannuated relation. For many successive sessions he was elected delegate to the General Conference. "Firm as flint, his life was turned from all that might jeopardize his usefulness. As an itinerant preacher, the journeyings, hardships, and inconveniences of the itinerancy were as nothing so that he might preach Jesus and the resurrection." His last entry in his diary was May 2, 1873, as follows: "My birthday. eighty-two years I have lived on the bounty and goodness of God. I feel grateful, and hope to believe he doeth all things well."

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2672 -- TAMAQUA, PA. (pop. 5730), is in Schuylkill County, on the Little Schuylkill River, in the midst of a rich anthracite coal region. Methodist services were introduced in 1837; the first church was erected in 1839, and was rebuilt in 1852. The Primitive Methodists also founded a church in 1839, which was rebuilt in 1876. This appointment is in the Philadelphia Conference.

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2673 -- TANNER, Benj. T. -- Was born in Pittsburgh, Dec. 25, 1835; was converted (1856) while in attendance upon Avery College, Alleghany City, and joined the African M. E. Church, and was licensed to preach the same year. He received appointment as missionary to California in 1860, but want of funds prevented his departure, and was called ad interim to the Fifteenth Street Presbyterian church, Washington City, in August, 1860. He returned to the A. M. E. Church, and joined the Baltimore Conference in May, 1862; was secretary of the General Conference of 1868; and was then elected editor of The Christian Recorder; was re-elected in 1872, and again in 1876. He was one of the delegates to the M. E. General Conference of 1876. Has written "Apology for African Methodism," "Origin of the Negro," "Is the Negro Cursed?" etc.

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2674 -- TASKER, Thomas T., Sr. -- A local preacher in Philadelphia, and formerly a large manufacturer, was born at Knottingly, Yorkshire England, May 19, 1799. He was early converted and his name appeared as a local preacher on the plan of appointments of Burlington circuit in 1818. The following year he removed to Philadelphia. His inventive and mechanical talents led him to engage in the iron business, and fifty-seven years since he assisted in establishing the Pascal Iron Works, which became an immense establishment, and which is now conducted by his sons. He invented a self-regulating hot-water furnace, heating pipes by steam, and so using a cast-iron hydrant that it could be removed or repaired without disturbing the pavement. He also made various improvements in the manufacture of wrought tubes for gas, steam, etc.

He retired from the manufacturing business nearly twenty years since, and has devoted himself to church and benevolent work, and in superintending his varied interests. He was one of the most active in building Wharton Street, Scott, Tasker, and Kedron churches. He was also one of the earliest to cooperate in the publishing and tract interests in Philadelphia. He has been president of the board of trustees of the Home for the Aged and Infirm Methodists, and was a liberal contributor to the elegant building which was erected under his personal supervision. At the breaking out of the Civil War he took an active part in the erection of the Citizens' Volunteer Hospital, of which he was president, and where thousands of Union and Confederate soldiers received food and medical attendance. He was also chosen the first president of the Church Extension Society in 1864, and at its re-organization he became first vice-president and chairman of the executive and finance committees, which positions he has continued to hold. In 1869 he founded "The Tasker Loan Fund" by the gift of \$10,000; and was, in 1872, the first lay delegate to represent the Philadelphia Conference in the General Conference. Though nearly fourscore, he is still abundant in labors.

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2675 -- TASMANIA, WESLEYAN MISSIONS IN. -- Tasmania, formerly known as Van Diemnen's Land, is an island, having an area of 26,215 square miles, and a population of 105,000, situated about 120 miles southeast of Australia, and is included among the Australasian colonies. It was made a British penal settlement in 1803, but the transportation of convicts thither was discontinued several years ago, and it has become a prosperous colony. The native population has become extinct. It numbered between 3000 and 5000 persons when the island was first colonized, but was reduced to 210 in 1835, when the people were removed to Flinders' Island, in Bass's Strait, and to 54 in 1842; and in 1870 was represented only by a single woman.

The efforts of the Wesleyan missionaries have been directed mainly to the English population. The mission was begun in 1820, when there were but one Anglican minister and one Roman Catholic priest in the island. The Rev. Mr. Horton, who was on his way to New South Wales under appointment of the Wesleyan Missionary Society, was directed to remain in Tasmania and open a mission there. Society in the island was in a most deplorable condition, the population consisting largely of convicts and savages, and being destitute of religious privileges. Nevertheless, a Wesleyan Methodist Society of twenty regular attendants at class-meeting had been already formed, and a chapel was in building. The mission was approved by the governor of the colony. Another missionary was soon sent out, and was followed by two more in 1827, and by a fifth in 1832. At the last date, the mission returned 163 members and 283 children in the schools, and the missionaries had gained the respect and affection of the convicts, as well as of the settlers. In 1839, 9 missionaries, 570 mactubers. and 922 scholars were returned; in 1854, 6 missionaries, 39 principal stations, 3 teachers and cateclmists, 24 local preachers, 114 Sunday School teachers, 750 moembers, 1159 scholars, and 4000 attendants on worship. The following is a summary of the statistics of the Tasmanian missions as giver in the report of the Wesleyan Missionary Society for 1876: number of chapels and other preaching-places, 95; of missionaries and assistants, 16; of local preachers, 70; of full members, 1286; of persons on trial, 202; of Sunday Schools, 47, with 401 teachers and 3076 scholars of attendants on worship, 9176.

The Primitive Methodist missions in Tasmania had, in 1873, four principal stations, with 4 ministers and 223 members. The missions of the United Methodist Free Churches had, in the same year, 3 lay agents and 38 members.

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2676 -- TAUNTON, ENGLAND (pop. 15,466), is an old but well-built town in the county of Somerset. It has 3 Wesleyan ministers, beside 2 supernumeraries, and reports 473 members. It is also the seat of a literary institution of high character.

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2677 -- TAUNTON, MASS. (pop. 21,213), the capital of Bristol County, is at the head of navigation on the Taunton River. It first appears in the minutes of the M. E. Church for 1833, and was then connected with Dighton, with F. Dane as pastor. The first M. E. church was built in 1835, and was rebuilt in 1869. In 1838 it reported 115 members. In 1852 the Central church was organized, and the edifice was erected in 1853. Grace church was organized in 1874, and the edifice was purchased from the Free-Will Baptists. It is in the Providence Conference.

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2678 -- TAUNTON WESLEYAN COLLEGE, ENGLAND, was established in 1843, for the purpose of securing at a moderate expense a sound literary and commercial education, with religious instruction in harmony with the doctrines of Wesleyan Methodism. The interests of the college are watched over by a board of directors, chosen from among the proprietors and by the superintendent of the Exeter district. The president of the Conference is, by the deed, president of the college, and the resident governor and chaplain is a minister in full connection, appointed annually by the Conference. In the scholastic department are a head-master and fourteen resident and non-resident masters and professors. It is now under the care of Rev. William P. Slater. Thomas Sibly has been head-master from the commencement, and James Barnicott, secretary. This college was connected, by royal charter, with the University of London in 1847, and students are prepared in it for the matriculation degree of the examinations of the university. Constant care has been taken to promote the religious interests of the pupils. There have been some conversions, and in many instances concern about salvation has been excited, and nearly 50 have met in class as members on trial. The school is divided into three departments: the collegiate, the commercial, and the junior. About 150 are resident at the college and 40 at the junior school, which is conducted on eligible premises between the college and the town. The entire number of pupils during the year is about 220. The College is situated about a mile from the town.

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2679 -- TAYLOR, Charles -- Of the M. E. Church South, was born in Boston, Mass., Sept. 15, 1819, and graduated in the University of New York, with the highest honors of his class, in 1840. In 1842 he taught the ancient languages in the Conference Seminary at Cokesbury, and was admitted into the South Carolina Conference in 1844. He graduated in medicine in Philadelphia in 1848, and went as missionary to Shanghai, China. He returned in 1854, and accepted a

professorship in Spartanburg Female College, of which he became president in 1857. By the General Conference of the M. E. Church South he was elected general Sunday-school secretary in 1858. He also served as presiding elder of the Wadesborough district, and as president of the university at Millersburg, Ky. While in China, he published a work on the Harmony of the Gospels, and several tracts in Chinese. He is the author of "Five Years in China" and "Baptism in a Nutshell." He is now a member of the Kentucky Conference.

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2680 -- TAYLOR, Joseph -- An English Wesleyan minister, was an eminent example of zeal and fidelity, the faithful servant of Christ and his church. In the commencement of his ministry he spent eight years in the West Indies. In 1818 he became resident secretary of the Missionary Society. In 1834 he was president of the Conference. He died in 1845, aged sixty-six.

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2681 -- TAYLOR, Michael Coulson -- an English Wesleyan minister, entered the Theological School in 1843, and for five years was engaged on circuits. In 1851 he became secretary of the education committee. The beloved associate of the Rev. John Scott in the Normal Training Institution at Westminster, he took an important part in the biblical instruction and pastoral care of the students. his character was symmetrical; his fitness for his office unique his piety fervent and influential. he died in 1867, aged forty-seven.

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2682 -- TAYLOR, Nathaniel G. -- Lay delegate from the Holston Conference to the Geneva Conference of 1872, is a respected citizen, a man widely and favorably known; has filled various civil offices and is a local preacher of more than ordinary service to the church.

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2683 -- TAYLOR, R. T. -- president of Beaver College and Musical Institute, was born in Plainfield, N. Y., in 1826. Trained on a farm to labor, he commenced his career as a teacher in 1847. Having spent a year in Cazenovia Seminary, he was elected principal of the Brookfield Academy. He resigned this position in 1850 and entered the Wesleyan University, where he graduated in 1854. For a year he was assistant in the Rittenhouse Academy, Washington, D.C.; one year principal of the Newark Wesleyan Institute; and was subsequently professor in the Pittsburgh Female College. In 1858 he entered the Pittsburgh Conference, and was appointed principal of the Marlboro High School. In 1859 he was elected as principal of Beaver Female Seminary, which position he still holds, the institution having been, through his labors, enlarged, and its title changed to that of Beaver College and Musical Institute.

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2684 -- TAYLOR, William, of the South India Conference, was born May 2, 1821, in Rockbridge, Va.; was converted and united with the M. E. Church in 1841, and was received into

the Baltimore Conference in 1843, having traveled a Circuit the previous year under the presiding elder. In 1849 he went as a missionary to California, and organized the first Methodist church in San Francisco. In 1856 he engaged in evangelistic work, and spent five years in the Eastern states and Canada. In 1862 he left America for Australia, spending several months in England and Ireland, and visiting Palestine. He commenced his work in Australia in June, 1863, and labored there for two years and eight months, performing a remarkable work in Australia, Tasmania, and Ceylon, and the official reports show a very large increase in membership. During a second visit large numbers were added to the church; thence he went to Africa, and preached in Cape Colony, Kaffraria, and Natal where large additions were reported both among the colonists and natives; thence he visited England, spending eleven months in sixteen different chapels in London. In 1870 he visited India, and labored a year and a half in Ceylon and India with the missionaries of different denominations, and in 1871 commenced a separate work, which has been remarkable in its character as being self-supporting and has laid the foundation for the South India Conference, the members of which rely wholly on the contributions which are made in their respective fields. Returning to the United States, he preached extensively in behalf of the work in India, securing means to send out additional missionaries, and is now (1878) visiting Chili and Peru.

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2685 -- TEFFT, Benjamin Franklin -- A teacher and author in the M. E. Church, was born in Floyd, N. Y., Aug. 20, 1813. He attended school at the Cazenovia Seminary, and graduated from the Wesleyan University in 1835. He was employed as a teacher in the Maine Wesleyan Seminary till 1839, when he was appointed pastor of the First M. E. church, Bangor, ME. In 1841 he became principal of the Providence Conference Seminary. In 1842 he was pastor of the Odeon church, Boston. In 1843 he was elected Professor of the Greek and Hebrew Languages in the Indiana Asbury University, and from this place he was called, in 1846, to become editor of the Ladies' Repository, and of the publications of the Western Book Concern. He continued in this office till 1851, when he was chosen president of the Genesee Wesleyan Seminary and Genesee College, at Lima, N. Y. He represented the East Genesee Conference as a delegate in the General Conference of 1852. In 1854 he resigned the presidency of the Genesee Seminary and College and retired for a time from public life, taking his home at Clifton Springs, N.Y. He removed to Maine, and re-entered the itinerant work of the church in 1859, receiving appointments between that year and 1866 to churches in Bangor and Portland, ME. In 1861 he was appointed chaplain to the 1st Regiment of Maine Cavalry, Army of the Potomac; in 1862, consul of the United States at Stockholm, and acting minister to Sweden in 1864, commissioner of immigration from the north of Europe for the State of Maine. In 1874 he sat as a member of the House of Representatives from Penobscot County in the legislature of Maine. He is at present (1877) editor of The Northern Border, a weekly newspaper published at Bangor, Me., and devoted largely to the development of the interests and material resources of the State.

Dr. Tefft's published works are, "The Shoulderknot;" or, "Sketches of the Threefold Life of Man," "Hungary and Kossuth," "Webster and his Master-pieces," "Methodism Successful, and the Internal Causes of its Success." He also edited an edition of Butler's "Analogy," with Life and Analysis, and an edition of Whately's "Evidences of Christianity." Dr. Tefft is a member of the Geographical and Statistical Society of New York and of the Society of Arts of England.

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2686 -- TEMPERANCE -- On this great question, as on various other moral questions, Mr. Wesley was in advance of his age. He saw with pain the prevalence of intoxication and the evils which necessarily resulted from it. He saw, further, that the occasional use of intoxicating drinks was one of the steps towards drunkenness. Hence, in preparing his General Rules for the guidance of his societies, as early as 1743, he inserted one prohibiting " buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity." So far as is known, this was the first rule of the kind ever published by any church organization. It was a number of years before the origin of a temperance society in Scotland, and more than ninety years before the rise of the Father Mathew societies in Ireland. He not only prepared this rule, but he enforced it in his Societies, for in one year he excluded from one of his Societies seventeen members for drinking and two for retailing spirituous liquors.

Personally, he believed water to be "the wholesomest of all drinks, -- quickens the body and strengthens the digestion; most strong, and more especially spiritous, liquors are certain but slow poisons." In 1760 he published a sermon on the use of money, in which he took occasion to refer to the traffic in ardent spirits. He used in that sermon the expression so common in the present day, comparing drams of spirituous liquors to "liquid fire." He speaks of all those who are engaged in the manufacture and sale of these drinks as a beverage as "poisoners general;" that "they murder his Majesty's subjects by wholesale." In 1773 he published a pamphlet on the scarcity of provisions in Great Britain, in which he says, "Why is food so dear? The grand cause is because such immense quantities of corn are continually consumed by distilling. Add all the distilleries throughout England, and have we not reason to believe that little less than half the wheat produced in the kingdom is every year consumed, not by so harmless a way as throwing it into the sea, but by converting it into deadly poison, that naturally destroys not only the strength and life, but also the morals, of our countrymen?"

In America, the Conference of 1780 disowned "all persons who should engage in the practice of distilling grain into liquor." The Conference of 1783 forbade the members of the church to "manufacture, sell, or drink any intoxicating liquors," and the preachers were instructed to teach the people, both by precept and example, to put away this evil from them. When the Methodist Episcopal Church was organized, in 1784, it adopted Mr. Wesley's rule on temperance. This was twenty years before the publication of Dr. Rush's tract on " The Evil Effects of Ardent Spirits on Body and Mind," and about twenty years before any other religious body published a total-abstinence provision among the rules of their church. In the minutes of 1790 the words, "buying or selling," were omitted from this rule. In 1796 Dr. Coke and Bishop Asbury, in their Notes on the Discipline, say, "Far be it from us to wish or endeavor to intrude upon the proper religious or civil liberty of any of our people; but the retailing of spirituous liquors and giving them in drams to customers when they call at the stores are such prevalent customs at present, and are productive of so many evils, that we judge it our indispensable duty to form a declaration against them. The cause of God, which we prefer to every other consideration under heaven, requires us to speak forth with ample boldness in this respect."

Though the position of the Methodist Episcopal Church was strongly in favor of temperance and opposed to that of drunkenness, yet as the stringency of Mr. Wesley's rule was

relaxed in 1790, an effort was made as early as from 1830 to 1835 to restore it; and the Annual Conferences having passed a resolution on the subject, the General Conference of 1844 passed a resolution to restore the original rule of Mr. Wesley, but it failed to receive quite a two-thirds vote of the whole number of delegates, and it was decided that the constitutional majority had not been obtained. In 1848, the Annual Conferences having spoken with great unanimity, Mr. Wesley's rule as originally written was restored. Since that time the General Conferences have spoken with great clearness and force upon the subject. In 1872 they said, "From the very first our church has been bold and emphatic in her utterances and measures against the evils of intemperance. She has waged an uncompromising and vigorous war against this tyrant foe of humanity and civilization; she has as clearly defined her position, unqualifiedly condemning both the sale and use of intoxicating drinks as a beverage. Let not the church falter in view of the approaching crisis, but let her gird on her armor anew for the battle. Now is the time for action, action earnest, persistent, well-directed."

The General Conference of 1876 declared, that "we are unalterably opposed to the importation, manufacture, and sale of all kinds of distilled, fermented, and vinous liquors designed to be used as a beverage, and that it is the duty of every member of the Christian church to discountenance and oppose the evil at all times by voice and vote; that we earnestly protest against the members of our church giving any countenance to the liquor traffic by voting to give license, or signing the petition of those who desire license to sell either distilled or fermented or vinous liquors; or by becoming bondsmen for persons asking such license by renting property to be used as the place in or on which to manufacture or sell such intoxicating liquors that we are fully convinced of the wisdom of total legal prohibition." The same Conference also recommended the use of the unfermented juice of the grape on sacramental occasions. It also gratefully recognized and commended the good work accomplished by the gifted and Christian women in the temperance cause throughout the land. The Wesleyan Methodists in America are also exceedingly outspoken and decided in their utterances on this question. The other branches of Methodism are also strongly opposed to intemperance, but not so definite and bold in their utterances.

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2687 -- TEMPERANCE (ENGLISH WESLEYAN) -- This important subject has not received the attention which the followers of John Wesley in England ought to have given to it. It is, however, gratifying to find that the number of abstaining ministers yearly increases. A large and influential committee, composed of eminent temperance workers, both ministers and laymen, has been appointed to take into consideration what measures can be adopted for arresting the progress of intemperance. Bands of hope are established in many circuits, and temperance societies are being multiplied.

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2688 -- TENNESSEE (pop. 1,542,463) embraces about 44,000 square miles, and is generally spoken of in three divisions: East, Middle, and West Tennessee. It is probable that De Soto visited the spot where Memphis now stands as early as 1549; but the first permanent settlement was not made until in 1756 when Fort London was built, 30 miles from Knoxville. The earlier settlements were chiefly along the Holston River. The eastern part of Tennessee originally

belonged to North Carolina, but was ceded, in 1789, to the general government, and in 1794 Tennessee was organized as a Territory. In 1796 it was admitted into the Union. The early population was of a mixed character, being Scotch-Irish, as well as native Americans. The introduction of Methodism was as early as 1783, when Jeremiah Lambert was appointed to Holston country, and in the following year 60 members were reported. Some have supposed that as early as 1777, King, Dickins, and Curry extended their travels from North Carolina into East Tennessee. Lambert circuit then comprised the settlements on the Wautauga, Nolachucky, and Holston Rivers. In 1785 there were two preachers, and Henry Willis was elder in supervision. They reported the following year 258 members. In 1787 there were three circuits, with six preachers, John Tunnell being the presiding elder.

The first Annual Conference in Tennessee was held May 13, 1787, and was the first west of the Alleghany Mountains. A writer says, "From 1787 we were blessed with regular preaching in this country. Messrs. Ogden, Haw, Massie, Williamson, and McHenry were the first preachers to bring the gospel to us, and I do not hesitate to say the Methodists were first to sow the gospel seed in Middle Tennessee." Other settlers occupied the region around Nashville in 1780, and became active members of the M. E. Church. The first church, built on the north side of the Cumberland River, was in Joseph County, 4 miles north of Nashville, and was called Hooper's chapel. During Asbury's first visit a number of persons were converted, among whom were John Russell and his wife, who was the sister of Patrick Henry. The country was very sparsely settled, and the progress was slow, for, in 1796, there were reported from Tennessee only two circuits, Cumberland and Greene, having a membership of 546: and in 1800 there were three circuits, having a membership of 1743.

Jacob Young, so well known in Ohio, was one of the early pioneers in Kentucky and Tennessee. He was appointed to Nashville circuit in 1806, and makes the following statement: "I found the Presbyterian and Methodist Churches closely united. They had taken many of our efficient class-leaders and made them elders in their church, and their elders had been made class-leaders in the Methodist Church. I could not tell who were Methodists and who were Presbyterians. When I would close my sermon and dismiss the congregation, very few would leave. It generally took me three hours to preach and lead my class. Jealousies began to appear in the Presbyterian synod of Kentucky. They began to think and say that the Presbyterians were all turning Methodists, and indeed it looked a good deal like it. They preached and prayed like Methodists, and shouted and sung like Methodists; they had licensed several young men to preach who had no college education; they had formed circuits like the Methodists, and had their saddle-bags and great-coats nailed on behind sweeping through the country like itinerant evangelists. The Tennessee presbytery was a part and parcel of the Kentucky synod, and when the Kentuckians heard these things they sent a deputation of learned men to make a thorough examination, authorizing them, if they found that the people had departed from the doctrine and discipline of the Presbyterian Church and refused to return, to dissolve the presbytery. The committee came on and acted according to their instructions. They ordered these licensed young men to desist from preaching. They refused. Several of the old theologians, as Hodges, McGrady, and others, submitted to the authority of the church and returned to their old paths; but the young men, with Magee at their head, held on their way."

Ultimately these parties withdrew from the Presbyterian Church and constituted the Cumberland Presbyterian Church. This union movement had been the outgrowth of the camp-meetings which had been held in the Cumberland region of Kentucky and Tennessee, from which the now church took its name. These meetings were, in their origin, attended by Presbyterians and Methodists, but ultimately fell into the hands chiefly of the Cumberland Presbyterian party and Methodists. The Methodist churches continued to progress with the population until the separation, in 1845, when they adhered to the Methodist Episcopal Church South. Prior to that time the Nashville Christian Advocate had been established in the city of Nashville, and a paper had also been published in Memphis.

The Church South continued to be the only branch of Methodism in the state, with the exception of a few Methodist Protestants, until during the Civil War. With the progress of the Union troops, many of the leading men and of the pastors passed within the southern lines; and, especially in the Holston region, the people desired the preachers of the Methodist Episcopal Church to re-organize them. A Holston Conference was established as early as 1864, and since that period a Tennessee Conference has been organized, and also a Central Tennessee. In the eastern part of the state the re-organized membership in the M. E. Church is principally of the white population; but in Middle and Eastern Tennessee the great majority is colored. The Central Tennessee College was commenced in Nashville for the education especially of the colored people, and was chartered in 1866. The East Tennessee Wesleyan University was established in 1866, and is attended by a goodly number of young men and young women who are preparing for teaching and for usefulness in other departments. There are also one or two small seminaries in the western part of the state.

The M. E. Church South is very strong in this state. After its organization, in 1845, as a separate body, its Book Concern was established in Nashville, which has continued to be its headquarters. The Advocate, the chief organ of the church, is edited by Dr. T. O. Summers, and is also published in that city. It has a noble educational institution, founded by the munificence of the late Cornelius Vanderbilt, of New York, who contributed for its buildings and endowment the sum of \$1,000,000, and who gave specific directions that it must be under the authority and control of Bishop McTyeire. The Southern Methodists have three Conferences: the Memphis, the Tennessee, and the Holston. The boundaries, however, do not correspond with the state lines, as Memphis Conference embraces a small portion of Kentucky and the Holston Conference embraces parts of Virginia and North Carolina. The Methodist Protestants have two Conferences in the state: the Tennessee and West Tennessee. The African M. E. Church, the African Zion Church, and the Colored M. E. Church of America have also organized Conferences.

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2689 -- TENNESSEE CONFERENCE, AFRICAN M. E. CHURCH, includes the state of Tennessee. At its session of 1876 it stationed 37 preachers, and reported 123 local preachers, 7555 members, 67 churches and 7 parsonages.

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2690 -- TENNESSEE CONFERENCE, M. E. CHURCH. -- The territory of Tennessee was originally embraced chiefly in the old Western Conference. The Tennessee portion was organized as a separate Conference in 1812, and included not only Tennessee, but Kentucky, Illinois, and a large portion of the Western and Southern territory. In 1816, Missouri and Mississippi Conferences were organized, and Illinois became a part of the Missouri Conference. Various changes were made in the boundaries from time to time, owing to the organization of the Kentucky and Holston Conferences. In 1840 the Memphis Conference was organized, and the Tennessee Conference included Middle Tennessee and North Alabama. In 1844 its boundaries were defined as embracing "Middle Tennessee, and that part of North Alabama watered by those streams flowing into the Tennessee River." It adhered to the M. E. Church South in 1845, and the membership in the state remained connected with that church until 1864, after which time various M. E. churches were organized within its territory. Under authority given by the General Conference, Bishop Clark organized the Tennessee Conference, at Murfreesborough, Oct. 11, 1866. Its boundaries were determined in 1868 as including "that portion of Tennessee not included in the Holston Conference." At its organization, in 1866, it reported 40 traveling and 49 local preachers, 3173 members, 2548 Sunday School scholars, and 13 churches. The statistics as given in 1876 were: 93 traveling and 206 local preachers, 12,268 members, 8359 Sunday School scholars, 142 churches, and 7 parsonages. Under authority given by the General Conference of 1876 the Tennessee Conference was divided (not by changing its boundaries, but by allowing the separation of the white and colored work), by the concurrent vote of the members of both divisions. The minutes for 1877 report the following statistics: 41 traveling and 193 local preachers, 11,638 members, 8329 Sunday School scholars, 197 churches, and 15 parsonages.

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2691 -- TENNESSEE CONFERENCE, M. E. CHURCH SOUTH -- This Conference, originally belonging to the M. E. Church, adhered to the M. E. Church South in 1845. It reported, in 1846, 153 traveling ministers, 33,219 white and 8036 colored members. It has within its bounds the publishing-house of the M. E. Church South, the Nashville Christian Advocate, and the Vanderbilt University. Its boundaries were determined by the General Conference of 1874 so as to "include Middle Tennessee, except that portion of the Pikeville district in the Holston Conference." It reported, in 1876, 198 traveling and 331 local preachers, and 41,297 members.

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2692 -- TENNESSEE CONFERENCE, M. P. CHURCH, "begins at the southeast corner of Allen Co., Ky., running to Glasgow; thence with the Louisville and Nashville Railroad to Louisville, Ky.; and thence with the Ohio River to the mouth of Green River; thence with the Tennessee district line to the mouth of Sandy River; thence with the Tennessee River to the Alabama line and thence to the beginning; including all the state of Tennessee not included in the Virginia and West Tennessee districts." In 1877 it reported 18 itinerant and 4 unstationed ministers, 1209 members, 1996 Sunday School scholars, and 19 churches.

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2693 -- TERRE HAUTE, and. (pop. 26,040), the capital of Vigo County, is situated on the Wabash River and on the Terre Haute and Indianapolis Railroad. It first appears in the minutes of the M. E. Church for 1830, with Edwin Ray as pastor. In 1831 it was reported in connection with Carlisle circuit. In 1835 it became a station, and the following year reported 70 members. In 1849 a second station was formed, and since that period there have been established a city mission and a German church. There is also an African M. E. church. This city is in the Northwest Indiana Conference.

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2694 -- TEVIS, Benjamin P. -- Was born in Shelbyville, Ky., in 1825, and was converted in his youth, and became a member of the M. E. Church. He was separated from the church in 1845, by the organization of the M. E. Church South, and in 1865, when the opportunity presented itself, he returned to the church again. Dr. Tevis was the son of Rev. John Tevis, of precious memory throughout Kentucky. He has long been associated with his honored mother, Mrs. Julia Tevis, in conducting "Science Hill Academy," an institution established fifty-three years ago, at Shelbyville, Ky. He is devoted to all the interests of the M. E. Church in the South, and represented the Kentucky Conference as lay delegate in the General Conference of 1876.

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2695 -- TEVIS, Mrs. Julia A. -- Daughter of Pendleton and Mary Hieronymus, was born in Clark Co., Ky., Dec. 5, 1799. She was chiefly educated in Washington City and Georgetown, D. C. In 1820 she accepted the situation of governess in the family of General Smythe, of Wytheville, and afterwards in the family of Captain Frank Smith, of Abingdon, Va. In 1824 she was married to Rev. John Tevis, of the M. E. Church, presiding elder of Holston district. In 1824, Mr. and Mrs. Tevis removed to Shelbyville, Ky., where, on March 25, 1825 they founded Science Hill Female Academy. In Connection with this institution the name of Mrs. Tevis has become extensively known through the South and West. She presided over the institution until near the close of her life. More than 3000 young ladies were under her care. She died in June, 1880.

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2696 -- TEXAS (pop. 1,592,574), is the largest state in the Union, and has an area of 237,504 square miles, or nearly six times as great as that of Pennsylvania. Its first European settlers were French-Americans, who landed at Matagorda Bay in the latter part of the seventeenth century; but they were superseded in a few years by the Spanish, who founded a colony in 1689, which in time was abandoned. In 1715 a governor-general was appointed by Spain, which then had the entire control. Subsequently, during the contest between France and Spain, the population did not exceed 1500. In 1763 it was ceded to Spain, peace having been restored. Spain having, in 1803, receded Louisiana to France, by whom it was sold to the United States, a disagreement arose as to the boundary; and the territory was the scene of frequent disturbances. The noted pirate, Lafitte, made his headquarters at Galveston. After the adoption of the constitution of 1824 more prosperity was enjoyed, and American settlers entered the country. In 1833 the revolution occurred which resulted finally in Texas becoming an independent republic, with a population of about 20,000. Subsequently, by its request, it was admitted as a state into the Union, Dec.27, 1845.

The first Methodist class was organized by Henry Stephenson, in 1833. In 1837 three missionaries were sent to the republic; the lamented Dr. Ruter, who died the following year, being superintendent, and who was accompanied by Littleton Fowler and Robert Alexander. Fowler died in 1846. In 1838 a mission district was formed, which reported 7 preachers and 450 members. The first Annual Conference was formed in 1840, and embraced three districts, with 1800 members. In 1844 a second Conference was organized, and both adhered to the M. E. Church South in 1845. Since the close of the Civil War other Methodist organizations have also been established. The M. E. Church South has five Conferences in the state, to wit: Texas, Central Texas, East Texas, Northwest Texas, and West Texas, which, in 1875, numbered 62,542 members. The M. E. Church has four Conferences: the Texas, West Texas, Southern German, and Austin, which together number about 16,395 members. The Colored M. E. Church of America has about 8000 members, and the African and Zion Churches together number 10,000 members. The Methodist Protestants have also a Conference, which embraces about 2500 members, making a total number in the Methodist Churches of about 102,528. The M. E. Church South has established several institutions of learning, the first of which was the college at Chapel Hill. There are now the Southwestern University, Chapel Hill Female College, Andrew Female College, Waco Female College, Marvin College, and several smaller seminaries. They have also established a Mexican border mission district, which by working among the Spanish population will hereafter furnish agencies for work in Mexico. The M. E. Church has also commenced institutions of learning at Marshall and Spring Creek, chiefly for the education of colored youth.

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2697 -- TEXAS CONFERENCE, AFRICAN M. E. CHURCH, "includes the State of Texas." At its session of 1876 it stationed 31 preachers, and reported 9 local preachers, 511 members, 24 churches, and 5 parsonages, and for missions, \$157.50.

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2698 -- TEXAS CONFERENCE, M. E. CHURCH -- The Texas Conference which originally belonged to the M. E. Church adhered to the Church South. The General Conference, in 1864, gave to the bishops authority to organize several Conferences in the South. Among these the Texas Mission Conference was constituted, in 1866, by Bishop Thomson. Its first session was held in Houston, Jan. 18, 1867, by Bishop Simpson. It reported 18 ministers, 15 of whom were admitted on trial at that session, 1584 members, and 5 churches. In 1868 it was constituted a Conference, its boundaries being those of the state. In 1872 the General Conference authorized its division into two or more Conferences, provided it should be so desired by two-thirds of the members, and that the presiding bishop should concur. Accordingly the western portion was set off into a separate Conference, and the German work was also constituted into a separate body, called the Southern German Conference. These arrangements were approved by the General Conference of 1876, which defined the boundaries of the Texas Conference as including so much of the state of Texas as lies east of a line beginning at the Gulf of Mexico, on the east line of Matagorda County, and running along said line to the east line of Wharton and Colorado Counties to the north point of Colorado County thence north until it strikes the Central Railroad at Calvert; thence along the line of said railroad to the northern boundary of Texas, excluding Calvert and all towns on said road."

The statistics as reported in 1876 are: 95 traveling and 178 local preachers, 10,706 members, 3678 Sunday-school scholars, 60 churches, and 5 parsonages.

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2699 -- TEXAS CONFERENCE, M. E. CHURCH SOUTH, is one of the original Conferences that adhered to the Church South at the division of the M. E. Church, in 1845. In 1847 it reported to the Church South 32 traveling and 39 local preachers, and 2045 white and 500 colored members. The General Conference of 1874 fixed the boundaries as follows: "On the east by Trinity River from the southeast corner of Leon County to the coast, on the south by the Gulf of Mexico to Trespacios Bay, on the west by the Trespacios River and the east line of Jackson, Lavaca, Gonzales, Caldwell, and Hayes Counties, and on the north by the Pedernales River and a direct line from its mouth to the northwest corner of Travis County, and the south lines of Williamson, Milam, Robertson, and Leon Counties to Trinity River." The latest report (1875) is: 58 traveling and 59 local preachers, 6734 white members, 45 Sunday Schools, and 2741 Sunday School scholars.

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2700 -- TEXAS CONFERENCE, M. P. CHURCH, embraces all of the state of Texas east of the Trinity River." It reported, in 1877, 35 itinerant and 55 unstationed ministers, 1700 members, and 15 churches.

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2701 -- THACHER, William -- A member of the New York Conference, was born in Kentucky in 1769, but early moved East. He enjoyed good educational facilities, and became a fine scholar, especially in Greek and Hebrew. When twenty years of age he was converted in the city of Baltimore, and on his return to New Haven a few months after, his religious change excited both the astonishment and ridicule of his friends, "He was severely persecuted, and even warned by the civil authority to leave the town, which threat was subsequently revoked, and he was allowed to prosecute his business. He was the only Methodist in the place, and in order to enjoy the society of his brethren he went from ten to twenty miles." In 1797 he was admitted into the New York Conference, and for forty-eight years was in the active ministry. He was especially successful in erecting churches. Among these were Allen Street, Old Bedford, Second John Street, and churches at Poughkeepsie, Newburgh, and Hudson. "His pulpit efforts were characterized by great earnestness, by clear exposition of the Scriptures, by terseness, brevity, and point." It had been his custom to read the Bible through annually, which he had done critically and prayerfully each year since 1800. He read it several times in Greek, and the Old Testament both in the Hebrew and Chaldaic. He died in the eighty-seventh year of his age. Among his last expressions were, "Glory to God! I am happy in Jesus."

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2702 -- THEOLOGICAL INSTITUTE, THE, of the United Methodist Free Churches, England, is situated in Manchester. It was purchased for £2400, and was adapted to the purposes

of the institute by an outlay of over ú600 more. The institute had been conducted for five years in a rented building, and has but recently been removed to its present locality. At the formation of the church in 1857, no measures were taken for the establishment of a theological school. Gradually its necessity began to be felt, but the scarcity of ministers and the urgent claims of other projects for precedence, postponed any action until 1869. At that time incipient measures were adopted for raising the funds and making preparatory arrangements. In 1871, Rev. Thomas Hacking was appointed theological tutor, and the institute was opened in September, 1872, with only six students. This number has gradually increased, and the new building furnishes accommodation for twenty-four students, with the tutor's family.

While the institute was conducted in a private house its internal affairs were managed by a committee annually appointed. Since its removal to the premises purchased, it is managed by nine trustees, who are life governors, and nine triers, elected annually, with the four connectional officers, and the officers of the institute. Candidates for the institute must be members of the body, and must have a circuit recommendation. These recommendations are considered by the connectional committee, and the accepted candidates are examined by the committee on the institute. Two years is the term of residence. A charge is ordinarily made for admission, payable by the student or his friends; the minimum fee being ú10 for the first year, and ú5 for the second. The committee send such students as they judge best to Owens College, which is in the vicinity, and is an undenominational institution, to receive instruction in comparative grammar, English language, and literature, logic, and the Greek Testament, and such other subjects as they may deem expedient. On Sabbaths the tutors and many of the students are employed in preaching in neighboring circuits, and they meet in class and take part in district visitation or mission work. The library of the late Rev. James Everett was purchased by twelve gentlemen for ú300 and presented to the institution.

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2703 -- THEOLOGICAL SCHOOLS -- At the first Methodist Conference, which was held in 1744, one of the questions asked by Mr. Wesley was, "Can we have a seminary for laborers ? A. If God spare us till another Conference we will consider the subject." Myles, one of the earliest historians of Methodism, says, "It does not appear that any decisive measure was come to on this subject. Mr. Wesley intended Kingswood School to be used for that purpose. He was forced to lay his design aside. It is evident from this that he thought of its necessity and utility at the very first Conference, but why nothing there was done in the business I cannot say. If I should hazard a conjecture it is this, -- the poverty of the people, the great thirst for the word of God, and the consequent increase of lay preachers and their families, prevented him from setting such an institution on foot. I am sure he always esteemed a pious and learned ministry, and those of his preachers who were learned, as well as pious, were by him counted worthy of double honor." The fact that in the Church of England many were admitted to the ministry after having pursued their studies without any proper qualification in piety, inclined many of the early preachers and people to doubt the propriety of a theological school; and for many years this was the prevailing thought in many of the churches. When the Wesleyans of England resolved, in 1834, to found a theological school, it led to great opposition and to a secession, which resulted in the formation of the Wesleyan Reform Association; nevertheless, since that time the association has founded such an institution. The first theological school established by the Wesleyans was at Hoxton, subsequently

changed to Richmond, in the suburbs of London. This was followed by a branch at Didsbury, near Manchester. There is a third institution at Headingley.

In the United States, the first movement was made by Dr. Dempster and a few others, at Concord, N. H., and it was termed a Biblical Seminary. The institution has since been removed to Boston, and is a department of the Boston University. (See BOSTON UNIVERSITY) In 1855 measures were taken for the establishment of the Garrett Biblical Institution, in the vicinity of Chicago, of which Dr. Dempster was the first preceptor. It is now a department of the Garrett Biblical Institute. (See GARRETT BIBLICAL INSTITUTE) In 1866, the centenary year, Mr. Drew, of New York, made a large contribution for the establishment of a theological school, which is located at Madison, N. J., and is largely attended. (See DREW THEOLOGICAL SEMINARY) The Methodists of Canada have a theological department in the Victoria University, and theological instruction, more or less extensive, is given also in a number of the colleges in the United States. From these seminaries have come forth a number of the most earnest and successful workers to various missionary fields. As a result, efforts have been made to establish similar institutions in many mission fields. The Wesleyans have them in Australia, and in the Friendly and Fiji Islands. By the liberality of John T. Martin of Brooklyn, an institute was established in Frankfort, Germany (see MARTIN INSTITUTE), and by the generosity and earnest labor of Rev. D. W. Thomas, a theological school has been started in India. In Mexico also a few young men are receiving theological training at Puebla.

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2704 -- THOBURN, James M. -- Missionary of the Methodist Episcopal Church in India, was born in Ohio, March 7, 1836; joined the Pittsburgh Conference in 1858, and was appointed a missionary to India in 1859. He was stationed at Nynee Tal till October, 1863; went to America on furlough, and returned in January, 1866. He was afterwards Stationed at Gurhwal, 1866-67; Moradabad, 1868-69; Lucknow, 1870-73; Calcutta, 1874-75. He came to the United States in 1876 as a delegate to the General Conference. Returning to India, he was appointed presiding elder of the Calcutta district, South India Conference. He has been engaged in both English and vernacular work.

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2705 -- THOMAS, David Wesley -- Missionary of the Methodist Episcopal Church in India, was born in Sherbrooke, Lower Canada, where his parents, citizens of Malone, N. Y., were temporarily residing, Jan. 1, 1833. He was educated at the Franklin and Ogdensburg Academies, of the New York State Normal School, where he was graduated in 1855. After teaching several years, he joined the Black River Conference in 1858, and was appointed missionary to India in 1861, arriving at his field of labor Jan. 17, 1862. He had charge of the girls' orphanage at Bareilly from 1862 to 1871, and has been since the latter year agent and principal of the theological seminary at Bareilly. This institution owes its existence largely to his energy and liberality, he having made it a gift at its foundation of \$20,000. He is also treasurer of the mission. His literary labors include a commentary on Genesis, and a pamphlet on Miracles, both in Roman Urdu.

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2706 -- THOMAS, Eleazer -- Was born in the State of New York; received an academic education at Cazenovia; was converted when seventeen years of age, and was admitted on probation in the Geneva Conference in 1839. He was a member of the General Conference in Boston in 1852, and was transferred to California in 1855, and was the pastor one year in the church on Powell Street, San Francisco. In 1856 he was elected editor of the California Christian Advocate; was re-elected in 1860, and again in 1864. He was elected book agent in 1868, and served four years in charge of the depository in San Francisco. In 1872 he was appointed presiding elder of the Petaluma district. In the spring of 1873 he was appointed a member of the Peace Commission, and sent to treat with the Modoc Indians. On the 11th day of April, the commissioners having been decoyed into the Lava Beds, in Southern Oregon, Dr. Thomas and General Canby were slaughtered.

Dr. Thomas was a man of good presence, fine address, and great zeal and energy as a minister of Christ. He labored faithfully in planting the church in California.

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2707 -- THOMAS, John -- An Irish Wesleyan preacher, commenced his ministry in 1824, and was sent the following year to Tongatabu, where his work was eminently successful, being accompanied by the power of the holy Ghost. After twenty-five years he revisited his native land, and then returned again to spend six more years in the Friendly Islands. He became supernumerary in 1860, and has lived to hear of the celebration of the jubilee of the establishment of the mission, and to receive from King George and his chiefs a substantial token of their love and respect. He is now an aged man, quietly awaiting the Master's call.

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2708 -- THOMAS, John -- Was born in Exeter, England, in 1798; became a Wesleyan Methodist preacher in 1822. He was a fine linguist, a good painter, and the author of several volumes of poems and theological essays. He also executed a poetical Version of Dante, the "Inferno" having appeared in 1859, the "Purgatorio" in 1862, and the "Paradiso" in 1866. He died at Dumfries, Scotland, Feb. 7, 1872.

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2709 -- THOMAS, Samuel W. -- Was born Jan. 22, 1830, and is of the fifth generation of a Methodist family. He joined the church in 1838, and entered the Philadelphia Conference in March, 1851. He traveled circuits on the Peninsula seven years; was stationed in Philadelphia, at St. Stephen's, Twelfth Street, and St. Paul's, seven years was agent of the Tract Society and Book Room seven years; and was presiding elder of South Philadelphia district forty years. He was a member of the General Conference of 1868, taking the place as alternate for a delegate who had left; and he was at the head of his delegation at the General Conference in 1872. During his management of the Tract Society and Book Room the new edifice was purchased on Arch Street, Philadelphia, and the business was greatly enlarged. He also compiled and published new forms

for church requisites, which have had a large sale. He is now stationed at St. John's Church Philadelphia.

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2710 -- THOMPSON, James B. -- Was born Sept. 14, 1825, in Georgia; graduated at the medical college in Macon in 1855, and engaged actively in the practice of medicine. Being a strong friend of the Union his house and place of business were burned during the Civil War, and he was driven from home In 1868 he united with the M. E. Church, and assisted in building the house of worship at East Point, where he resided. In 1872 he was a delegate to the General Conference in Brooklyn. He died triumphantly Dec. 15, 1877.

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2711 -- THOMPSON, Hon. Richard W. -- Secretary of the United States Navy, was born in Culpepper Co., Va., Jan. 9, 1809, but when quite young removed to Indiana. He resided for some years at Bedford, and more recently in and near Terre Haute. He studied law, and was admitted to the bar; entered into political life, and for several years was a member of Congress, and in many prominent positions has been before the public. Having been a teacher in early life, he has taken great interest in the educational enterprises of his State, and has been a trustee of the State University, and also of the Indiana Asbury University. Some years since he retired from political life, and devoted himself wholly to his profession and to literary pursuits. Among the productions of his pen is a work on the "Political Aspects and Bearing of Romanism" which has been most favorably received. He united with the Methodist Episcopal Church, and has held various official positions. He was lay delegate for the Indiana Conference to the General Conference of 1872. When President Hayes entered upon the duties of his office Mr. Thompson was invited to a place in his cabinet.

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2712 -- THOMPSON, John Rhey -- was born in Carrollton, O., March 4, 1852. He was converted and united with the M. E. Church at sixteen years of age, and graduated at Mount Union College in 1871. At the age of nineteen he was received on trial in the Pittshurgh Conference, and two years after was transferred to West Virginia and stationed in Wheeling. In January, 1877, he was elected president of the West Virginia University, and while occupying that position was elected a delegate to the General Conference of 1880.

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2713 -- THOMPSON, Thomas J. -- Minister in the Wilmington Conference, M. E. Church, was born in Dorchester Co., Md., March 13, 1803, and died in Wilmington, Del., Nov. 29, 1874. He was converted when thirteen years of age, and admitted on trial in the Philadelphia Conference in April, 1826. He filled a number of the first appointments in New Jersey, Eastern Pennsylvania, and Delaware. He served the church on circuits and stations twenty-two years and a half, two years as agent for Wesleyan Female College, and as presiding elder twenty-five years. He was a member of the General Conferences of 1844, 1852, 1856, 1860, 1868, and 1872. As a presiding

elder he was eminent. In the pulpit he was never sensational; he labored to implant in the minds and hearts of the people solid truth which might abide and work the happiest results, "and although qualified in many particulars for the positions he held, yet it is, perhaps, true that nothing contributed so much to his influence and usefulness as his promptitude and the certainty with which he met his engagements." During his last sickness he frequently said, "I wait the pleasure of the Lord. I have prayed for health and strength again, but I find myself more disposed to say daily, 'Thy will be done.'"

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2714 -- THOMPSON, William -- An English Wesleyan minister, was elected the first president of the Conference after the death of Mr. Wesley, -- A sufficient token of the estimation in which he was held by his brethren. He died in 1799, aged sixty-two.

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2715 -- THOMSON, Edward -- One of the bishops of the Methodist Episcopal Church, was born at Portsea, England, Oct. 12, 1810, and was a remote relative of James Thomson, the author of "The Seasons." In 1818 the family removed to America, and settled in 1820 in Wooster, O. He early inclined to the study of medicine, and attended the medical department of the University of Pennsylvania. He received his diploma when nineteen years of age, and commenced the practice in Jeromeville and Wooster. He was converted in December, 1831, and though his parents were Baptists, he united with the M. E. Church, and was admitted into the Annual Conference in 1832. After filling appointments in Norwalk, Sandusky City, Cincinnati, and Wooster, he entered the Michigan Conference, and was stationed in Detroit. In 1838 he had charge of Norwalk Seminary, in which he continued to 1843, it then being under the charge of the North Ohio Conference. In 1844 he was elected editor of the Ladies' Repository, and in 1846 president of Ohio Wesleyan University, where he remained until 1860, when he was elected editor of The Christian Advocate and Journal, of New York. In 1864 he was elected to the office of bishop. In all of these positions he was "in labors abundant, in success distinguished." At his first sermon at a grove-meeting, it is said 65 penitents came to the altar, of whom 46 united with the church. His pulpit efforts everywhere combined rare eloquence with great spiritual power. He was especially eminent in the department of education, and with the Ohio and North Ohio Conferences passed resolutions expressing their gratification if he should see fit to resign the editorship of the Repository to take charge of the university. Bishop Thomson traveled extensively as bishop, and everywhere elicited the respect and confidence of his brethren. He made the first episcopal visit to India, of which his two volumes published after his return give account. While on his route attending Conferences he died of pneumonia, in the city of Wheeling, W. Va., March 22, 1870. While as a preacher, an editor, an educator, and a bishop, he attained a high position, he was remarkable for his facility and power with the pen. His style was clear, classical, and beautiful. He published several volumes of essays, addresses, and travels.

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2716 -- THORN, Charles, Rev., was born on Long Island Dec. 3, 1800, and died at Sewickly, Pa., June 30, 1874. He entered the ministry of the Methodist Episcopal Church in Ohio

in 1820, and in 1824 became a member of the Pittsburgh Conference, filling appointments in it for nearly fifty years. He was a diligent and successful preacher, and was careful and constant in his attendance at social meetings. Being in possession of some property, he offered in the later years of his life one hundred dollars to each new Methodist church in Alleghany or Butler county, and in his will left \$15,000 for a new church in Sewickly.

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2717 -- THORN, Mary -- Was one of the first Methodists in Philadelphia. She united with the society under Mr. Pilmoor. So deep and ardent was her piety that she was appointed by him the leader of a class of women; she being the first female class leader in Philadelphia. Before the close of the Revolutionary War she married Captain Parker, and returned to England, where she died. Her son was for some time teacher at Woodhouse Grove, among the Wesleyans.

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2718 -- THORNLEY, Joseph H. -- A merchant of Philadelphia, was born near Enniskillen, Ireland, Aug. 3, 1828, and was converted in 1842. He became a clerk in the dry-goods business in 1844. He removed to Philadelphia in 1850, and commenced business on his own account in March, 1853. He was licensed as a local preacher in 1864, and was one of the original incorporators of Ocean Grove Camp-Meeting Association, with which he has maintained a close connection ever since. He is also a member of the Board of Church Extension, and has been a member of the Spring Garden M. E. Church, Philadelphia, for thirteen years.

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2719 -- THORNTON, Thomas C. -- Of the M. E. Church South, was born in Dumfries, Va., Oct. 12, 1790. He graduated in Dumfries, and began to preach when only sixteen years of age. In 1813 he entered the Baltimore Conference, M. E. Church, and was transferred to Mississippi to take charge of Centenary College. In 1845 he joined the Protestant Episcopal Church, but returned in 1850, and was readmitted into the Mississippi Conference in 1853. He died March 23, 1860. He wrote "Theological Colloquies," and "Slavery as it is in the United States," in reply to Dr. Channing.

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2720 -- THORNTON, William L., M.A. -- An eminent English Wesleyan minister, was one whose labors were highly appreciated, and they were owned of God. He had a voice of ample power, with great variety of intonation and cadence, and a ready fluency which never failed. He was richly evangelical, and never wearied of setting forth Christ's redeeming work and atoning death. In addition to preaching the word, "he was assiduous in pastoral visitation and in conducting bible classes for the young. In 1841, Mr. Thornton became classical tutor at the Theological Institution at Didsbury, where he remained eight years, happy in his work and much beloved. In 1849 he was appointed editor of the Wesleyan periodicals, and for fifteen years he discharged his duties so as to command the confidence of his brethren and sustain the reputation of the Connection. In 1864, Mr. Thornton represented the British Conference at the General Conference

of the M. E. Church; he then proceeded to Canada, and presided over that Conference thence to Eastern British America, where he again filled the chair. On his return home he was elected president of the Conference, and was in labors more "abundant." The message had gone forth to call him home, and he died very unexpectedly, March, 1865, in his presidential year.

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2721 -- THOUSAND ISLAND CAMPMEETING ASSOCIATION is a company which was incorporated in 1874, under a general law of New York, for the purpose of encouraging the building up of a summer village, or watering-place, on one of the Thousand Islands, in the St. Lawrence River, at which camp-meetings for the promotion of religion and education could be held. E. O. Haven, chancellor of Syracuse University, was chosen president of the company, Rev. J. F. Dayan, secretary, and J. F. Moffett, Esq., treasurer. Hon. Willard Ives, of Watertown N. Y., has taken great interest in the enterprise.

The Thousand Islands (literally there are nearly two thousand) are in the St. Lawrence, partly belonging to the United States and partly to Canada. A camp-meeting, a scientific and aesthetic congress, a temperance convention, and a Sunday School parliament are held there annually. The speakers and people are usually about equally divided between Canadians and those from the United States. It thus promotes fraternity between the Christians and peoples of these two countries.

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2722 -- THRAP, Joel Smith -- Was born April 9, 1820, in Muskingum Co., Oh., and was converted and received into the Methodist Protestant Church Sept. 1, 1839. He was licensed to preach in May, 1842, and was received into the traveling connection in September, 1842. He was elected a representative to the General Conference of 1858, and was a member of the Free State Conferences held at Cincinnati in November, 1857; he was also a member of the Convention held in Springfield, MO., in 1858, of the Convention held in Pittsburgh in 1860, and of the Non-Episcopal Convention held in Cleveland in June. 1865. Mr. Thrap was a member of the sub-committee of the joint Methodist Protestant and Wesleyan Convention held in Union Chapel, Cincinnati, in May, 1866, and the only member from the Methodist Protestant branch there represented in that committee now living (1877). He was a member of the General Conference of 1867, held in Cleveland. He served as book agent and publisher of the Western Methodist Protestant (now Methodist Recorder) from December, 1864, until December, 1866. He was a member of the General Conference of the Methodist Church in 1871, in Pittsburgh. From 1866 until the present he has been, much of the time, a general agent for Adrian College, and has traveled extensively among the Annual Conferences in that interest. He was a member of the Union Convention in Baltimore, May, 1877.

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2723 -- TICHNELL, Moses, Rev. -- of West Virginia, was born in Preston County in 1807, and died in Rosecrans, Ill., May, 23, 1876. He was an earnest and laborious preacher, and was extensively useful. His death was remarkably triumphant.

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2724 -- TICKETS OF MEMBERSHIP (English Wesleyan). The possession of a "ticket" is one of the evidences of membership in the Methodist society. The tickets are not given to the leaders to be presented to the members as tokens of admission to the love-feasts or other ordinances. Mr. Wesley himself decided, in 1743, to meet and talk with every member once in three months. If judged to be fit and proper, every member received a ticket. This quarterly ticket, with the member's name written upon it, and signed by the minister, enables such an one to obtain everywhere the privilege of membership. When a member of society removes from one circuit to another a "note of removal" introduces him or her to the minister.

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2725 -- TIFFANY, Otis Henry -- Was born in Baltimore, Md., July 3, 1825. He graduated at Dickinson College in 1844, and in 1845 was received into the Baltimore Conference. He was appointed tutor in Greek in 1848 in Dickinson College, and in 1850 was promoted to the chair of Mathematics. Leaving the college, he was appointed secretary of the Maryland Bible Society in 1857. He has filled prominent stations in Baltimore, Chicago, Washington City, and New York. In 1869, during his pastorate at New Brunswick, he baptized the first Methodist Japanese convert. Ardently attached to the doctrines and economy of Methodism, he has declined desirable calls from other churches. In addition to his pastoral duties he has delivered a number of public orations, lectures, and addresses. He is (1881) pastor of Arch St. Church, Philadelphia.

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2726 -- TIFFIN, Edward -- Formerly governor of Ohio, was born in Carlisle, England, June 19, 1776. At an early age he commenced the study of medicine, and, after emigrating to the United States, became a medical practitioner. In 1790 he and his wife, a sister of Governor Worthington, were led to Christ under the preaching of Rev. Thomas Scott, and after uniting with the church he commenced serving as a local preacher, and was ordained a deacon by Bishop Asbury. In 1796 he removed to Chillicothe, where he practiced medicine, and had regular Sabbath appointments for preaching. In 1799 he was elected a member of the Territorial legislature, and was remarkable for his skill in debate. In 1802 he was chosen a delegate to the convention which adopted the first constitution for Ohio, and he was elected president of that convention. In 1803 he was elected the first governor, and two years after was re-elected to the same office. In 1807 he was chosen as Senator in Congress, but deeply afflicted by the death of his excellent wife, who was a devoted Christian, he resigned his seat and retired to private life. Urged by the people, he accepted an election to the legislature, and was chosen Speaker of the House. In 1812 he was appointed by President Madison commissioner of the General Land Office; and in 1814, when the British army was approaching Washington, by his energy and activity he succeeded in removing all his valuable papers to a place of security, while those of many other officers were destroyed. Wearying of Washington life, he accepted the position of surveyor-general, and returned to his former home in Chillicothe. This office he held for nearly fifteen years. He died on the 9th of August, 1829. Three of his sermons have been published in the "Ohio Conference Offering."

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2727 -- TIFFIN, O. (pop. 7879), the capital of Seneca County, is situated on both sides of the Sandusky River, and on the Cincinnati, Sandusky and Cleveland Railroad. It first appears as a circuit on the annals of the M.E. Church for 1832 with E. Yocum and T. Martin as pastors. In 1857 it had become a station, having 132 members, 150 Sunday School scholars. It is in the North Ohio Conference, and the M. E. Church has 286 members, 200 Sunday School scholars.

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2728 -- TINGLEY, Jeremiah -- of Alleghany College, was born in Cadiz, O., in 1826. He was educated in Indiana Asbury University, and graduated in 1850. After teaching some time in a female seminary, he was elected Professor of Chemistry and Natural Science in Alleghany College, Pa., where he still remains. He arranged chiefly the large collection in natural history belonging to the college. He visited Europe in 1877.

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2729 -- TINGLEY, Joseph -- Professor of Natural Science in the Indiana Asbury University, was born in Cadiz, O., in 1822. At an early age he united with the M. E. Church, and pursued his studies in Alleghany College, and in the Indiana Asbury University, where he graduated in 1846. After serving as tutor, he was elected, in 1849, Professor of Natural Science, which position he retained until 1879, occasionally acting as president of the institution. He has delivered a number of scientific and experimental lectures.

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2730 -- TITUSVILLE, PA. (pop. 9046), is situated in Crawford County, on the Oil Creek and Alleghany Valley Railroad. It is one of the numerous towns which has grown up rapidly by reason of the oil. It first appears on the annals of the M. E. Church for 1857, with N. W. Jones as pastor. In 1858 it had 127 members, 80 Sunday School scholars. It is in the Erie Conference, and the M. E. Church has 296 members, 200 Sunday School scholars.

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2731 -- TOASE, William -- An English Wesleyan preacher entered the ministry in 1804; early devoted himself to the study of the French language, and became missionary to the French prisoners of war in the Medway. He afterwards labored in France and the Channel Islands. He died in 1863, aged eighty.

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2732 -- TOBIAS, James -- Is a member of the Irish Conference, and son of the well-known Rev: Matthew Tobias. He has been in charge of many of the important circuits in the Conference. He was for several years the secretary, and has held many other posts of honor and of service. For the last fifteen years he has acted as chaplain to Methodist soldiers stationed in Dublin, and has

been influential in much good to them. Although he entered the Conference in 1829, he retains his elasticity, wit, and power as a preacher.

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2733 -- TODD, Gabriel, Jr. -- A lay delegate from the Texas Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in slavery, in Georgia, July 21, 1844, and moved to Texas in 1860. His father was a Methodist preacher, and free-born. Mr. Todd joined the Methodist Episcopal Church about 1860. He has been steward and trustee of his church, superintendent of the Sunday-school, and has also been active in the Church Extension Society of his Conference. He has learned to read and write since gaining his freedom.

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2734 -- TODD, Jacob -- Of the Philadelphia Conference, was born at Cokesburg, Hunterdon Co., N. J., Oct. 22, 1838. He united with the M. E. Church in 1858, and was received on trial in the Philadelphia Conference in 1862, having traveled the previous year under the presiding elder. He entered Dickinson College in 1863, and graduated in 1866. He was elected first reserve delegate to the General Conference of 1876, and was appointed a fraternal doctorate to the M. E. Church of Canada.

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2735 -- TOLEDO, O. (pop. 50, 143), is the capital of Lucas County, and is situated on the Maumee River, within twelve miles of Lake Erie, and is a rapidly growing city. It was visited as early as 1825, by Rev. John A. Baughman, of the Michigan Conference. The first religious service was held on La Grange Street, near Summit. In 1834 a Methodist class was formed, consisting of about 12 persons, of whom 2 are still living. In 1837 the membership had increased to 30, and preaching was maintained as part of a circuit in the Michigan Conference. In 1836 a lot was purchased, and a neat frame church was built on Hudson Street, between La Grange and Locust. In 1851 a more desirable site was purchased, where St. Paul's church now stands, and a plain brick church was erected. In 1865 this building was taken down, and the present church was commenced. The Monroe Street society was organized in 1842, and was formerly a part of a class organized by Rev. J. A. Bateman in 1826, known as the Ten-Mile Creek Class. The present house of worship was built in 1861. A society was organized in 1853, called the Second charge, which has developed into the St. John's church. It worshiped at first in the German church, but in 1856 built an edifice, and called it Ames chapel, a neat frame building, seating about 350 persons. In 1872 the present edifice was erected on McGonigal Street, but the auditorium is yet unfinished. The Broadway church was built in 1867. The Third Street church is located on the east side of the Maumee River, in what is known as East Toledo. The society was organized in 1867, and worshiped for some time in a hall. The new church was built in 1871. Colling Wood Avenue church is in the western part of the city, and was formerly called Tremaneville. The first church was built in 1836; the present edifice was erected in 1873. The Detroit Avenue church was organized in 1875, and it built in the same year a neat frame church. The Albany Street society is in Manhattan, or North Toledo, near the mouth of the bay of Lake Erie. The society was organized in 1874. The edifice was built in 1875. In addition to these, there is a charge in South Toledo, about

eight miles up the river, organized in 1834, and the church edifice erected in 1836; and a society also called the Oregon chapel, two and one-half miles cast of the Maumee River, on what is known as the Plank Road. There being a large German population in Toledo, German services were held by Peter F. Schneider, in 1849, and a society was organized in 1851. The members purchased the first church, formerly owned by what is known as St. Paul's society, and worshiped therein until 1869, when they secured a lot on Ontario Street and erected a plain frame structure. A second charge, called the Zion German church, was organized in 1862. It erected a good church edifice in 1875, and is in the midst of a large German population. There is also an African M. E. society, which was organized in 1851. In 1864 a lot was purchased on Erie Street, and a church erected.

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2736 -- TOMKINS, Calvin -- Was born in Orange Essex Co., N.J., Jan. 31, 1793. In 1812 he served as a soldier, and subsequently studied navigation, with the design of following a seafaring life. At the close of the war he engaged on a vessel, and made trips along the Coast until disabled by disease; after which he took an interest in packets plying between Newark and New York, and was master of a sailing vessel between these points. He was the first to establish an anthracite coal yard in Newark. By an accident he discovered that the coal-dust, which accumulated in the yard and was considered worthless, could be utilized in burning lime; which led him to enter on a new and successful business on the Hudson, chiefly at Tomkins's Cove. In 1820 he was converted at a camp-meeting, near Haverstraw, and united with the Halsey Street M. E. church, Newark, and took an active part in local missionary work. In 1830, Mr. Tomkins became an advocate of changes in the government of the church, and was instrumental in organization of Methodist Protestantism in Newark and New York; and when he removed to Tomkins's Cove he established a Methodist Protestant church at that place. It has been frequently a member of the General Conference, and was elected to the Union Convention in 1877. He is a class-leader, though now, 1878, in his eighty-fifth year. He built a church edifice at Tomkins's Cove, and another at a point not far distant, and recently erected at his own expense a public school, at a cost of \$22,000, which he presented to the people of the district.

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2737 -- TOMLINSON, Joseph Smith -- Of the Cincinnati Conference, was born in Georgetown, Ky., March 15, 1802. having a thirst for knowledge, he became a student in the Transylvania University, and graduated in 1825. He became a member of the Methodist Episcopal Church in his early youth, and before his graduation was licensed to preach. Immediately on leaving Transylvania University he was elected Professor of Mathematics and Natural Philosophy in Augusta College, and was engaged in educational work, with a few brief intervals, for nearly a quarter of a century. In 1825 he was admitted to the traveling connection, and, having served as professor. in Augusta College, was chosen its president, holding the office until 1839, when the institution was destroyed by the withdrawal of the patronage of the Kentucky Conference and the repeal of its charter by the legislature of the State. He was elected to a professorship in the Ohio Wesleyan University, but did not accept, yet served as agent for two years. Subsequently he accepted a professorship in the Ohio University, at Athens, and was elected as president, but declined. Afterwards he was elected as president of the State University of Indiana, but the death

of a son had given such a shock to his mental powers that he felt himself disqualified. He suffered from despondency until, as the result of complete mental alienation, he finished his course at Neville, Oh., June 4, 1853. He was a scholar of superior accomplishments, fine classical taste, and well versed in mental philosophy. As a pulpit orator he had a high reputation, and few men surpassed him in colloquial powers.

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2738 -- TONGA is the name sometimes given to the entire group of Friendly Islands. (See FRIENDLY ISLANDS) It is applied more particularly, however, to the southern group, the center one being called Hapai and the north Vavao. A mission was established by the Wesleyans as early as 1822, but little was done until 1827. Since that time the mission has made rapid progress, and from Tonga the gospel has been carried to the Fiji Islands, resulting in the conversion of that population to Christianity. Native missionaries have been sent out thence into various islands in the South Seas, and to some islands of similar dialects in Australasia.

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2739 -- TOPEKA, KAN. (pop. 15,451), situated on the Kansas River, and on the Kansas Pacific Railroad. It is first named in the annals of the M. E. Church for 1855 as a mission, then connected with the Missouri Conference, with J. S. Griffing as pastor. In 1856 it reported 60 members. In 1861 there were 82 members, 53 Sunday School scholars. This city is in the Kansas Conference.

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2740 -- TORONTO, CANADA (pop. 56,092) is the capital of the province of Ontario, and is situated on the northern shore of Lake Ontario. Methodism was early introduced into this place, and has grown with the increase of population. There are now, including the suburbs of Don Mount, Yorkville, Seatom, and Davenport, thirteen churches belonging to the Methodist Church of Canada. The Metropolitan, recently erected, is the lineal successor of the first Methodist meeting-house, and was the second church of any kind erected in the town of York, now the city of Toronto. It was built of wood, in 1818, and was only 40 feet square, and is known in Methodistic history as the Old Frame Meeting-house." Its successor was the Newgate Street church, afterwards called the Adelaide Street church. It was erected in 1832, before the M. E. Church of Canada formed a union with the Wesleyans of England. This building gave way, in 1870, to the present Metropolitan church, which stands in the center of McGill Square. The edifice was erected chiefly through the exertions of Rev. W. Morley Punshon. The Richmond Street church was established in 1844, and prior to the erection of the Metropolitan church was regarded as the principal church of Canada Methodism. The Elm Street church was erected in 1862, on the site of a former church, which was destroyed by fire, Oct. 29, 1861. The other churches are: Berkley Street, Queen Street, Bloors Street, Dundas Street, Spadina Avenue, Davenport, Seaton, and the North Yorkville, University Street and Woodgreen, named from Drs. Wood and Green.

Toronto is the headquarters of Primitive Methodism. This organization has five church edifices, but the membership of all the churches is only about equal to that of one of the largest

Methodist churches in the same city. The Bible Christians have a church of white brick, of moderate size.

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2741 -- TORRENCE, Irvin H. -- secretary of the Pennsylvania Bible Society, was born Feb. 24, 1821, in Lancaster City, Pa., of Scotch-Irish parents. He united with the Methodist Episcopal Church in 1838, and was received into the Baltimore Conference of the Methodist Episcopal Church in 1843. At the division of the Conference he became a member of the East Baltimore Conference, and on its rearrangement, a member of the Central Pennsylvania Conference. After filling a number of important charges, he was appointed secretary of the Pennsylvania Bible Society in 1851, in which position he still (1878) remains. He has served as a representative to both the Canada and British Bible Societies.

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2742 -- TORSEY, Henry P. -- President of Maine Wesleyan Seminary and Female Collage, was born in Monmouth, Me., Aug. 7, 1819. He was educated in the Monmouth Academy and Maine Wesleyan Seminary, at that time under the superintendence of W. C. Larabee. In 1841 he took charge of the normal department in the East Greenwich Academy, Rev. Dr. Tefft being principal, and under whom his college studies were pursued. In 1842 he returned to the Maine Wesleyan Seminary as an assistant to President Allen. Dr. Allen resigning in 1843, he was elected to fill the vacancy, and has continued as principal from that time to the present, though occasionally absent in government service. In 1855-56 he was chairman of the committee on education on the part of the State Senate, and had much to do with the draughting and the passage of bills which essentially changed the common school laws. He spent a portion of 1865 in South Carolina, overseeing freedmen's interests, and in treasury agencies for the States of Georgia, Florida, and North Carolina. He was appointed by President Lincoln as secretary of Montana Territory, but declined on account of his health he was a member of the General Conferences of 1860, 1868, and 1876. He has had under his care about 17,000 students. He united with the M. E. Church in his youth, received license as a local preacher in 1838, and was admitted into full connection in the Maine Conference in 1850.

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2743 -- TOWNLEY, James -- An English Wesleyan minister, was appointed in 1827 one of the secretaries of the Wesleyan Missionary Society. He was elected president of the Conference in 1829. He died in 1833, his ministry began in 1796.

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2744 -- TOWNSEND, Joseph -- A minister of the United Methodist Free Churches, England, entered the itinerant ministry in 1836, and labored in a succession of home circuits till 1851. He identified himself with the temperance reformation in 1832. The movement in England was then in its infancy. He became a candidate for the Wesleyan ministry, and passed the district meeting, but being opposed to the establishment of a theological institute he retired from the

Wesleyan body, and was soon admitted into the ministry of the Wesleyan Methodist Association. In 1851 he went to Australia to superintend the mission, and remained in that distant sphere of labor for fifteen years. Returning to England, he resumed the work of home circuits in 1866, and continued in active service till 1875, when he became a supernumerary. He resides in Rochdale, Lancashire.

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2745 -- TRACTS were circulated at a very early period by Mr. Wesley. Long before the origin of tract societies we find Mr. Wesley engaged in their publication and circulation. In his journal, June 21, 1747, he says, "I set out for Brentford with Robert Swindels. The next day we reached Marlborough, when one in the room beneath us was swearing desperately. Mr. Swindels stepped down and put into his hand the paper entitled 'Swear not at all.' He thanked him, and promised to swear no more. And he did not while he was in the house."

Prior to this, Mr. Wesley wrote "A Word to a Smuggler," "To a Sabbath-Breaker," "To a Swearer," "To a Drunkard," "To a Street Walker," "To a Malefactor," "To an Englishman," "To a Soldier," "To a Protestant," and "To a Freeholder." He published these for general circulation by his preachers and his people to reach those who might not attend public service. He was the first that set this great movement on foot. In the modern revival of religion, and during his long life, he zealously promoted it. In the year 1794 Dr. Coke organized a religious tract society. With the approbation of the Conference he enlarged the number of tracts to be distributed, and solicited subscriptions from wealthy persons to defray their expense. Since that period the great national and denominational societies have been established, and have accomplished an immense work in diffusing religious literature.

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2746 -- TRACT SOCIETY. -- In 1780 Mr. Wesley wrote a sermon, in which he says, "Two-and-forty years ago, having a desire to furnish poor people with cheaper, shorter, and plainer books than any I had seen. I wrote many small tracts, generally a penny apiece, and afterwards several larger. Some of these had such a sale as I never thought." This marks 1738 as the beginning of his tract distribution. In 1782 he organized a tract society for the distribution of cheap publications among the poor. This was several years before the organization of the Religious Tract Society in England. In 1794, Dr. Coke, with the sanction of the British Wesleyan Conference, commenced a religious tract society. In 1808 the book-room committee was requested to prepare a plan for more extensive operations. This has been systematically carried into effect. The committee consists of ministers appointed by the London book committee, with a ministerial secretary. These are annually appointed. Every new tract presented is read and reported on by two members of the committee before it can be accepted: they must be authentic in narrative and evangelical in doctrine.

Each subordinate society has its own organization. The Methodist Episcopal Tract Society was organized in 1817. At times it has had agents employed to collect funds for its support; at other times it has been consolidated with the Bible Society and Sunday School Union, and part of the time it has been partially abandoned. It is now in successful operation and doing a good work,

especially on the frontier work at home and in foreign fields. It reported to the General Conference in 1876 a circulation during the previous year of 35,675,472 pages of tracts at home, an increase of 4,446,972; and the circulation abroad was 35,944,657 pages in foreign countries, an increase of 11,566,765. A total increase in both fields was 16,013,737 pages. During those four years the society received into its treasury by the benevolent offering of the church, \$65,877, an increase during four years of \$2100. The expenditures of the society were \$910 less than during the preceding four years. It has also made many grants of tracts to the missions in various countries, viz., Germany, Sweden, Norway, Italy, Bulgaria, Japan, and Mexico, amounting to \$11,574. The tract-pages published during 1875 were as follows: in China, 5,000,000; in India, 6,000,000; in Germany and Switzerland, 17,000,000; in Mexico where the tract work commenced within the two years previous, 900,000 pages. It has recently been largely engaged in reprinting the choice selection of both the London and Dublin tracts. Many new tracts are also issued by the diligent editor, Dr. Vincent.

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2747 -- TRAINING COLLEGES (ENGLISH WESLEYAN) -At the British Conference of 1838 a committee was appointed called the Wesleyan education committee. Its duties were defined to embrace the preparation of a general plan for the establishment of a religious education in connection with the Wesleyan body. The following year the sum of £5000 was granted for educational purposes from the Centenary Fund. This sum was invested, and the proceeds appropriated towards the training of teachers at the Glasgow Free Church Normal College. Four hundred and forty-eight Wesleyan teachers were thus enabled in a few years to pass through the customary training course, at a cost to the committee of £10,435. Still, it was thought essential that a normal institution should be raised in London, and, if possible, to have a training school under the special care of the church. In 1847 a committee, having been authorized to do so, purchased a site at Westminster, and the building commenced at once. In 1849 deputations were appointed to bring this important enterprise before the public. The ground was purchased, with the necessary buildings for college and school purposes. The college was opened, Oct. 6, 1851, with 10 students. In the course of sixteen months the number had increased to 47 male and 21 female students. The entire debt was liquidated in 1857. In 1866 there were 128 students in training, of whom 123 passed the government examination.

The appointment by Conference of a ministerial principal and secretary gave further solidity to the work. The names of the Revs. John Scott and M. C. Taylor (both since dead) are embalmed in the memory of the connection, for the untiring efforts which brought the whole of their superior intellects and loving hearts to bear on the welfare of the institution. Among the conditions to be observed on entrance, it is required as follows: "Every candidate must be truly converted to God and be a member of the Methodist society, possess a competent knowledge of elementary theology, and especially of that system of religious doctrine and discipline as set forth in the writings of Mr. Wesley and the Conference catechisms." A correct acquaintance with the leading facts of Scripture narrative; familiarity with the outlines of English history and geography; an accurate knowledge of the principles of English grammar and common arithmetic; freedom from bodily defect, predisposition to disease, and pecuniary embarrassment; with some knowledge of the theory of music, and an ability to lead the children in singing, are essential to admission. Pupil teachers and others who gain first-class Queen's scholarships are entitled to two years' residence

without charge. In 1871 the number of candidates for admission had so far increased that yet further college accommodation became absolutely necessary. To effect this, Conference gave its sanction to the appropriation of the college at Westminster for male students only, and authorized the purchase of an estate at Battersea of more than three acres in extent. This is termed the Southlands Training College (for female students only). The present principal at Westminster is Dr. Rigg, and at Southlands Rev. G. W. Olver. At Westminster College 130 students are now in residence; at Southlands, 105. The entrance fee to the former is £8; to the latter it is £5.5. The government bears a large share of the expenses of both colleges. The recipients are required to give a term of service in elementary education. They are not, however, necessarily employed in Wesleyan schools. Two-thirds are contributed to supply board schools, and one-third for Wesleyan schools.

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2748 -- TRANSUBSTANTIATION is a doctrine of the Roman Catholic Church, and as defined by one of its early advocates is "that after the consecration of the bread and wine in the Lord's Supper nothing remained of these symbols but the outward form or figure, under which the body and blood of Christ were really and locally present, and that this body present was the identical body that had been born of the Virgin Mary; had suffered on the cross, and had been raised from the dead." This doctrine, which was gradually brought into the ancient church, was opposed by a number of distinguished theologians, among whom was Berenger. But he incurred such opposition from a synod held at Rome under the immediate eye of the Pope, that he subscribed the following declaration, composed by one of the cardinals: "The bread and wine which are placed on the altar are, after consecration, not merely a sacrament, symbol, or figure, it being the true body and blood of our Lord Jesus Christ, which is handled by the hands of the priest, and broken and chewed by the teeth of the faithful."

Luther opposed this doctrine of transubstantiation, but adopted a view which has been called consubstantiation, asserting that the body and blood of Christ are actually present with the bread and wine. Zwingle, Bucer, and other reformers denied that there was anything in the sacrament except the symbols, and that there was "no advantage derived from the partaking of them, other than a moral effect, resulting from the commemoration of an event so awful and so deeply interesting as the crucifixion of our Redeemer." Calvin adopted a View in which he was followed by Knox and other reformers, and which is set forth in the original Scottish confessions thus: "We assuredly believe that in the supper rightly used, Christ Jesus is so joined with us that he becometh the very nourishment and food of our souls. Not that we imagine any transubstantiation; but this union and communion which we have with the body and blood of Christ Jesus, in the right use of the sacrament, is wrought of the bodily portion of the Holy Ghost, who by true faith carrieth us above all things that are visible, carnal, and earthly, and maketh us to feed upon the body and blood of Christ Jesus." The Westminster Confession says, "Wherefore receivers outwardly partaking of the visible elements in this sacrament, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death; the body and blood of Christ being then, not corporally or carnally in, with, or under the bread and wine, yet as really and spiritually present to the faithful believers in that ordinance as the elements themselves are to their outward senses."

The Methodist Churches, following the Church of England, have in their eighteenth article of religion this declaration: "Transubstantiation, or the change of the substance of bread and wine in the supper of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture. While, therefore, the nature of the sacrament hath given occasion to many superstitions, the body of Christ is given, taken, and eaten in the supper only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the supper is faith."

The doctrine of transubstantiation is confined to the Roman Catholic Church, and to a portion of the high or ritualistic party in the Church of England. The Lutheran Churches embrace the doctrine of consubstantiation. The view as set forth in the Westminster Confession, and in the article in the Methodist Churches, is generally embraced by Protestants.

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2749 -- TRANTER, William -- Is the oldest living Wesleyan minister in Great Britain. He entered the ministry in 1803, and became a supernumerary in 1846. He is now (1877) in his ninety-fourth year.

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2750 -- TRAVIS, Joseph -- Was born in Maryland, Sept. 13, 1786, and was received into the traveling connection in 1806. He filled a number of important stations, both as preacher and teacher, in the South Carolina, Georgia, Louisiana, and Memphis Conferences. He died in Mississippi, Sept. 16, 1858.

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2751 -- TREIFRY, Richard, Jr. -- An English Wesleyan minister, was the son of the Rev. H. Treffry, Sr., who was president of the Conference in 1833. Richard was a youth of great promise; he commenced his itinerant labors in his twentieth year, and died at the age of thirty-three. The theological work by which he will be remembered the longest is an exhaustive and standard "Treatise on the Doctrine of the Eternal Sonship of Christ."

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2752 -- TRENTON, N. J. (pop. 29,910), the capital of the state, is situated on the Delaware River. It was founded about 1720, by Colonel William Trout, formerly a citizen of Philadelphia. It is supposed that Captain Webb preached in this city as early as 1769. Mr. Toy acted as the first class-leader, and James Emerson as the second. Bishop Asbury visited the place in May, 1772, and says, "In meeting the small society of about 19 persons, I gave them tickets, and found it a comfortable time. They are a serious people, and there is some prospect of much good being done in this place." After holding meetings for several months in the court-house, school-houses, and private dwellings, the Methodists erected, in 1773, a place of worship, 30 by 35 feet, which was the second Methodist church built in the state. When Benj. Abbot first preached in Trenton, in 1778, he says, "I went to Trenton, and our meeting-house being tuned in to a stable by the army, they gave me leave to preach in the Presbyterian meeting house." Trenton is first

mentioned in the minutes of the M. E. Church for 1774 with William Watters as preacher; after 1775 it disappears till 1784. Methodism has grown with the increase of population, and has never been very greatly affected by the divisions and agitations which have sometimes occurred in the general church. The Wesleyan Repository, which was the precursor of the great radical controversy, was first published in this city, but it was shortly afterwards removed to Philadelphia, and ultimately to Baltimore. Trenton is in the New Jersey Conference.

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2753 -- TRIMBLE, Hon. Allen -- Formerly governor of Ohio, was born in Augusta Co., Va., Nov. 24, 1783; removed to Kentucky, and afterwards settled in Ohio, in 1804. He was clerk of the courts and recorder from 1809 to 1816. In the war with Great Britain he commanded a mounted regiment under General Harrison in 1812-13. He was elected to the legislature in 1816 was a member of the State Senate in 1817-26, and was honored with an election as Speaker of that body in 1819, and held the chair until 1826. He became acting governor in 1821, was elected in 1826, and served until 1830. After retiring from active political life he became the president of the first State board of agriculture, in 1846. He was a member of the M. E. Church, and deeply devoted to all its interests. In his official positions he promoted education and measures of moral reform. He died at Hillsboro, Oh., Feb. 2, 1870.

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2754 -- TRIMBLE, Mrs. Jane -- One of the distinguished Methodist women of the West, was born in Augusta Co., Va., March 15, 1755. Early in life she united with the Presbyterian Church. Subsequently removing to Kentucky, and being better pleased with the doctrines of Methodism, she united with the Methodist society. Mr. Trimble and herself becoming conscientious on the subject of slavery, emancipated their slaves and removed to Ohio, where she was instrumental in the organizing of a Methodist church. She had preaching in her own house, visited the poor and prisoners, organized Sabbath-schools, took an active part in meetings for prayer and for Christian experience, and was instrumental in some glorious revivals. She was the mother of Governor Trimble, and the grandmother of Rev. J. M. Trimble of the Ohio Conference.

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2755 -- TRIMBLE, Joseph M. -- Is a native of Ohio, and was educated and graduated at the Ohio University, at Athens. In 1829 he was received into the Ohio Conference, in which he still remains. After filling appointments in Zanesville and Cincinnati he was, in 1836, elected Professor of Mathematics in Augusta College, in which position he remained until 1840, when he returned to the pastorate, and was stationed in Columbus, Oh. In 1842-44 he was presiding elder of Columbus and Chillicothe districts, and after filling a charge in Cincinnati, was presiding elder of East Cincinnati district. He has since been stationed in Zanesville and Columbus, and has been presiding elder of the Zanesville and Chillicothe districts. In 1864 he was elected assistant corresponding secretary of the Missionary Society of the M. E. Church, and traveled extensively in the duties of his office until 1868, where he became presiding elder of Lancaster district. In 1869 he was appointed financial agent of the Ohio Wesleyan University, which position he still holds. He was chosen secretary of the Ohio Conference in 1834, and continued in that office until 1865.

He has been a member of every General Conference since 1844, at which session he united with J. B. Finley in presenting the resolution which was adopted by the General Conference in the case of Bishop Andrew.

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2756 -- TRINITY, THE. -- The doctrine of the Trinity is that there is a union of three persons in one Godhead, -- the Father, the Son, and the Holy Ghost. This doctrine is set forth in its simplest form in the Apostles' and the Nicene Creeds; it is clearly formulated in the Articles of Religion of the Methodist Episcopal Church. (See ARTICLES OF RELIGION, Nos. 1, 2, 3, 4) This doctrine is a pure revelation, distinguishing Christianity from all other systems of religion. The shadow of the truth is found in many pagan religions of antiquity, and analogies are not wanting in nature to corroborate and strengthen a doctrine found in and proven by the revealed word of God. Man's nature is a trinity -- being a unity in plurality -- of body, soul, and spirit. The doctrine is a mystery, in that it is not comprehended by human reason; but it is not, therefore, untrue, or to be rejected as an object of faith. If the fact is clearly made known in God's word, then must we accept it, even though we may not understand its full import or comprehend its mystery. And on this authority the church teaches the doctrine of the holy Trinity.

The word "trinity" is not found in Scriptures, any more than the words omnipresence and ubiquity and others that we apply unto God. No phrase, as a "Triune God," or a "threefold personality," is found immediately derived from the Scriptures but the truth is indicated in the Old Testament and clearly revealed in the New. "God is one being, but he is more than one being in three relations; for personal acts, such as we ascribe to distinct persons, and which distinctively reveal personality, are ascribed to each person of the Trinity. The Scripture doctrine, therefore, is that the persons are not separate, but distinct, and that they are so united as to be but one God; in other words, that the divine nature exists under the personal distinction of Father, Son, and Holy Ghost, and that these three have equally, and in common with one another, the nature and perfections of supreme divinity." "The truth of the Trinity is indicated by the word 'Elohim,' the Hebrew form of the divine name, that God in unity and plurality exist as correlatives which mutually require one another. It is the essential characteristic of the true doctrine of the divine nature, in contradiction to polytheism on the one hand and abstract monotheism on the other hand, that both elements of true being -- trinity and multiplicity -- do in God meet, and interpenetrate one another in a perfectly unique and transcendental way." Thus, in the beginning of Genesis, the first name, "Elohim," or the Gods, in which the Creator is made known unto us, is in the plural form, indicating the existence of a plurality of persons within the one essence of God.

But not only is the divine nature hinted by the plural appellation united to a singular verb in the first verse of the first chapter of Genesis, but other plural forms of speech occur when the one true God only is spoken of. Thus, "And God said, Let us make man in our image, after our likeness." -- Gen. i.26. The divine nature, as a trinity, is indicated in the fact that the word of God speaks of three persons, and three persons only, under divine titles. Thus, in the form of benediction used by the Jewish high-priests in blessing the people, -- Num. vi. 24-27: "Jehovah bless thee, and keep thee: Jehovah make his face shine upon thee, and be gracious unto thee: Jehovah lift up his countenance upon thee, and give thee peace," -- we discover a distinct limit to the number of persons who are suggested in Genesis as being internal to the unity of God. In Isa.

xlvi 16, we have the same threefold distinction, with the limitation, "And now the Lord God, and his Spirit, hath sent me." The person sent evidently referring to the Messiah, and those sending being the Father and the Holy Ghost.

The distinct personality of God as the Father is affirmed in Scriptures as being the ultimate cause of creation, -- I. Cor. viii. 6: "But to us there is but one God, the Father, of whom are all things. and we in him;" as the author of redemption, -- Rom. xi. 36: "For of him, and through him, and to him, are all things: to whom be glory forever. Amen."

The distinct personality of Christ is affirmed in Scriptures, in the title applied to himself as the Son of God consubstantial with his Father, -- John iii. 16 "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In the terms, "my Father," "my God," he expresses a filial relation with God, -- John viii. 58: "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." Christ assumed divine authority, subordinated human law to himself, proclaimed omniscience and pre-existence and omnipresence with the Father, -- Matt. ix. 6: "But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house." Matt. xxv. 31: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats."

The distinct personality of the Holy Ghost is affirmed in Scripture by the titles that are given him and the attributes associated with his name, Acts v.3, 4: "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? Thou hast not lied unto men, but unto God." II. Cor. iii. 17: "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty." Personal attributes and divine operations are ascribed unto the Holy Ghost, as self-consciousness, will, knowledge, self-determination, and wisdom. All that is predicated of God the Father, and of Christ the Son, is affirmed of the Holy Ghost. Scriptures not only declare the distinct personality of God the Father, God the Son, and God the Holy Ghost, but this distinction is preserved in the declaration of the three as one. The manifestation of the whole is personal, -- Matt. xxviii. 19: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." II. Cor. xiii. 14: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all."

In the baptismal formula, and in the apostolic benediction, there is a personal manifestation; the communion is personal, and could not be otherwise while equal honor is paid to each name in both places, indicating clearly a real internal distinction in the divine nature that the church calls the Trinity. Holding to this interpretation of God's word, Methodism condemns as error the doctrine taught by Sabellius, and current in a portion of the Society of Friends and among modern Unitarians, "that there is but one person manifesting himself in three offices or influences:" holding that this doctrine, that the Son and Holy Ghost are but powers or manifestations of God, preserves the divinity of Christ, and the Holy Ghost, but sacrifices their personality. Methodism holding, on the one hand, to the personal distinctness of the Father, and of the Son, and of the Holy Ghost; on the other hand, holds to the unity of their substance and consubstantiality, and denies, as taught by Swedenborg, "that there are three essences in one Person, Jesus Christ," thus exalting the

position of the Son, and sacrificing the personality of the Father and the Holy Ghost. It condemns, also, as error the doctrine of Arius, "that the Son and the Spirit are exalted creatures of God, accepting their personality but denying their divinity," teaching that "In the beginning was the Word, and the Word was with God, and the Word was God;" that "the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." -- John i. 1, 14. (See DIVINITY OF CHRIST)

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2757 -- TROTH, William J. -- Was born at Vienna, Md., Oct. 3, 1813. In his nineteenth year, at Alexandria, Va., he was converted and joined the Methodist Protestant Church. In 1835 he came to the city of Pittsburgh, and has ever since been identified with the First Methodist church. During this period he has filled all the official relations of the church, and now occupies the position of secretary of the Board of Publication. He has been acquainted with the principles of government and history of the church from the beginning.

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2758 -- TROY, N. Y. (pop. 56,747), the capital of Rensselaer County, is situated on the west bank of the Hudson River. It was organized as a town in 1791, and received a charter in 1816. About 1788 Methodism was introduced into this region, then being a part of Cambridge circuit, Freeborn Garrettson being presiding elder and Samuel Smith the circuit preacher. When, in 1800, Michael Coates was stationed on the Pittsfield circuit, Troy belonged to that charge: and there was then a class of 30 members in the town. In 1809 and 1810 Troy was a regular appointment, Lansingburg being included in the charge. The first house, a wooden structure, was erected for public worship on State Street, at the corner of Fifth Street. This was succeeded by an edifice of brick, which was dedicated in 1827, and this in turn by the massive stone church of Gothic style erected in 1871. In 1828 a church was built at Albia, in the fifth ward of Troy. In 1831 the first M. E. church was built in West Troy. In 1834 North Second Street church was built, the property of the State Street society being equitably divided and church interests amicably adjusted. In 1847 Congress Street church was set off from State Street, and its first church building was dedicated in 1849. Lansingburg was separated from this charge probably in 1827. The African Zion M. E. Church has a society and owns a brick chapel, which was erected in 1866. The Troy University was established at this place, and built on Mount Ida, under the patronage of the M. E. Church; but owing to financial difficulties, and the location not meeting the views of either sections of the church interested in a university, it was suffered to be sold, and is now owned by the Roman Catholics. This city is in the Troy Conference.

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2759 -- TROY CONFERENCE ACADEMY. -- Troy Conference was organized in the year 1833. At its first session it was decided to establish a Conference Academy. Poultney, Vt., was selected as the seat of the institution. The buildings were completed and opened for students in September, 1837. The school, however, was opened a year earlier, in a house that stood on the academy grounds, with Rev. Sabin S. Stocking as principal. From the first the number of students was large, and the school took a high stand. The academy has been very fortunate in its principals.

They have been without exception men eminent in the church. Stocking was succeeded by Rev. Daniel Curry. The third principal was Rev. James Covell. The fourth, Jesse T. Peck, since bishop, who served from 1840 to 1848. His successor was Rev. J. Newman, who held the position till 1851, when he was called to a professorship in Union College. The next principals were Rev. Oran Faville and Rev. Jason O. Walker. Some of the subordinate teachers during this time were James Strong, Rev E. Wentworth,, Professor W. P. Codington, Rev. R. H. Howard, Rev. George G. Saxe, and Rev. W. H. Poor. In 1855 the academy passed out of the hands of the Conference. A considerable portion of the cost of the buildings had never been paid, and though the debt had been somewhat reduced, enough remained to prove a great embarrassment to the trustees. To rid themselves of this burden they gave a perpetual lease of the property to Rev. Joshua Poor. From 1855 to 1873 the school was conducted as a private enterprise. In 1863, Mr. Poor sold his interest to Rev. J. Newman, who changed the school to one for ladies only, under the name of Ripley Female College. Convinced that the interests of education within its bounds demanded a school that should be conducted on broader principles than the private institutions they were compelled to patronize, the Conference, in 1874, bought back the property. The institution was re-chartered under the old name, Troy Conference Academy. The old buildings were refitted and furnished, and a large building erected for a gymnasium and art-rooms. It is the design of the trustees to make it a first-class college preparatory school, but four other complete courses are provided. Rev. M. E. Cady, was the first principal after the restoration. He held the position till 1877, when Rev. C. H. Dunton, succeeded him. Miss Mary E. Wetherwax is lady principal. The board of instruction numbers ten regular teachers, besides special lecturers. The number of students in attendance at present is 160. Starting free from debt and with the hearty support of the Conference, the prospects for the school's success could hardly be more flattering. An endowment fund of \$50,000 is being raised. Rev. C. F. Burdick, the efficient agent, reports favorably on the prospect.

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2760 -- TROY CONFERENCE, M. E. CHURCH, was organized by the General Conference of 1832, and was taken chiefly from the New York Conference. It then embraced "the Saratoga, Middlebury, and Plattsburg districts, and that part of the Troy district not included in the New York Conference." As the population increased and the church grew additional districts were formed, and the Troy Conference embraced the northeastern part of the state of New York, with the western part of Vermont. In 1860 Burlington and St. Alban's districts were taken from the Conference; but in 1868 Burlington district was restored. The General Conference of 1876 defined its boundaries to "include Troy, Albany, Saratoga, Plattsburg, and Cambridge districts, and Burlington district, in Vermont." It held its first session in connection with the New York Conference in 1832, and at the following Conference reported 66 traveling preachers and 18,492 members. In 1876 it reported 289 traveling and 152 local preachers, 37,363 members, 20,587 Sunday School scholars, 306 churches, and 158 parsonages.

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2761 -- TRUE, Charles K. -- Professor in the Wesleyan University from 1849 to 1860, was born in Portland, Me., Aug. 14, 1809. He was graduated from Harvard University in 1832. He began to preach in 1831, and joined the New England Conference of the Methodist Episcopal Church in 1833. In 1834 he was agent of the New England Conference Missionary Education

Society. He was the first principal of Amenia Seminary, in 1835, but shortly afterwards returned to the itinerant work of the church, in which he continued until 1849. In this year he was elected Professor of Moral and Intellectual Philosophy and the Belles-Lettres in Wesleyan University. He returned to the itinerant work of the church in 1860, preaching in the New York and New England Conferences, was appointed financial agent of Wesleyan University, and returned to pastoral work in 1874.

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2762 -- TRUEMAN, David -- A minister of the Methodist Protestant Church, was converted in his twenty-second year, and united with the Methodist Episcopal Church. He passed through all the official relations of the church, from that of class-leader to traveling elder in the Pittsburgh Conference. During the late Civil War in this country, he served as chaplain in the Union army with the 1st regiment West Virginia Cavalry. In 1869 he connected himself with the Methodist, now M. E. Church, and became a member of the Muskingum Annual Conference. He was elected as representative to the General Conference at Princeton, Il., in 1875, a messenger to the United Brethren General Conference in 1877, and a delegate to the Union Convention at Baltimore, in May, 1877. He has been for years a contributor to periodical literature; has published a volume of poems, and various sermons, essays, addresses, etc., in pamphlet.

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2763 -- TRUST DEEDS are forms of conveyances of real estate specifying some trust for which the property is held. In Wesleyan Methodism in England all church property is held in trust according to the deed in chancery, which was prepared by Mr. Wesley, and which secures to that connection the use of the pulpit for those ministers who preach according to the standard doctrines of the church and are under the control of the Conference. In the Methodist Episcopal Church it is directed that the following trust clause shall be inserted in each deed: In trust, that said premises shall be used, kept, maintained, and disposed of as a place of divine worship for the use of the ministry and membership of the Methodist Episcopal Church in the United States of America; subject to the discipline, usage, and ministerial appointments of said church as from time to time authorized and declared by the General Conference of said church and the Annual Conference of said church, and the Annual Conference within whose bounds the said premises are situate." And in all deeds for parsonage property the following trust is ordered: In trust, that said premises shall be held, kept, and maintained as a place of residence for the use and occupancy of the preachers of the Methodist Episcopal Church in the United States of America who may, from time to time, be stationed in said place; subject to the usage and discipline of said church, as from time to time authorized and declared by the General Conference of said church, and by the Annual Conference within whose bounds said premises are situate." These trusts are designed to prevent the alienation of the property by any change which may occur in the process of time from the purposes to which the contributors designed that their funds should be applied.

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2764 -- TRUSTEES are church officers appointed for the purposes of holding the legal title to church property, and of taking care thereof. In the different branches of Methodism there are

some differences of provision, but in general principles they are the same. In the Methodist Episcopal Church the Discipline says: "Each board of trustees of our church property shall consist of not less than three nor more than nine persons, each of whom shall be not less than twenty-one years of age, two-thirds of whom shall be members of the Methodist Episcopal Church." Where the church has not received a legal act of incorporation or charter and where the law of the state does not specify any particular mode of election, "the trustees are elected annually by the fourth Quarterly Conference of the circuit or station upon the nomination of the preacher in charge, or the presiding elder of the district. In case of failure to elect at the proper time, a subsequent Quarterly Conference may elect; and all the trustees shall hold their office until their successors are elected. In all cases where the law of the state or Territory directs the mode of election, that mode must be strictly observed; and where charters of incorporation are obtained, they specify the particular qualifications and time of election of these officers." The trustees are directed by the Discipline "to make an annual report at the fourth Quarterly Conference of the amount and value of the property, the title by which it is held, the expenditures and liabilities, and the amounts of moneys which have been raised during the year for building or improvement." And they are held amenable to the Quarterly Conference for the manner in which they perform their official duty. The trustees have the charge of all repairs to be made on church property, and of all financial matters pertaining to its preservation.

And in case it becomes necessary to sell the church property for the payment of debt, "after paying the debt and other expenses which are due from the money arising from such sale, shall pay the balance, if not needed and applied for the purchase or improvement of other property for the use of the church, to the Annual Conference within whose bounds such property is located; and in case of the re-organization of the said society, and the erection of a new church building within five years after such transfer of funds, then the said Annual Conference shall repay to said new corporation the moneys which it had received from the church or society as above mentioned." Before the trustees make any sale, either to pay debts or for reinvestment, they must obtain an order from the Quarterly Conference, a majority of all the members concurring, and the preacher in charge and presiding elder of the district consenting, with such limitations and restrictions as may be necessary.

Owing to a change of population or other causes, especially in country places, church property is sometimes abandoned, or can be no longer used for the purpose originally designed. It is then "the duty of the trustees, if any remain, to sell such property, and pay over the proceeds to the Annual Conference within whose bounds it is located." Trustees who are members of the church, and who are approved by the Quarterly Conference, are recognized as members of that body. Trustees of parsonage property are appointed in the same way, and perform the same general duties as those of churches. By the action of the General Conference of 1876 trustees are forbidden to "mortgage or encumber the real estate for the current expenses of the church."

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2765 -- TRUSTEES, GENERAL BOARD OF -- As many bequests which had been made to the M. E. Church were lost for want of clear designation, or because a special corporation was not in existence, or special trustees, the General Conference, in 1864, appointed a committee of seven to report a plan of trusteeship. The report of the committee was adopted, and is substantially

the same as the section of the Discipline on that subject. Under that action the General Conference appointed a board, consisting of Bishop D. W. Clark, and Rev. Drs. J. M. Trimble, William Nast, Adam Poe, and William Young, with A. N. Randall, M. B. Hagem, T. H. Whitestone, and John Fudge as laymen, whose headquarters should be at Cincinnati, and who were instructed to secure corporate powers under the laws of the state of Ohio, with the title of "the Board of Trustees of the General Conference of the Methodist Episcopal Church in the United States." In 1868 the board reported that the charter had been obtained, and was recorded July 11, 1865. Since that period it has received a number of important bequests, some of which it holds under its own name, and others have been transferred to the various societies for the use of which the trusts were designated. The provisions of the Discipline are as follows:

"There shall be located at Cincinnati an incorporated board of trustees of the Methodist Episcopal Church, composed of twelve members, six ministers and six laymen, appointed by the General Conference, of whom three of each class shall hold office four years, and three of each class eight years; all vacancies to be filled quadrennially by the General Conference. The duty of the board shall be to hold in trust, for the benefit of the Methodist Episcopal Church, any and all donations, bequests, grants, and funds in trust, etc., that may be given or conveyed to said board, or to the Methodist Episcopal Church, as such, for any benevolent object, and to administer the said funds, and the proceeds of the same, in accordance with the direction of the donors and of the interests of the church contemplated by said donors, under the direction of the General Conference; provided, that any sums thus donated or bequeathed, but not especially designated for any benevolent object, shall be appropriated to the Permanent Fund. When any such donation, bequest, grant, or trust, etc., is made to this board or to the church, it shall be the duty of the preacher in the bounds of whose charge it occurs to give an early notice thereof to the board, which shall proceed without delay to take possession of the same, according to the provisions of its charter. The board shall make a faithful report of its doings, and of the funds and property on hand, at each quadrennial session of the General Conference of the Methodist Episcopal Church."

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2766 -- TRUSTEES' MEETINGS (ENGLISH WESLEYAN) -- The office of trustee is one of great responsibility, and in Methodism dates from the settlement of the "preaching-houses" in Bristol, Kingswood, and Newcastle-upon-Tyne, in the year 1746. The several trust estates are held for the use and enjoyment of the Conference, subject to the rules and regulations of the connection. The trustees are required to meet at least once a year, when the stewards' accounts are examined and audited, and all matters relating to the trust premises brought under review. The treasurer and stewards for the year ensuing are then appointed. In reference to chapels settled on the "Model Deed," the superintendent and circuit stewards are, by an express provision of the "Deed," appointed auditors. At all meetings of the trustees, the superintendent of the circuit is ex officio the chairman. A united meeting of the treasurers and trustees of the several trust estates is to be held annually in every circuit, on some day fixed at the December quarterly meeting, when an abstract of the several treasurers' accounts must be examined and entered in a circuit book, to be kept by the circuit chapel secretary. All trustees of chapels situate in places named on the circuit plan, such trustees being members of society in the circuit, are members of the quarterly meeting. No trustee can be removed from the society unless his crime, or breach of rule, be proved to the satisfaction of a united meeting of trustees and leaders namely, the leaders' meeting of the particular society of

which he is a member, with the trustees of the chapel with which that society is connected; such trustees being members of the Methodist society.

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2767 -- TURNER, Curtis F. -- of the Philadelphia Conference, was born in Sussex Co., Del., in October, 1838, and joined the M. E. Church in his fifteenth year. He was licensed to preach in 1856, and read medicine, intending to pursue that profession, but, feeling called to the ministry, entered the Philadelphia Conference in 1858. He has filled a number of the leading appointments, and was presiding elder on the Susquehanna district from 1873 to 1877. He served as delegate to the General Conference of 1876.

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2768 -- TWOMBLEY, John Hanson -- Late president of the University of Wisconsin, was born in Rochester, N. H.; was graduated from Wesleyan University in 1843, and was in the same year engaged as a teacher in the Wesleyan Academy, Wilbraham, Mass., where he remained till 1840. He joined the New England Conference of the Methodist Episcopal Church in 1844, and performed pastoral work in that Conference till 1866. During this period he served as chaplain of the Massachusetts House of Representatives, and as chairman of the school committee of Chelsea, Mass. In 1866 he was chosen superintendent of the public schools in Charlestown, Mass.; in 1868 he was made one of the directors of the American Institute of Instruction, and in 1871 was elected president of the University of Wisconsin. He retired from this position in 1873, and returned to pastoral work. He was a delegate to the General Conference of the Methodist Episcopal Church in 1860 and in 1864, and was twice elected one of the overseers of Harvard College.

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THE END