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CYCLOPEDIA OF METHODISM -- LETTER-W (2815--3030)

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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2815 -- WACO FEMALE COLLEGE, Waco, Texas was chartered in 1854. It is under the supervision and patronage of the Northwest Texas Conference M. E. Church South. Its present president is Samuel P. Wright who is elected for a term of ten years from June, 1875. The faculty is full. Connected with the college and under the supervision of the president and his wife is an extensive boarding establishment. One hundred and fourteen matriculants were registered in 1876-77. Music and the fine arts are taught.

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2816 -- WADDY, Samuel D. -- An eminent English Wesleyan minister, was distinguished by his fine intellect, genial disposition, stern integrity, and earnest godliness, which won for him the confidence and veneration of all who knew him. Those who remember him as a preacher in his palmy days can never forget the lucidity of thought, the beauty of language, and the powerful eloquence which marked his pulpit orations. On the platform he was a master, both in speech-making and in debate. Some of his most splendid and effective addresses were in exposing popery, defending Protestantism and the claims of Christian missions. He was one of the founders of Sheffield College, which was immensely indebted to him as its governor. He served Methodism

in almost every office, filled the chair of the Conference with an ability, urbanity, and impartiality never surpassed. He died November 7, 1876, aged seventy-two.

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2817 -- WADDY Samuel Danks -- Of Barnstaple, England, the eldest son of the above, was born in 1830. He was educated at the London University; was called to the bar at the Inner Temple in 1858, became Queen's counsel and a member of the House of Commons. He is also a local preacher of the Wesleyan connection.

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2818 -- WAKEFIELD, Rebecca -- Wife of the Rev. Thomas Wakefield, of the mission of the United Methodist Free Churches in East Africa, was born at Mount Sorrel, Leicestershire, England, August 19, 1844, and died at Ribe, East Africa, July 16, 1873. Her father, Mr. Simon Brewin, was a Wesleyan local preacher. She became engaged to the Rev. John Mitchel, of the Wesleyan mission in Ceylon, shortly after she was twenty years old, and was, two and a half years afterwards, on the point of starting for Ceylon to be married to him, when she was met at the railway station with the news of his death. She afterwards met Mr. Wakefield., who had returned to England from Africa on a visit, and was married to him in 1869. She was the first English woman who had ever visited Ribe, the seat of the missions. She engaged in aid of the work of the mission, in teaching the children to sing and sew, but died soon after the birth of her second child, when only twenty-eight years of age. Her life has been written by her brother, the Rev. Robert Brewin.

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2819 -- WAKEFIELD, Samuel -- Was admitted into the Pittsburgh Conference in 1834, and has filled many of its most prominent appointments on circuits, stations, and districts. He has written a number of articles for the press, and is also the author of a work on "Theology," which has been introduced into the course of study for young ministers, and has been extensively circulated.

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2820 -- WAKEFIELD, Thomas -- A missionary of the United Methodist Free Churches, England, entered the itinerant ministry in 1858. After three years at home, he engaged in that work with which his name will ever be honorably identified. The work of Dr. Louis Krapf, a veteran missionary and traveler, having called attention to Eastern Africa as a sphere for missions, the Methodist Free Churches resolved on establishing a mission there. Mr. Wakefield was one of the original band of laborers who founded the mission at Ribe, near Mombassa, in the dominions of the Sultan of Zanzibar. Amidst deaths and desertions he has continued at his post. The mission was founded in 1861. At the instance of the foreign missionary committee, Mr. Wakefield returned to England on furlough in the autumn of 1868. During his stay in England he was married to Miss Rebecca Brewin, with whom he returned to Africa, sailing from Gravesend on February 24, 1870. They arrived at Zanzibar on June 2, 1870. Mr. Wakefield had the comfort and help of his wife's

society for a brief period only. Mr. Wakefield still remains (1877) in his chosen sphere of labor, and is blessed by seeing much fruit of his toil. He is intent on the work of Scripture translation. The printing-press has been introduced, and already portions of the Bible have been published in the native tongue. Mr. Wakefield was a printer in his youth, and in these publications he has to act both as translator and printer.

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2821 -- WAKELEY, J. B. -- Was born in Danbury, Conn., in 1809, and died in New York, April 27, 1875. He became a member of the Methodist Episcopal Church when about sixteen years old. In 1833 he was admitted into the New York Conference on trial. In 1844 he was transferred to the New Jersey Conference, and in 1852 to the New York East Conference. Two years later he returned to the New York Conference. He served several years as presiding elder. His cast of mind was practical rather than logical. He was a model pastor, almost universally beloved, especially by the younger members of the church. He was conscientious in the discharge of all his duties, and faithfully devoted to the interests of Methodism. As an ecclesiastical antiquary, he perhaps had few equals in the church, his writings being devoted mostly to historical and biographical matters. He was especially devoted to the temperance cause, and was an effective speaker and writer. His last illness was brief. He retained full possession of his faculties to the last. He told a friend to tell his brethren "to preach the old gospel. We want no new one. The old gospel is to save the world; it cannot be improved. One might as well attempt to improve a ray of sunshine while revivifying a flower. The grand old gospel forever!" He is author of "Lost Chapters in the History of American Methodism," the "Heroes of Methodism," "The Prince of Pulpit Orators," a portraiture of the Rev. George Whitefield, M.A.; "The Patriarch of One Hundred Years," or reminiscences of the Rev. Henry Boehm, and the "Bold Frontier Preacher," a portraiture of the Rev. William Craven.

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2822 -- WALDEN, John M. -- Was born at Lebanon, Oh., February 11, 1831. He was brought up on a farm, but finally engaged in a clerkship, and devoted his leisure time to reading. At eighteen he entered Farmer's College, Oh., and graduated with honor in 1852. He was immediately appointed to a tutorship, where he remained for two years. Subsequently he acted as a correspondent for the Cincinnati Commercial, and entered heartily into the campaign of 1856 in favor of Mr. Fremont. In 1857 he went to Kansas, and established a paper at Quindaro to aid in the promotion of free-State principles; became a member of the Topeka legislature, and was elected State superintendent of public instruction. He was converted in 1850, and joined the M. E. Church; was licensed as a local preacher in 1854, and was admitted in 1858 into the Cincinnati Conference. Since that time he has occupied prominent positions as pastor, as city missionary, as presiding elder, as secretary of the Freedman's Aid Society, and as one of the book agents at Cincinnati, to which post he was elected in 1868, and in which he still remains. He has been an active Sunday-school worker, strongly devoted to temperance principles and measures, and has taken a deep interest in the freedmen. In Cincinnati, he has been a member of the board of education, chairman of the library committee, and active in establishing the public library. He is also president of the board of trustees of Cincinnati Wesleyan College. He was a delegate to the General Conferences of 1868, 1872, and 1876.

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2823 -- WALES (pop. 1,217, 135) is a principality of Great Britain, occupying the southwest portion of the island. Its inhabitants were a Celtic tribe who emigrated from the Continent before the historical period. The Romans and Anglo-Saxons failed to subdue them fully, and not until the tenth century did they become tributary to England. Christianity was introduced into Wales from the East, and flourished until about the sixth century, independent of the papacy, but the Church of Rome succeeded in securing the submission of Wales, with all of Great Britain, until the revolt of Henry VIII. As in England, so in Wales, the Church of England is the established body, but all denominations are tolerated.

The commencement of Methodistic labors in Wales is to be traced to Howell Harris, who was born at Trevecca in 1714, and was converted in 1735, a few months before the Wesleys went to Georgia. He entered Oxford the same year, but, annoyed and distressed with the immoralities of the institution, he left at the end of a term, and commenced without orders to preach the gospel. At that time there were but six dissenting chapels in all North Wales, and the morals of the people were very low. He was an itinerant preacher nearly a year and a half before Wesley and Whitefield commenced their itinerant career. Though rudely persecuted, he preached often six times a day, and was subsequently joined by Griffith Jones. The Wesleyan Conference now divides Wales into two districts, North and South, and embraces 50 circuits, with 276 local preachers, 18,268 members, 20,937 Sunday-school scholars, and 476 chapels and other preaching-places. The Calvinistic Methodists number (1876) 207 ministers, 58,577 members, 80,000 Sunday-school scholars, and have church buildings with 99,772 sittings.

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2824 -- WALKER, George W. -- Was born in Frederick Co., Md., November 26, 1804, and died at Delaware, Oh., July 31, 1856. His parents were members of the Roman Catholic Church, in which he received his religious training. They subsequently became members of the Methodist Church. He was licensed to preach in 1825, and in 1826 entered the Ohio Conference. He had a vigorous constitution, and did effective service until near the close of life. Two years of his ministry were spent in Michigan, at a time when it was a field of great privation; "but no swollen river, no dismal swamp or dangerous fen, could daunt the lion heart that beat in the bosom of George Walker." He filled important appointments in Cincinnati and Dayton; was presiding elder of several districts, and was engaged in agencies connected with the Wesleyan Female College. When on the Hillsborough district he was stricken with his fatal illness. For his wife's sake he had a desire to live, but when he saw the physicians hesitating, he said, "Speak candidly, gentlemen; I am not afraid to die!" As a preacher he was both argumentative and declamatory. He had a sound understanding and a clear judgment.

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2825 -- WALKER, James B. -- Was born October 16, 1826, in Greene Co., Tenn. He was converted in his sixteenth year, and joined the Methodist Protestant Church on Port William circuit, Ohio Conference. Impressed with the duty of preaching, after four years of private study,

stolen from his farm employments, he entered Wittenburg College in his twentieth year, remaining about three years. He worked his own way through college, possessing little funds at the time but those gained by his own labor. In 1849 he joined the Ohio Conference. He has given fifteen years to direct pastoral work, all in the Ohio Conference. For four years he was corresponding secretary of the Board of Missions, and for eight years he has held the same position on the Board of Ministerial Education. He has given much time and hard work to the agency of Adrian College, of which he has been a trustee from the beginning, to raising money for the Book Concern, etc. He was one of the seven men to obtain the charter of Adrian College, and since has done much to make it popular. He is a zealous advocate of ministerial education.

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2826 -- WALKER, Jesse L. -- Was the nephew of the honored pioneer Jesse Walker, who organized the first Methodist class in the city of St. Louis. He was born in Monroe Co., Ind., in 1831. He entered Indiana Asbury University to prepare for the ministry; but his collegiate course was cut short at the end of the second year by the death of his father. In 1856 he joined the Indiana Conference, and remained in it until the beginning of the war, when he became chaplain of the 25th Indiana Volunteers. In 1866 he was appointed to the Springfield district of the Missouri Conference. Subsequently he presided over the St. Louis and the Kansas City districts, and was in the General Conference in 1876.

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2827 -- WALKER, Joseph Burch -- Was born of Methodist parents on January 2, 1817, in Washington, D. C. His family frequently changing their residence, he was educated at various institutions of learning in Maryland, Virginia, Alabama, and Tennessee. In his seventeenth year he joined the Methodist Episcopal Church, into which he had been baptized in infancy. In his nineteenth year he was licensed to preach, and recommended for admission on trial in the Tennessee Conference. He remained in this Conference ten years, filling a number of its principal stations. In 1846 he was transferred to the Mississippi Conference, and in 1852 was transferred to Louisiana Conference and stationed at the Carondelet Street church. With the exception of four years, 1871 to 1874, spent in Galveston as a member of the Texas Conference, he has been, since 1852, a pastor in New Orleans, or presiding elder of the New Orleans district. While in Texas he was part of the tune associate editor of the Texas Christian Advocate.

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2828 -- WALLACE, Adam -- Of the Philadelphia Conference, was born near Manor Hamilton, Ireland, in January, 1825. He was brought up to business in Enniskillen; emigrated to America in 1843 and was converted in Philadelphia in 1845. He united with the Philadelphia Conference in 1848, having previously traveled under the presiding elder. He has filled a number of important appointments in Delaware and Pennsylvania, and was presiding elder of the Snow Hill district. He founded the Methodist Home Journal in 1867, and served as its editor for eight years. He has written several volumes, chiefly biographical, and is now (878) editor and publisher of the Ocean Grove Record.

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2829 -- WALLACE, Robert -- Was an eminent member of the Irish Conference. When stationed in Kingstown, he was brought into notice through his controversy with certain Dominican fathers concerning the burning in the public streets of a copy of the Holy Scriptures. He was sent by his Conference on the deputation to the M. E. Church centennial celebration in 1866, and had been only ten days in this country when he was attacked by cholera, and died, in Cincinnati, Oh. aged fifty-four years. A monument, erected by the Methodists of that city, indicates at once their respect for his mission and his memory, and their regard for Irish Methodism. Beside him lie the remains of his gifted son-in-law, the Rev. Ebenezer E. Henry, who came to the United States, in 1871, in search of health, and found instead a grave.

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2830 -- WALLER, Alvin F. -- Was born in Abingdon, Pa., May 8, 1808; was converted in 1829, in Elba, New York, and was licensed to preach in 1832. He entered the Genesee Wesleyan Seminary in 1833, but shortly afterwards he joined the Genesee Conference, and remained connected with the same until 1839, when he offered himself for missionary work in Oregon. He sailed from New York in October, 1839, and reached Oregon June 1, 1840. For thirty-two years he was thoroughly identified with all that the church did and purposed in that country. He helped to lay the foundation of the "Oregon Institute," out of which has grown the Willamette University. For many years he was its indefatigable agent. He was a principal agent in founding the Pacific Christian Advocate. He occupied many positions of trust, and died at Salem, Oregon, December 26, 1872.

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2831 -- WALTON, James -- Of the Mississippi Conference, M. E. Church South, was born in Chester District, S. C., August 17, 1799. He was converted in his sixteenth year, and subsequently removed West, and in 1832 settled in the Choctaw purchase, Miss. He was chosen to represent his county for two successive terms in the State Senate. In 1842 he joined the Mississippi Conference, where he served a number of prominent appointments, and was presiding elder of the Yazoo and Sharon districts. He died January 18, 1861.

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2832 -- WARD, James -- Was born September 17, 1771, in Somerset Co., Md., and died April 13, 1855, near Plattsburg, Ky., in his eighty-fourth year. He was licensed to preach in 1789, and was admitted into the traveling connection in 1792, and for fifteen years labored as preacher and presiding elder in the valleys and mountains of Virginia. In 1807 he was transferred to the Western Conference, and traveled successively the Cumberland, Kentucky, and Salt River districts, when impaired health required him to rest.

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2833 -- WARD, J. T. -- President of Western Maryland College, was born in Georgetown, D. C., August 21, 1830. His father, the Rev. Ulysses Ward, was a local preacher and an enterprising and useful citizen. He was educated in Washington and Berkeley, Md. In his twentieth year he entered the itinerant ministry in connection with the Maryland Conference of the Methodist Protestant Church, and filled appointments successively in Frederick Co., Md., and in Berkeley Co., Va., and was stationed at Cumberland, Md. He edited the Columbian Fountain, a temperance journal, at Washington, from 1846 to 1848, and succeeded the Rev. T. H. Stockton in the M. P. Church, in Philadelphia, in 1848. Returning to Maryland in 1856, he occupied stations in Alexandria and Washington City, and taught in a seminary. In 1867 he was elected president of the Western Maryland College at its organization, and has occupied the same position until the present time (1877).

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2834 -- WARDLOW, Charles -- A layman of the United Methodist Free Churches, England, was born in Sheffield, March 19, 1819. His parents gave him a thorough religious training. The special work which he did was to originate, with Mr. T. B. Shuttleworth, a Young Men's Institute. In 1843 the Bible classes were commenced with four young men, and in 1876 the Bible classes numbered 168 of both sexes, and the week-night classes 576. Mr. Wardlow was highly successful in business. He died on July 19, 1876.

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2835 -- WARE, Thomas -- Of the Philadelphia Conference, was born at Greenwich, N. J., December 19, 1758, and died at Salem, N. J., March 11, 1842. He united with the Methodist society, and at Mr. Asbury's solicitation commenced his public ministry. He was present at the famous Christmas Conference in Baltimore when the Methodist Episcopal Church was organized, and was a deeply-interested observer of all that took place. In 1785 he received a regular appointment, and in 1787 volunteered to go to East Tennessee, where he traveled extensively through both Tennessee and North Carolina, and was instrumental in the conversion of a large number of persons, among whom were General Russell and his wife, the latter being a Sister of Patrick Henry. He returned to the East in 1791, and, after other appointments, was placed in charge of a district on the Peninsula, where his labors were unusually blessed. At the General Conference in 1812 he was elected book agent, and after holding this office four years he returned to the pastorate, and continued in the itineracy until 1825.

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2836 -- WARREN COLLEGE, Bowling Green, Ky., was chartered in 1870, and was presented by a number of generous citizens to the Louisville Conference, M. E. Church South. The college was opened in September, 1872, under the charge of Rev. J. G. Wilson as president. He resigned in October, 1875, and B. F. Cabell was elected his successor. The number of students is 175.

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2837 -- WARREN, Henry White -- One of the bishops of the M. E. Church, was born in Massachusetts; graduated at Wesleyan University in 1853, taught natural science at Amenia, and subsequently ancient languages at Wilbraham; joined the New England Conference in 1855, was stationed at Westfield, Lynn, Worcester, Charlestown, Cambridge, and twice in Boston. In 1864 he was elected by the Senate to preach the election sermon before the government of Massachusetts. In 1871 he was transferred to Philadelphia Conference, and in 1874 to New York East. In 1877 he was re-transferred to Philadelphia, and stationed the second time at Arch Street church, and in 1880 at Spring Garden Street church. He was elected to the General Conference of 1880, and was chosen by it as bishop. His official residence is Atlanta, Ga. He was editorial correspondent of the Christian Advocate for several years. Having traveled in Europe and the East, on his return he published, in 1874, a volume entitled "Sights and Insights." He has lectured on science, and in 1879 published "Recreations in Astronomy."

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2838 -- WARREN, OHIO (pop. 4428), the capital of Trumbull County, is situated on the Atlantic and Great Western Railroad. The first Methodist sermon was preached in this place by Rev. William Swayze, then presiding elder on Ohio district, Nov. 19, 1819. On the following day a class of 7 persons was formed by James McMahan, who had charge of Mahoning Circuit. For eight years class-meetings were held in private houses, and preaching in the court-house every two weeks, and the membership had gradually increased to 18. In February, 1827, Dr. C. Elliott, then presiding elder of the district with R. Hatton and Robert Hopkins, who were Circuit preachers, held a quarterly meeting, which resulted in many additions, and gave Methodism a firm place in Warren. Preaching, however, was continued in the court-house until 1837, when a lot was purchased and a building was erected. Warren became a station in 1840 and worship was held in this church until 1874. In 1870 a church edifice was commenced near the public square, which was dedicated in 1874. The African M. E. church was organized in 1871, and built a church on the west side of the river in 1875. An African M. E. Zion church was formed by a division in the former church in 1875, and worshiped in the old M. E. Church building. It is in the East Ohio Conference.

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2839 -- WARREN, Orris H. -- Editor of the Northern Christian Advocate, was born at Stockbridge, N.Y., January 3, 1835; attended the Oneida Conference Seminary for two terms, beginning in 1851; completed his preparatory studies at Oberlin, Oh., and was afterwards a student for two years in the collegiate department of Oberlin College, spending his vacations in teaching. His health was undermined by incessant studies and labors, and he was obliged to withdraw from the college and engage in such occupations as his health permitted. He joined the Oneida Conference in 1862, and filled appointments at Waterville, Utica, Cazenovia, Ithaca, and Baldwinsville, at the latter of which places he took a supernumerary relation in consequence of the illness of his wife, and engaged in literary work. He afterwards became assistant editor of the Northern Christian Advocate. After the death of Dr. Lore, in June, 1875, he conducted this paper as acting editor till the General Conference of 1876, when he was unanimously elected editor for the succeeding four years. He is the author of a work entitled "The American Episcopal Church."

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2840 -- WARREN, William Fairfield -- President of Boston University, was born in Williamsburg, Mass., March 13, 1833, and was graduated from Wesleyan University in 1853. In the same year he was engaged as a teacher in a private classical school in Mobile, Ala. Returning to Massachusetts, he joined the New England Conference of the Methodist Episcopal Church in 1855. He studied at Berlin and Halle from 1856 to 1858 and acted as a delegate to the World's Convention of the Evangelical Alliance at Berlin in 1857. In 1857-58 he made a tour through Turkey, Asia Minor, Palestine, Egypt, Greece, and Italy. In 1861 he was appointed Professor of Systematic Theology in the Mission Institute at Bremen, Germany, and occupied that position till 1860. During this period he was appointed, in 1862, by the Missionary Society, a joint commissioner with the Rev. Dr. L.S. Jacoby to visit and report upon the missions in Bulgaria. He was elected Professor of Systematic Theology in the Boston Theological Seminary in 1866, and became, in 1867, acting president of the same institution. In 1871 he was elected dean of the School of Theology of Boston University, and in 1873 president of the university. He was a member of the General Conference in 1876. While connected with the Mission Institute at Bremen he published text-books in German, on logic and systematic theology ("Anfangsgrunde der Logik," 1863, and "Allgemeine Einleitung in die systematische Theologie," 1865). In 1872 he was appointed a member of the Bible revision committee, American branch.

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2841 -- WARSAW, ILL. (pop. 3111), in Hancock County, on the east side of the Mississippi, is at the foot of Des Moines Rapids. The first class organized in Warsaw was in 1840. Having no house to meet in, the society rented an old frame building which stood on the point overlooking the Mississippi, and used it until 1851, when, under the pastorate of Rev. Lewis Anderson, a commodious brick church was erected. The cost of the church embarrassed the society. Peter Cartwright was presiding elder of the district, and had been elected to the General Conference. When it met, a delegation was chosen to bear its greetings to President Fillmore. Mr. Cartwright headed the delegation. He thought as he went with the rest of the delegates to call on the President, that the occasion would be a favorable one to solicit a subscription for the burdened society on the Mississippi. He solicited one, and received in reply from the President the inquiry, "How much do you think I ought to give?" The prompt answer to the inquiry was: "Any man who thinks he has sense enough to be President of the United States, ought to have sense enough to know how much he ought to give to a church in Warsaw." He gave \$25.

This church served all requirements until the winter of 1875-76, when a revival increased the society largely, and then the building was unroofed and remodeled. In 1874 the society bought a parsonage. An African M. E. society was formed in 1873, and a church was built, but the society was too weak to support a pastor, and the church is now unoccupied. A society of the M. E. Church South was formed in 1871, but did not continue. Warsaw is in the Illinois Conference, and the statistics for 1876 are members, 150; Sunday-school scholars, 150.

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2842 -- WASHINGTON, D. C. (pop. 147,307), the capital of the United States, is situated on the Potomac River, and was named after General Washington. It has been the seat of government since 1800, has grown rapidly, and has been greatly improved since the breaking out of the Civil War. This section of country was within the bounds of the old Frederick circuit, and was visited by Mr. Asbury as early as 1772. In 1797 he speaks of visiting a famous bridge above Georgetown, and of finding William Watters in charge of Georgetown circuit. In 1802 Washington is mentioned in connection with Georgetown, William Watters being pastor. In 1805 it appears as a separate appointment, and reported in the following year 61 white and 25 colored members. The church grew but slowly, reporting, in 1810, 113 white and 46 colored members, and in 1812 only 91 white and 54 colored members. This was about the commencement of the war with Great Britain. In 1817 it reported 172 white and 118 colored members, Beverly Waugh, subsequently bishop, being in charge. At this Conference, stimulated by the gift of Mr. Foxall of ground and building, a second appointment was added, called Foundry church, to which Thomas Burch was appointed pastor, from which time the church grew more rapidly, as in the following year the two charges reported 293 white and 137 colored members. With the increase of the population other charges were added, and a separate colored church was formed. The African Methodist Episcopal and the African Zion Churches also established congregations. In 1853 a lot was secured, and steps were taken towards commencing the building of the Metropolitan church, but the agitations that shortly followed on the subject of slavery, and the excitement of the public mind, prevented any great success, and the foundation of the church was the only indication of progress. Many despaired of ultimate success. With the close of the war, however, another effort was made to erect the church, and under the labors of Dr. F. S. De Hass the present building was erected, except the tower, which was subsequently added through the efforts of Mrs. Dr. Newman and the liberality of Mr. Kelso, of Baltimore. Washington is in the Baltimore Conference.

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2843 -- WASHINGTON CONFERENCE, M. E. CHURCH, was organized by the General Conference of 1864. The reasons for the organization of this Conference are given under the head of COLORED CONFERENCES OF THE METHODIST EPISCOPAL CHURCH. The boundaries of this Conference were made to include "Western Maryland, the District of Columbia, Virginia, and the territory South." In 1868 the Conference included Western Maryland, the District of Columbia, and Virginia. In 1876 it embraced "Western Maryland, the District of Columbia, Virginia, West Virginia, and so much of the state of Pennsylvania as lies west of the Susquehanna River, including the towns on said river." It held its first session in Sharp Street, Baltimore, Oct. 27, 1864, Bishop Scott presiding, and reported 21 traveling and 43 local preachers, 8194 members, 1234 Sunday-school scholars, and 19 churches. In 1876 it reported 119 traveling and 224 local preachers, 28,366 members, 15,014 Sunday-school scholars, 220 churches, and 22 parsonages.

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2844 -- WASHINGTON, PA. (pop. 4272), the capital of Washington County, on the Hempfield Railway. The first M. E. church was erected in 1801; a second, in 1816; a third, in 1847; the present One, in 1876. An African M. E. Society was organized in 1818, and an African M. E. Zion at a date not named. It is in the Pittsburgh Conference. The statistics for 1876 are M. E.

Church: members, 350; Sunday-school scholars, 250. African M. E. Church: members, 90; Sunday-school scholars, 75;. African M. E. Zion: members, 20.

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2845 -- WATCH-NIGHT SERVICES -- The first notice that we have of this service is found in Mr. Wesley's journal of 1742. In 1789 it was enjoined "that every watch-night should be held till midnight." On the last night of every year this solemn service is held in all the chapels, generally beginning at 10:30. The minister commences with singing and prayer, reading an appropriate chapter and singing, -- he then preaches a Sermon or gives an address. Sometimes local preachers are requested to give short addresses as well as the minister. Thus, in singing, exhortation, and prayer, the congregation is engaged until a few minutes before twelve, when they are called upon to unite in silent prayer. Shortly after the clock has struck, announcing the advent of the new year, the well-known hymn commencing, "Come let us anew Our journey pursue," is sung, and prayer closes the service.

Myles, in his "History of Methodism," gives the following account of their origin: "The Custom was begun at Kingswood by the colliers there, who, before their conversion, used to spend every Saturday night at the ale-house. After they were taught better, they spent that night in prayer. Mr. Wesley, hearing of it, ordered it first to be once a month at the full of the moon, then once a quarter, and recommended it to all his societies. His account of it is: 'I was informed that several persons in Kingswood frequently met together at the school, and (when they could spare the time) spent the greater part of the night in prayer and praise and thanksgiving. Some advised me to put an end to this but upon weighing the thing thoroughly, and comparing it with the practice of the ancient Christians, I could see no cause to forbid it. Rather I believed it might be made of more general use. So I sent them word I designed to watch with them on the Friday nearest the full moon, that we might have light thither and back again. I gave public notice of this the Sunday before, and withal that I intended to preach, desiring they, and they only, would meet me there who could do it without prejudice to their business or families. On Friday abundance of people came. I began preaching between eight and nine, and we continued till a little beyond the noon of night, singing, praying, and praising God.' "

In America the services are frequently varied with the relation of experience, and the covenant hymn is sung while kneeling in the first moments of the new year. These meetings were originally held almost exclusively by the Methodists, but more recently they have been introduced into many of the churches of other denominations.

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2846 -- WATERBURY, CONN. (pop. 20,269), is situated in New Haven County, and is abundantly supplied with railroad facilities. It is in the New York East Conference. The statistics for 1876 are: members, 642; Sunday-school scholars, 494.

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2847 -- WATERFORD, N.Y. (pop. 4328), is situated in Saratoga County, on the Rensselaer and Saratoga Railroad. This town was originally included in the old Saratoga circuit, and does not appear as a separate appointment until recently, the larger town, with which it was connected, having given name to the circuit. It is in the Troy Conference. The statistics for 1876 are: members, 184; Sunday-school scholars, 145.

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2848 -- WATERHOUSE, John -- A missionary of the Wesleyan Missionary Society, was received as a probationer in 1809. He labored in England for twenty-nine years in some of the most important circuits, but from his early life led a strong desire for missionary work. In 1838 he was appointed general superintendent of Australian and Polynesian missions. He was extensively useful, but closed his career at a comparatively early age he died at Hobart Town, Tasmania, in 1842, aged fifty-two.

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2849 -- WATERLOO, IOWA (pop. 5630), the capital of Black Hawk County, is situated on the Burlington, Cedar Rapids and Minnesota Railroad. It is first recorded in the minutes of the church for 1855. In 1856 J. G. Witted was appointed to the circuit. In 1857, C. M. Sessions was appointed to West Waterloo, and in the same year Waterloo station reported 81 members. It is in the Upper Iowa Conference.

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2850 -- WATERLOO, N. Y. (pop. 4399), is the capital of Seneca County, on the Syracuse and Rochester branch of the New York Central Railway. A meeting was held in Waterloo, Feb. 27, 1832, for the purpose of organizing an M. E. society, which was called the "Fletcher Society of the M. E. Church." It was at once recognized by the Genesee Conference, and preaching was established. Three years later a house of worship was built, when the society reorganized, and took the name of "First M. E. Church of Waterloo." It then numbered 301 members. The house was burned, but was immediately rebuilt on the old site, and has since been repaired. In 1838 Waterloo was made a station. A Methodist Protestant society was organized in 1872, which purchased the old Presbyterian church. It is in the Central New York Conference.

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2851 -- WATERMAN, John A. -- Was born in New Hampshire, June 29, 1790, and died in Oxford, Oh., August 6, 1837. He was converted in his eighteenth year, and united with the M.E. Church. He was admitted into the Ohio Conference in 1814, and labored usefully until the formation of the Pittsburgh Conference, when he fell within its bounds. He successively filled Pittsburgh, Wheeling, Washington, Steubenville, and other prominent appointments -- affected with dyspepsia and liver complaint, he had much mental depression, and finally was compelled to take a superannuated relation. In 1832 he was transferred, by the request of the Ohio Conference, to that field, and was stationed in Oxford, where he died. He had but few early advantages, but by close

application became a thorough scholar. His mind was metaphysical and logical; his sermons were full of interest and instruction, and oftentimes he was singularly and overwhelmingly eloquent.

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2852 -- WATERS, Francis -- Of the M. P. Church was born January 16, 1792, near Quanteco, now Wicomico, Somerset Co., Md., and died in Baltimore Md., April 23, 1868. He was the second son of Hon. F. H. Waters, and a descendant of a long line of ancient and prominent families of Maryland and Virginia. He entered the University of Pennsylvania in 1808. After graduation, he read law under Judge Whittington, of Worcester Co., Md., but abandoned the law for the ministry, and afterwards took charge of Washington Academy, Somerset County, where he continued until 1818, when he became principal of Washington College, Md. This position he resigned in 1823, and returned to Somerset. In 1849 he was elected principal of the Baltimore high school, and in 1853 he became president of Madison College, Uniontown, Pa. Himself and family becoming dissatisfied with the severance of old associations, he soon retired from this institution and accepted a second election to the presidency of Washington College, Md., where he remained till 1860. No man in Maryland stood higher as an educator than did Dr. Waters, and he had the gratification of seeing a large number of his pupils fill the most prominent places in both church and state.

He became pious at the early age of from fourteen to sixteen years, and was licensed to preach while yet a youth. In the great controversy on "lay-rights" Dr. Waters took a decided stand with the "Reformers." He was president of the convention that gave the new church its constitution and Discipline in 1830, and it was at his instance that the name Methodist Protestant Church was adopted. He was president of the General Conferences of 1846 and 1862. The address on the ordinances and institutions of the church, in the Discipline, was written by him.

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2853 -- WATERTOWN, N. Y. (pop. 10,697), the capital of Jefferson County, is situated on the Rome, Watertown and Ogdensburg Railroad. This place was originally included in the Black River Circuit. The circuit being divided, it appears as an appointment in 1818, with John Dempster as pastor. In 1819 it reported 247 members. A second charge was organized in 1849. It is in the Northern New York Conference.

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2854 -- WATERTOWN, WIS. (pop. 7883), is situated in Jefferson County, on the La Crosse division of the Milwaukee and St. Paul Railroad. The first Methodist sermon was preached, according to Dr. W. G. Miller (Thirty Years in the Itinerancy), by H. W. Frink, in 1839. Citizens of the place state, however, that it was preached by Samuel Pillsbury, in December, 1837, or January, 1838. The first class was organized about 1842, and the first church built in 1846. The present church was built in 1873. The society is becoming smaller every year through changes of population, the English element giving way to the German. The first service of the German M. E. Church was held in 1850. The German church was built in 1857, and was rebuilt in 1869. The German society is large and growing. It is in the Wisconsin and Chicago German Conference.

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2855 -- WATKINS, William Brown -- Of the Pittsburgh Conference, was born in Bridgeport, Oh., May 2, 1834. In his youth he commenced the study of law, but feeling it his duty to enter the ministry, he was received, in 1856, into the Pittsburgh Conference. He has filled prominent appointments in Ohio and Pennsylvania, and was for four years presiding elder of the Steubenville district, now embraced in the East Ohio Conference. In addition to his ministry he has lectured extensively; has written a number of articles for the press, and is preparing an "Etymological Dictionary of Ancient and Modern Geographical Names."

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2856 -- WATSON, James V. -- Was born in London, England, in 1814. When quite young his parents removed to Indiana. He was admitted into the Missouri Conference in 1832. Subsequently he was a member of the Indiana Conference. At the division of the Conference, in 1840, his work fell in Michigan, where, upon the division of the Conference, he became a member of the Detroit Conference. He filled with usefulness some of its most important stations, but his health becoming impaired he took a superannuated relation, and established The Michigan Advocate, which he edited until the General Conference, in 1852, established The Northwestern Christian Advocate in Chicago, and elected him to be its editor. He was re-elected in 1856, but died October 17, in the same year. He was an indefatigable worker, and though he suffered greatly from asthma and was frequently confined to his bed in the latter years of his life, he preached and wrote with vigor and energy, and insisted upon continuing his labors even after it was obvious that his death was near. On the day before his death he dictated an article to his amanuensis, and when his last leader was published, he had passed away his discussions of church policy were marked by liberal views of the wants and capacities of the Northwest.

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2857 -- WATSON, Richard -- A distinguished divine and author, was born at Barton-upon-Humber, Lincolnshire, England, February 22, 1781, and died in London, January 8, 1833. He acquired a good knowledge of Latin and Greek in his childhood; was apprenticed to learn the carpenter's trade when fourteen years old, but afterwards having joined the Methodists and been licensed by them to preach, he was released from his indentures, and was ordained in 1800. He afterwards withdrew from the Wesleyan body and joined the New Connection Methodists, but returned to his former relations, in 1812, with a "mind greatly enlarged," "his spirit much improved in Christian piety," and with new vigor. General attention was first drawn to his great abilities by the part which he took in promoting the missionary cause, in the aid of which his services were most eminent. He was very active in promoting the formation of the societies, which it was found necessary to organize, after the death of Dr. Coke, for the purpose of raising and supplying moneys for the support of the missions. His missionary sermons and addresses, delivered in almost all the large towns in the kingdom, more than those of any other man, say his biographers, gave that impulse to the zeal of the Methodist societies and congregations which, in a few years, placed the income of the Wesleyan Missionary Society above that of every similar institution in England. He rendered valuable practical service for many years, following 1817, as

secretary of this society, and was the author of those excellent reports which recorded the prosperous career of the society during his term, and which, being read with general interest, contributed materially to the cultivation of opinion in favor of missions, and to the advancement of the interests of the Wesleyan Missionary Society in particular.

He took especial interest in the missions to the slaves in the West Indies. One of his last acts, before he was confined to his bed, was to write a letter to a British statesman on the subject of emancipation and the best means of bringing it about; and when he lay at the point of death, he expressed his thanks that he had "lived to see the day of civil and religious freedom dawn upon the poor slaves in the West Indies."

Dr. Watson was still more distinguished as an author. When nineteen years old he published an "Apology for the People called Methodists ;" his "Conversations for the Young" display an accurate and extensive acquaintance with biblical literature, and is excellently adapted to its purpose; his "Life of Wesley," published in 1831 gives a fine outline of the personal history of the subject of the biography, as well as a vindication of the attitude of Methodism with reference to the national church. He was considerably advanced, at the time of his death, upon a "Commentary on the New Testament," of which the Gospels of Matthew and Mark were substantially complete, and were published in 1833. his principal works, and those by which he was best known, were the "Biblical and Theological Dictionary," published in 1831, which was among the best works of the kind in its day, and is still a treasure of theological information; and his "Theological Institutes," 1823 to 1828, which is still a standard text-book in all the Methodist Churches. A collection of his writings, with his memoirs, was published by the Rev. Thomas Jackson, in thirteen volumes, 1833 to 1837.

His preaching was of a very high character, "scriptural, evangelical, and spiritual, and was generally attended by a large measure of pathos and heavenly unction. Of the Scriptures, and of Christian theology, his knowledge was so deep and comprehensive, that when he dwelt even upon the first principles of religion, an air of novelty appeared to be thrown over his discourses." He was a scholar of extensive reading, acquainted with several ancient and modern languages, and with most branches of science; "but it was as a theologian that he chiefly excelled." His belief in the inspiration of the Scriptures was firm; and he was opposed to all mere speculations in religion, and to all attempts "to bring down the mysteries of God to the reason and prejudices of men, to explain away the plain and obvious import of the sacred writings. and to introduce novelties into the church of Christ." His health was feeble, and his work, through most of his later years, was performed in pain, from which he was seldom exempt. He was president of the British Conference in 1826.

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2858 -- WATTERS, William -- The Only native American who was in the first Annual Conference in 1773, was born October 16, 1751, in Baltimore Co., Md. He heard the early Methodists preach when about nineteen years of age, and was converted in his twentieth year. He commenced his ministerial work by assisting the Rev. Robert Williams, at Norfolk, and was received into the Conference on trial in 1773. In 1782, on account of pressing pecuniary matters he obtained a location. He returned to the Conference in 1786; was afterwards located again, but

re-entered the Conference in 1801, and continued to labor until 1805, when his health became too feeble for the ministerial work. He died in 1833, and was buried at Falls Church, Va. He was diligent, deeply pious, and very useful.

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2859 -- WAUGH, Beverly -- A bishop of the Methodist Episcopal Church, was born in Fairfax Co. Va., October 25, 1789, and died in the city of Baltimore, February 9, 1858. In his fifteenth year he attached himself to the church, and was for a time actively engaged in business. In 1809, in his twentieth year, he entered the Baltimore Conference, and for eighteen years filled a number of the most prominent appointments. In 1828 he was elected assistant book agent, being associated with John Emory, who was afterwards bishop, and in 1832 he was elected principal book agent. During these eight years his name appears in the New York Conference, his election, as the rule then was, constituting him a member of that body. He was honored by his brethren with a seat in the General Conferences of 1816, 1820, 1828, and 1836. By the latter of these he was elected to the office of bishop. He filled that responsible position nearly twenty-two years, and after the death of Bishop Hedding, in 1852, was senior bishop of the church. The whole term of his ministry was nearly forty-nine years, during which he never was disqualified from labor; and during the twenty-two years of his episcopal services he was never absent from of his Conferences.

He shared with his colleagues the responsibility of presiding over five sessions of the General Conference, some of which were the most laborious and difficult known in the history of the church. It is supposed that the average number of preachers appointed by him per annum was probably 550, or about 12,000 altogether. His travels were extensive, as long before the time of railroads his routes ranged from Michigan to Georgia, and from Maine to Texas. Of him Bishop Janes remarked, "During his whole term of episcopal service it is believed he traveled about 100,000 miles by all sorts of conveyances, preached 2000 sermons, presided over 150 Conferences, and ordained from 2500 to 3000 deacons and elders, besides services rendered on various special occasions."

About two weeks before his death he visited Carlisle to assist in an interesting revival of religion. On his return home he was seized with erysipelas, but recovering was able to sit up in the evening before he died, and to converse a little with his friends. That night he passed away. The immediate cause of his death is supposed to have been an affection of the heart, as he expired in a moment and without a struggle. He was a pure specimen of a Christian gentleman, combining ministerial dignity with the simplicity and sweetness of a child. He was a good theologian, and as an administrator adhered most scrupulously to every part of the economy of the church. As a presiding officer he was dignified and courteous, always respectful and respected, evincing nothing of the prelate but much of the father in Christ, and always had the confidence and respect of his brethren. His remains rest in Mount Olivet Cemetery, Baltimore, near those of Bishops Asbury, George, and Emory.

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2860 -- WAUGH, James W. -- A missionary of the Methodist Episcopal Church in India, was born in Mercer, Pa., February 27, 1832; was graduated from Alleghany College and the Garrett Biblical Institute, joined the Southern Illinois Conference in 1858, and was appointed a missionary to India in 1859. Here he served for more than ten years as superintendent of the mission press in Lucknow, in connection with which a large enterprise in publishing books and periodicals in the English and native languages was built up. He has been presiding elder of the Bareilly and Lucknow districts, was president of the India Conference in 1871, and was, in 1877, principal of the memorial school at Cawnpore. He was editor of the *Kaukab I Iswe*, or *Christian Star*, for four years; has published a volume of "Scripture Lessons" in Roman and lithograph Urdu, has published a volume of "Hymns" in Urdu, and the "Indian Temperance Singer," and has translated the three catechisms of the Methodist Episcopal Church, and some smaller books.

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2861 -- WAUGH, Thomas -- The patriarch for many year of the Irish Conference, was born in Bandon, 1785. While yet a babe in his mother's arms, Mr. Wesley put his hands upon his head and prayed that God might bless the child and make him an able minister of the New Testament. For sixty-five years the prayer was answered. Sagacious and intrepid, he largely influenced the public movements of his church, and was frequently commissioned to represent or defend her interests. He was a notable advocate of the Bible Society, a thrifty financier, and an unswerving administrator and disciplinarian. As a citizen he was trusted and influential, as a minister he was esteemed and venerated, and as a legislator in Conference he was potent, prudent, and far-seeing. He died in the eighty-eighth year of his age.

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2862 -- WAUKEGAN, ILL. (pop. 4013), the capital of Lake County, is situated on Lake Michigan, and on the Milwaukee division of the Chicago and Northwestern Railroad. Methodist services were introduced in 1846. The first church was built in 1850, and refitted in 1867. A new church was built in Benton, Lake County, Ill., in August, 1877. It is in the Rock River Conference. The statistics for 1876 are 195 members, and 175 Sunday-school scholars.

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2863 -- WARMAN, Alexander W. -- Bishop of the African Methodist Episcopal Church, was born in Caroline County, Md., September, 1821. He early showed a fondness for books, and devoted much of his time to study. He united with the Methodist Episcopal Church in 1839, and with the African Methodist Episcopal Church in 1840. He was licensed to exhort in 1840, and joined the Philadelphia Conference of the African Methodist Episcopal Church in 1843. He was secretary of the General Conference of the African Methodist Episcopal Church for four successive terms. In 1864 he was elected a bishop, receiving the votes of eighty-four out of the ninety delegates in the General Conference, and was ordained on May 22 of the same year. In 1866 he organized the Florida, Georgia and North Carolina Conferences of the African M. E. Church. At the General Conference of 1876 he was assigned to the episcopal district embracing the Ohio, Pittsburgh, Kentucky, Tennessee, and West Tennessee Conferences. He represented the General

Conference of his church as a fraternal delegate to the Methodist Episcopal General Conferences of 1864 and 1876.

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2864 -- WEAVER, Colonel James Riley -- Was born in Westmoreland Co., Pa., in 1839. Brought up on a farm, he began teaching at the age of seventeen, and subsequently entered Alleghany College. Just before his graduation, in 1862, at a call of the government he volunteered in the Civil War and joined a company of cavalry, and was made sergeant-major. He was soon placed in command of a company, and in Mead's retreat from Culpepper Court-House their division was surrounded and he was taken prisoner. He was confined in Libby prison, in 1863-64, about nine months; thence was sent to Macon Ga.; thence to Charleston, to be put under fire; and thence to Columbia. S. C., where he passed the winter of 1864-65. After a confinement of seventeen months he was exchanged. At the close of the war having been breveted lieutenant-colonel for bravery, he pursued his studies in the General Biblical Institute, at Concord, and at the Garrett Biblical Institute, at Evanston. After teaching one year at Dixon Seminary, he was elected Professor of Mathematics and Military Tactics of Western Virginia University, which position he occupied for two years. In 1869 he was appointed by President Grant consul at Brindisi; and subsequently at Antwerp. In 1879 he was promoted to be consul-general at Vienna. He united with the M. E. Church early in youth, and was for it short time connected with the ministry, but preferred the department of teaching.

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2865 -- WEBB, Captain Thomas -- Was a soldier in the British army, and was with General Wolfe in the taking of Quebec, in 1759. In that conflict he lost his right eye, and ever after wore a green shade. Having returned to England in 1764, he was awakened under the preaching of Mr. Wesley, and after a severe mental conflict of nearly a year, he obtained the consciousness of the forgiveness of sin. Being present where a minister was expected, who failed to attend, the captain was requested to speak to the people, and his effort was made a blessing to many. Subsequently he was licensed as a local preacher. He was sent to Albany, New York, about 1766, in charge of the Barracks, and hearing of a Methodist society being organized in New York, paid it an early visit. The few friends assembled in Mr. Embury's house were astonished and alarmed to see a British officer in uniform enter their room, but they were agreeably surprised when he made known to them that he was partner of a like precious faith. He became their most active preacher; was the leading spirit in obtaining the site for the John Street church, and headed the subscription with 30, being the largest amount then contributed by any individual. During the building of the church he visited Philadelphia, and not only organized a Methodist society but collected 32 to aid the church in New York. In 1769 he actively aided Mr. Pilmoor and the society in Philadelphia in the purchase of St. George's church, contributing also to it. He extended his efforts to Long island, to many places in New Jersey and Delaware, and also visited Baltimore. In 1772 he returned to Europe, one object of his visit being to urge Mr. Wesley to send additional preachers. He visited many places in England, and endeavored to secure the services of Mr. Benson as missionary to America. Failing in this, he returned in 1773 with Thomas Rankin and Mr. Yearby.

He was an earnest and eloquent minister. Mr. Wesley, in writing to a friend in Limerick, said, "Captain Webb is now in Dublin -- invite him to Limerick; he is a man of fire, and the power of God constantly attends his word." Mr. Wesley heard him, and says, "I admire the wisdom of God in still raising up preachers according to the various tastes of men. The captain is all life and fire; therefore, although he is not deep or regular, yet many who would not bear a better preacher flock together to hear him, and many are convinced under his preaching, some justified, a few built up in love." Charles Wesley did not regard him so favorably, and says, "He is an inexperienced, honest, zealous, loving enthusiast." In 1774, John Adams, of Massachusetts, heard him preach in St. George's, and says, "In the evening I went to the Methodist meeting, and heard Mr. Webb, the old soldier, who first came to America in the character of a quartermaster under General Braddock. He is one of the most fluent, eloquent men I have ever heard. He reaches the imagination and touches the passions very well, and expresses himself with great propriety." At the breaking out of the Revolutionary War he returned to England, and resided near Bristol, where he built a Methodist chapel at his own expense. He died suddenly, December 20, 1796, at the age of about seventy-two.

Though not a thorough scholar, he was in the habit of using the Greek Testament, and before leaving America he gave his copy to a brother minister. It subsequently came into the possession of Bishop Scott. He well deserved the title of the first Apostle of Methodism in America.

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2866 -- WEBSTER, Alonzo -- A member of the General Conference of the Methodist Episcopal Church in 1856, 1860, and 1876, was born in Vermont, and joined the New Hampshire Conference in 1837. When the Conference was divided, he was assigned to the Vermont Conference, where, besides performing regularly his duties as pastor and presiding elder, he conducted the Vermont Christian Messenger for nine years. In 1865 he was assigned to the Southern work of the church, in connection with the South Carolina Conference. He was appointed a professor in Baker Theological Institute, S. C, in 1869, and president of Claflin University in 1870. In 1874 he was appointed presiding elder of the Charleston district.

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2867 -- WEBSTER, John M. -- A delegate from the Troy Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in Whitehall, N.Y., in 1828; was educated at the Troy Conference Academy, engaged in teaching, and became superintendent of public instruction of the township in which he resided. He began to preach in 1852, and joined the Troy Conference in 1854. He was appointed a presiding elder in 1873.

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2868 -- WEBSTER, Norman -- A delegate from the Florida Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in Weston, Vt., in 1824, and joined the Vermont Conference in 1847. He located in 1857, on account of an affection of the throat, studied medicine, and received the degree of M.D. He entered the Southern work of the

church about 1870, where he has served for several years as a presiding elder in the Florida Conference.

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2869 -- WEBSTER, Thomas -- Was born in Lake Park County, Wicklow, Ireland, October 24, 1809, and removed to Canada, where he was educated in the common schools. He joined the Conference of the Methodist Episcopal Church in Canada in 1838, and served it for several years as its secretary. In connection with the Rev. Joseph H. Leonard he originated the Canada Christian Advocate, and was its editor during the first six years of its existence. He was a delegate to the General Conference of the M. E. Church, which was held in Buffalo, N. Y., in 1860. He served as presiding elder for several years, and has filled the stations of a member of the board of Belleville Academy and a member of the senate of Albert University. He is the author of a "History of the Methodist Episcopal Church in Canada," of the "Life of Bishop Richardson," of a work entitled "Woman -- Man's Equal." and of several pamphlets, most of which are on subjects relating to connectional affairs. Since he took a superannuated relation he has devoted much of his time to writing for the religious papers.

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2870 -- WEED, Alonzo S. -- Publisher of Zion's Herald, was born in Sandwich, N.H., March 13, 1827. In 1844 he went to Bangor, Me., and entered into mercantile business, in which he remained until 1871. He united with the M. E. Church in 1852, held official positions, and for twelve years was superintendent of the Sunday-school. He was one of the founders and trustees of the Conference Seminary, at Bucksport, Me., and was, for many years, its treasurer. He was also a member of the municipal government of Bangor. In 1871 he was, by a unanimous vote of the Wesleyan Association, elected to his present position. His residence is Newton, Mass., where he is a member of the common council.

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2871 -- WELLS, Joseph -- Was born March 21, 1798. In 1828 a Methodist Protestant church was organized in his own dwelling-house, at Wellsville, Oh., of which he became an enthusiastic member. He has been so closely identified with the Wellsville Methodist church that it has been called familiarly "Uncle Josey's Church." For seven years before the church of his choice was formed in his place he carried on his Christian duties in the home and community, but declined a union with the Methodist Episcopal body, of which his relatives were members. He has served his church as trustee, class-leader, steward, delegate to the Annual Conference, and three times has been elected a representative to the General Conference. He has been liberal in his gifts to the church and general interests, and may be classed with the worthy pioneer laymen of the M. P. Church.

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2872 -- WELLS, William -- Professor in Union College, and a lay delegate from the Troy Conference to the General Conference of the Methodist Episcopal Church in 1872 and 1876, was

born in New York City about 1820, received an academic education in Philadelphia, and a university education in Europe, at the College of France, Paris, at Vienna, and at Berlin. He returned to the United States in 1850, and engaged in teaching the modern languages at Cincinnati, Oh. He was for several years a contributor to the Ladies' Repository. In 1852 he was elected Professor of Modern Languages in Genesee College. He remained there twelve years, performing a part of the time the additional duties of principal of the Genesee Wesleyan Seminary, till 1865, when he was elected Professor of Modern Languages in Union College. He has been a frequent contributor to the periodicals of the Methodist Episcopal Church, to the Independent, and to Scribner's Monthly; was associated with Dr. Taylor Lewis in the preparation of the book of Genesis for Lange's Commentary, and translated the book of Ecclesiastes for the same work.

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2873 -- WELSH CALVINISTIC METHODIST CHURCH.- SEE CALVINISTIC METHODISTS.

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2874 -- WELSH DOMESTIC MISSIONS IN THE UNITED STATES. -- The first Welsh domestic missions of the Methodist Episcopal Church in the United States were established within the territory of the Black River Conference, in 1828. These missions have never made a prominent figure in the work of the church, for several reasons, among the chief of which are, the limited extent of the Welsh emigration to the United States; the fact that the newcomers are readily found out by the people of the same nationality, who are already attached to the churches and drawn along with them; and the pursuit by the Missionary Society of the policy of transferring the members of the mission churches at the earliest practicable date to the regularly organized churches in their neighborhood, thus causing them to be absorbed into the general mass of members. The Welsh Calvinistic Methodist Church, a national church, is well established at nearly all the principal centers of Welsh immigration, and receives a large proportion of the immigrants. In 1850 five Methodist Episcopal missions were reported, one each in the Black River (organized 1828), Pittsburgh (1841), and Oneida (1849), and two in the Wisconsin Conference (1847 and 1850), with 5 missionaries and 110 members. In 1855 missions had been added in the Cincinnati (1851), Ohio (1851), Wyoming (1853), Baltimore (1853), and New York (1853) Conferences, with a third mission in the Wisconsin Conference (1854), and a second in the Ohio Conference (1853), which returned in all 19 preaching places, 430 members, 27 probationers, 8 local preachers, 12 Sunday-schools, with 68 teachers and 388 Sunday-school scholars. In 1860 the number of missions was 11, with 528 members, 89 probationers, 9 churches, and 1 parsonage. The report for 1862 stated that the policy of incorporation of the missions with American churches was receiving increased attention. In the following year (1863), several of the missions having been transferred to the American churches contiguous to them, the report gave but 3 missionaries, in the Oneida and Wisconsin Conferences, with 2 churches, 3 local preachers, and 116 members. In 1866 but one mission was reported, in the Oneida Conference, with 42 members, 4 probationers, and 2 local preachers. In 1868 there were 3 missions, in the Central New York, Erie, and Wisconsin Conferences. In 1870 the number of missions was again reduced to one which was in the Central New York Conference; but a mission at Nekimi, Wis., continued to be supported by the Wisconsin Conference. The latter mission had, in 1874, 1 missionary, 1 church, 1 local preacher,

and 40 members. In 1876 the mission in Central New York, now returned as attached to the Northern New York Conference, had 1 missionary, 3 local preachers, 60 members, 6 probationers, and 1 church. It received an appropriation of \$150 from the Missionary Society, and contributed \$52 to the treasury of the society. An American edition of the "Wesleyan Welsh Hymn-Book" was published in 1854, by order of the Missionary Society, for the rise of the Welsh missions in the United States.

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2875 -- WENTWORTH, Anna (nee Lewis) -- Was born in West Chester, Pa., June, 1829, and united with the church in her fourteenth year. She was educated in the Wilmington Female Seminary, and delivered the valedictory address in 1846. She was married in 1854 to Dr. Wentworth, and sailed with him as a missionary to China, Jan. 8, 1855, but had scarcely commenced her labors in that distant land when she died in October of that year. She was a woman of superior mental power, fine culture, and deep devotion, and gave her life to the cause of missions.

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2876 -- WENTWORTH, Erastus -- Was born in Stonington, Conn., August 5, 1813. His parents shortly afterwards removed to Norwich, where he spent his boyhood and early youth under the instruction of the Congregational Church. The Methodists had worshiped for many years in an old school-house. They built a new church in 1831, the dedication of which was followed by a revival, of which young Wentworth was one of the first converts. In 1832 he became a student at the Oneida Conference Seminary, Cazenova, N. Y., whence he entered Wesleyan University, in 1834. He was graduated in 1837, and in the following year was made teacher of Natural Science in the Black River Conference Academy, Governor, N. Y. He joined the Black River Conference in 1841, and was called in the same year to a position in the Troy Conference Academy, Poughkeepsie, N. Y., similar to the one he occupied at Gouverneur. In 1846 he was elected president of McKendree College, Ill., where he spent four years, till 1850, when he was chosen Professor of Natural Science in Dickinson College. In 1854 he was appointed missionary to Foo Chow, China, where he spent some years, and saw the openings of what has since proved one of the most fruitful and profitable of Methodist missions in heathen lands. Since his return to the United States, in 1862, he has been successively stationed, six years in Troy, N. Y., three in Pittsfield, Mass., and one in Amsterdam, N. Y. He was elected by the Troy Conference to represent the church in the General Conferences of 1868, 1872, and 1876. The General Conference of 1872 elected him editor of The Ladies' Repository, and editor of the books of the Western Book Concern, Cincinnati, Oh. Though his professional life has been largely spent in writing, he has confined his labors to fugitive pieces in papers, magazines, and quarterlies, and a few published sermons. In 1876 he was appointed one of a committee of fifteen to revise the Methodist Hymn-Book.

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2877 -- WESLEY, Charles -- A brother and co-laborer of John Wesley, and the author of numerous exquisite Christian hymns, was the third son of the Rev. Samuel Wesley, and was born at Epworth, December 18, 1708. He received the beginning of his education from his mother, and

was afterwards sent, when eight years old, to Westminster School, where he was placed under the care of his eldest brother, Samuel Wesley. This brother was a strong High-Churchman, and taught Charles those principles of devotion to the Establishment and the ministerial succession which formed a distinguishing feature of his religious life. While at this school, young Wesley received a proposal from Mr. Garrett Wesley, of Ireland, to live with him and become his heir. He declined, and the Irish gentleman adopted another person, who was destined to become the ancestor of the Marquis of Wesley and the Duke of Wellington.

Charles Wesley was admitted a scholar of St. Peter's College Westminster, in 1721, and was elected to Christ Church College, Oxford, in 1726, his brother John having about that time removed from Christ Church to Lincoln College. He did not at first share his brother's religious convictions, but in the course of three years he became very much concerned regarding his soul, and attentive to the services of the church. Associating with himself two or three other students, a band was formed who were marked above their fellow-students for diligence and fidelity in attention to religious exercises, and for the methodical manner in which they pursued their studies, and improved their time. From these traits they received the name of Methodists. After John Wesley returned to Oxford, in November, 1729, this band, under his influence, became a regular society for the mutual quickening of the diligence and zeal of its members, and their encouragement in seeking to lead a life of piety.

Charles Wesley continued in the college as a tutor after having received his degree, and was for a time intending to devote his life to that profession. When, however, John Wesley determined to go to Georgia, in 1735, he decided to be ordained a minister and accompany him. He was ordained deacon by the Bishop of Oxford, and priest by the Bishop of London. It was arranged that in addition to his functions as a missionary Charles Wesley should perform the duties of a secretary to Governor Oglethorpe. He was accordingly stationed at Fredonia, where the governor had fixed his residence. He began to labor zealously as a minister of the gospel, but was met with a violent opposition from the people, and received very obvious marks of displeasure and even contumely from the governor himself. This painful situation was ended by the arrival of John Wesley from Savannah, who expostulated with the governor upon the treatment which his brother had received, and effected a reconciliation between the two.

In 1736, Mr. Wesley was sent to England as a bearer of dispatches. The vessel on which he had embarked proved to be a poor one and badly officered, and, as the weather was stormy, it was forced to put into Boston for repairs. Here, during an attack of sickness, he was treated with the greatest kindness by the people and the ministers. He proceeded to England in the fall, and arrived at Deal on the 3rd of December, 1736. He was still anxious about his religious condition, feeling that he had not received the new life. He visited Mr. William Law, whose writings he and his brother had highly valued, but could receive no satisfaction from him. He afterwards became acquainted with Count Zinzendorf, of the Moravian Church, and subsequently with Peter Bohler, under whose teaching he became acquainted with the doctrine of regeneration and a living faith. Other men came to instruct him. "Mr. Bray, a poor, ignorant mechanic, who knows nothing but Christ; yet by knowing him, knows and discerns all things," and Mr. Ainsworth, the author of the "Latin Dictionary;" he received instruction from Luther's work on the Epistle to the Galatians, in which the doctrine of justification by faith was clearly set forth; finally, on the 21st of May, 1738, all was made clear to him, and he received peace.

He had been in feeble health ever since his return from America, and was not able to preach publicly till the following fall. During the interim he occupied much of his time in visiting the Newgate prison, instructing and comforting the convicts. He accepted a curacy at Islington, near London, but soon offended the members by the earnestness of his views, and was excluded from the church by violence. He continued his voluntary labors in London, preaching wherever he had opportunity, in churches and in the fields, with great popularity among the multitude, but receiving opposition and violence from the clergy, and at length went to Bristol, to take the place of his brother John.

After the death of Samuel Wesley, in November, 1739, he assisted John Wesley in opening the Foundry in Moorfields, the first separate place of Methodist worship, and in the organization of the United Societies. The following years were spent in traveling, a part of the time around London and Bristol, a part in longer journeys, which extended to almost every corner of the kingdom, and to Wales. He seldom stayed long in one place, and "in fatigues, in dangers, and in ministerial labors he was, for many years, not inferior to his brother." The stories of the hardships, the persecutions, and the abuse which he suffered, and of the enthusiasm which he awakened among the masses, forms a record hardly less thrilling than that of John Wesley. In the course of his ministrations in Wales he became the guest of Marmaduke Gwynne, a gentleman and officer of the peace, who had become converted under the preaching of Howell Harris. The ultimate result of this connection was his marriage to Sarah Gwynne, in whom he found a loving wife, and a companion in many of his journeys.

After 1756 he ceased to itinerate on a large scale, but confined his labors chiefly to the neighborhood of London and Bristol. He continued in union with the Methodists to the end of his life, and he rendered, says Mr. Thomas Jackson, in his "Life," "the most important service to the cause of true religion, though in a more limited sphere than he had been accustomed to occupy." His cessation from active energy appears to have been attended with depressing influences upon his mind, and his latter years were troubled by anxieties lest the Methodists should leave the church. His High-Churchmanship was one of his most prominent characteristics, and controlled his expressions and acts in a degree which sharply distinguished him from his brother and their co-laborers, High-Churchmen though they also were. When in 1758 John Wesley published his "Reasons against a Separation from the Church of England," he affixed a postscript to the pamphlet approving it in emphatic terms, and signifying that his views were much stronger than those therein expressed.

Charles Wesley is best known as a writer of hymns, and in this capacity he has rendered a distinguished service to the whole Christian church. He was one of the most voluminous of hymn-writers, and his works were as various in quality as they were numerous but it is safe to say that his best hymns are not excelled by those of any other author. A large proportion of them were in effect improvisations, others were suggested by particular occasions, as afflictions, sufferings, funerals, and the like. Hundreds of the best of them have passed into literature and into the hymn-books of the several Protestant denominations, where they are found to serve the wants and aspirations of others as well as they did those of their author. The first hymn-book was published by the Wesleys in 1738, and contained, along with selections from other authors, some original hymns. A second and third hymn-book, of more varied character, were published in the course of

the next year, a fourth in 1740, a fifth in 1742, of which the greater part of the hymns were written by Charles Wesley. A tract of "Hymns for Times of Trouble," was published in the same year, appropriate to the disturbed condition of the country in connection with the wars with France and Spain. This was followed by frequent publications of small collections of hymns of a special character or for especial occasions, as on the festivals of the church, the Trinity, for funerals, for families, etc. "Hymns and Sacred Poems," in two volumes, published in 1749, was the first collection in which the name of Charles Wesley alone appeared as the author. A Collection of the "Poems of John and Charles Wesley," reprinted from the originals, with the last corrections of the authors, collected and arranged by G. Osborn, D.D., and published at the Wesleyan Conference office, London (1868 to 1872), includes all the poems identified as original in the fifty-seven publications issued by the two brothers, with the poems of Charles Wesley not before published. Mr. Wesley died on the 29th of March, 1788, and was buried in Marylebone church-yard.

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2878 -- WESLEY COLLEGE. -- The Conference which was held in Georgia in 1789 resolved to establish a literary institution, and a number of friends agreed to purchase at least 2000 acres of good land for its support. A subscription was taken in one congregation of 12,500 pounds of tobacco, which it was estimated would purchase, clear of expenses, about 100 sterling. The Conference proposed to erect the institution in five years, and Dr. Coke adds, we "do most humbly entreat Mr. Wesley to permit us to name it 'Wesley College,' as a memorial of his affection for poor Georgia, and of our great respect for him." How much was done for this institution is not now known. There are several allusions to it as "Wesley and Whitefield Seminary."

After the destruction of Cokesbury College by fire, an impression prevailed that it was not the mission of the Methodists to spend their time and means in educational efforts for literary culture. but to devote all their attention to the work of evangelism. Barton W. Stone, in his Life, says, "The Methodists had just established an academy near Washington, under the superintendence of Mr. Hope Hull, a very distinguished brother of that denomination. From the influence of my brothers I was chosen 'Professor of Languages.' We commenced with about seventy students the beginning of 1795. . . . About this time a great many French who had fled from the terror in France landed in Georgia. Washington was full of them. The trustees of the academy employed one of them (Francois Aubir) to teach the French language. I continued to teach till the spring of 1796."

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2879 -- WESLEY FAMILY -- The records of the Wesley family were destroyed at the burning of the parsonage house at Epworth, in 1709, so that the genealogy of all the children born at Epworth previous to that event is lost. Of the nineteen children of Mr. Samuel Wesley, the names of only thirteen can be recovered; and of most even of these, little or nothing is known. As far as can be judged from references in the letters and journals of the members of the family, the order of the children is its follows:

1. Samuel Wesley, born in London, February 10, 1690, died November 6, 1739. (See sketch)

2. Susannah Wesley, born at South Ormsby, 1691, died 1693.
3. Emelia Wesley, afterwards Mrs. Harper, born at South Ormsby, 1692, died about 1770.
4. and 5. Annesley and Jedediah Wesley, twins, born at South Ormsby, 1695, died in infancy.
6. Susannah Wesley, afterwards Mrs. Ellvine, born at South Ormsby, 1695. She had four children: John, who left two daughters and a son; Ann, married to Pierre le Lievre, and afterwards to Mr. Gaunt; Deborah, married Pierre Collet; and Richard Annesley, who left two daughters.
7. Mary Wesley, born probably at Epworth, 1690, married John Whitelamb, her father's curate.
8. Mehetabel Wesley, afterwards Mrs. Wright, born at Epworth, 1697, died 1751.
9. Anne Wesley, afterwards Mrs. Lambert, born at Epworth, 1702.
10. John Wesley. (See sketch.)
11. Martha Wesley, afterwards Mrs. Hall, born at Epworth, 1703, died 1791; had ten children; was a friend of Dr. Samuel Johnson and other learned men.
12. Charles Wesley. (See sketch.)
13. Kezziah Wesley, born at Epworth, 1710, died 1741.

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2880 -- WESLEY, John -- Of Whitchurch, grandfather of the founder of Methodism, was a son of the Rev. Bartholomew Wesley, rector of Catherston and Charmouth, Dorsetshire, who was ejected from his living at Charmouth in 1662, under the Act of Uniformity. John Wesley was religiously inclined from his earliest childhood, having had, it is said, a serious concern for his salvation when a lad at school. After his conversion, he kept in his diary a regular record of his religious experiences, with little intermission, to the end of his life. He was educated at Oxford University, where he was noticed for his seriousness and diligence, and where he applied himself particularly to the Oriental languages.

He next appears as a member of "a particular church at Melcombe," by which he was sent to preach among the seamen at Radipole, near Weymouth. In 1658 he was appointed minister of Winterborn Whitchurch, and was installed into his office after having been approved by the triers, or the Committee of ministers, and others who were appointed under the Protectorate to test the qualifications of candidates for installation as parish ministers. He refused to use the book of Common Prayer in the services of his church, and was consequently involved in trouble soon after the Restoration. He was called before the bishop of Bristol, who questioned him regarding his title

to the ministry, his proceedings and his doctrines, and he returned such straightforward answers that the bishop decided not to disturb him. He was arrested in 1661, and committed to jail, and afterwards released on bonds to appear for trial. He returned to his parish, and served it till August 17, 1662, when he preached a farewell sermon. The parish was declared vacant under the Act of Uniformity in the following October. He removed with his family to Melcombe, but the corporation prohibited his settlement there. He went thence to Ilminster, Bridgewater, and Taunton, was received kindly by the Dissenters in all of these places, and was employed almost every day in preaching. He afterwards accepted the offer of a house from a gentleman of Preston, near Weymouth, where he spent the most of the remainder of his life, preaching, when he had opportunity, in private, so as to avoid arrest under the act of 1665, which imposed a new oath upon Dissenting ministers, with severe penalties if they preached in violation of it, or without first taking the oath. He was, however, several times arrested, and four times imprisoned under the act. He neither professed to officiate as a pastor or to administer the rites of the church, but only to preach. In his interview with the bishop of Bristol, he said that he was "called to the work of the ministry, though not to the office." The date of his birth and death are not given. It is stated that he began to preach when twenty-two years of age, and the first mention of his preaching is in 1658. His wife was a niece of the distinguished divine, Thomas Fuller, prebend of Salisbury. She survived her husband several years, and was living in 1710.

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2881 -- WESLEY, John -- Methodism recognizes as its chief founder, under God, and its active organizer, John Wesley. He was born at Epworth, in England, June 17, 1703. On his father's side he was descended from a long line of active, intelligent, and pious ministers of the Church of England. His mother was the daughter of Dr. Annesley, an eminent Non-conformist minister, but herself strongly attached to the national church. His father was rector of the parish in Epworth, where he continued until his death. Though one of a numerous family, which possessed but scanty means, his education, as well as that of his brothers, was watched over early and carefully by his mother. He was remarkable for intellectual vigor and culture. He was taught the rudimentary branches of an English education, while at the same time she earnestly instilled into his youthful mind religious principles, having special personal conversation and prayer with him once a week.

At about thirteen years of age he entered the "Charter-House" school in London, where he had eminent teachers and talented associates; from thence he entered Oxford University, having been elected to a scholarship therein. In his personal habits he was careful and exemplary. Though not decidedly religious in his earlier years, he was regular and moral in all his habits. He was remarkably proficient in his studies, and, passing through a regular course of the university, he was elected a Fellow in Lincoln College, and subsequently he acted as tutor in Greek and other branches. He was ordained a priest at the age of twenty-four, but continued to pursue his studies connected with the university, and was distinguished for his methodical and logical performances, and for his pure, classical taste. For a short time he acted as a curate for his father, and also as a curate for a church near Oxford, but he preferred the quiet retirement of the university. In 1729 he gathered around him a number of thoughtful and earnest young men, among whom was his brother Charles, and subsequently the eloquent and the untiring Whitefield. They read together the Greek Testament daily, engaged in prayer, formed plans for improvement, and were active in all benevolent works, and in visiting the poor and sick prisoners. His father and friend urged him to

assume the regular duties of the ministry but his heart longed for a wider field, and early he uttered that remarkable exclamation, which was the key-note of his life, "The world is my parish!"

In 1735, at the request of Governor Oglethorpe, who had founded a colony in Georgia, he agreed to become a missionary to the colonists and to the Indians. During his passage, and during his whole stay in the colony, he was ceaselessly active in doing good. He held services, not only in English, but also read prayers in German and French, for the benefit of the few foreigners who were then in the colony. His religious life was exceedingly strict, and by the severity of religious discipline he excited the opposition of several leading families. By these he was so embarrassed, that in about two years he returned to England.

His visit to America, however, changed the whole course of his life. He formed the acquaintance of some Moravians, who questioned him closely touching his religious experience, and he became satisfied that he had not attained the true experience of a thorough Christian life. Hence he says in his journal, "I went to America to convert the Indians, but oh! who shall convert me?...I have a fair summer religion; I can talk well; nay, and believe myself, while no danger is near, but let death look me in the face, and my spirit is troubled, nor can I say, 'to die is gain.'" Returning to England, he cultivated the acquaintance of the Moravians, and became deeply anxious for a clear religious assurance. His brother Charles preceded him in that experience, but owing possibly to his logical cast of mind, and his determination not to rest without the fullest evidence, his doubts were not so soon removed. He became, however, more earnest in his ministry, and wherever he preached thousands attended.

One evening in May, 1738, while attending a Moravian prayer-meeting, where one was reading Luther's preface to the "Epistle to the Romans," where "justification by faith" was clearly set forth, he says, "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death. I began to pray with all my might for those who had in an especial manner despitefully used me and persecuted me. I then testified to all there what I now felt in my heart." He was then nearly thirty-five years of age, an accomplished scholar, an acute theologian, and an able writer.

Desiring more fully to understand the discipline and order of the Moravians, he visited Herrnhut, which was the center of their institutions and operations. On his visit he stopped at Halle to see the devoted Francke, and to inspect his "orphan house," his publications, and his plans. This visit probably did much to shape his future course and the plan of his religious activities. During his absence, Whitefield and Charles Wesley had been preaching with such earnestness, that the clergy, becoming offended, had closed their doors. On his return, Mr. Wesley immediately commenced his career of great activity. A few days after his arrival he makes the following record: "I began to declare in mine own country the glad tidings of salvation to a large company in the minories. On Monday I rejoiced to meet our little society, which now consists of thirty-two persons. The next day I went to the condemned felons in Newgate, and offered them a free salvation. In the evening I went to a society in Bear Yard, and preached repentance and remission of sins." Though his doctrine was that of the church, though he was a minister in regular standing, had shown his devotion by his mission to America, and though his manner was calm and deeply

serious, yet the churches were soon closed against him. He, however, visited prisons and hospitals, and preached daily in them, as well as to small societies in private places.

The year 1739 opened in a remarkable manner. With a few ministers, and members he was holding a "watch-night" in Fetter Lane, and says, "About three in the morning we were continuing instant in prayer; the power of God came mightily upon us, insomuch that many cried out for exceeding joy, and many fell to the ground. As soon as we had recovered a little from the awe and the amazement which the presence of the divine Majesty had inspired, we `broke out with one voice': `We praise thee, O God! we acknowledge thee to be the Lord God.'" On the 5th of January several ministers met, and continued in fasting and prayer until three o'clock, when they separated, as Mr. Wesley says, "with the full conviction that God was about to do great things among us." Mr. Whitefield went to Bristol, and, finding the pulpits closed against him, began to preach to the colliers at Kingswood in the open air. The results were so astonishing that he sent for Mr. Wesley, who had hesitated as to the propriety of outdoor preaching. Seeing its results, he commenced a similar career from that time forward, preaching in various public places to congregations estimated at from ten to fifty thousand.

This year was memorable for the proper commencement of organized Methodism. The societies to which allusion has been made were Moravian in their character, but, to use Mr. Wesley's language, "In the latter end of the year 1739 eight or ten persons came to me in London, and desired that I would spend some time with them in prayer, and advise them how to flee from the wrath to come." For this purpose he set apart Thursday evening in each week; the same evening his mother had set aside to converse with him during his boyhood. He informs us that twelve came the first evening, forty the next, and soon one hundred. The same year he laid the foundation of a church in Bristol, and he purchased in London a building called "the Foundry," which he fitted up for religious worship. While thus busied in preaching, visiting, organizing societies, and collecting money for places of worship, he, together with his brother Charles, published a volume of "Hymns and Sacred Poems." This passed through a number of editions, and some of the earliest contained not only the hymns, but the music also, on opposite pages, in copperplate engraving; and on the title-page of one edition we find, "For the voice, harpsichord and organ."

Unable to attend to the instruction of all his societies, he selected the most promising of his members to conduct the prayer-services in his absence. One of these, Mr. Thomas Maxfield, began to preach, and Mr. Wesley, hearing of it, hastened home to stop the disorder; but being cautioned earnestly by his mother, who assured him that the young man was as surely called of God to preach as he was, he listened and was convinced that God was in the work. Giving his sanction to this precedent, there was introduced into modern Christendom an element of power, the influence of which has been steadily increasing.

That the financial matters might be more carefully arranged, he appointed men to act as stewards, who should have charge of all the moneys raised in the societies, so that disbursements might be properly made. These Societies were divided into classes of about twelve, one of whom was called the leader, and whose chief duty at first was to collect a penny a week from each member, visiting them at their houses and at their places of work. The leaders found some to be unworthy and disorderly, and made report to Mr. Wesley. He perceived at once both the moral and spiritual value which might be attached to this organization, and directed that the members of each

class should meet their leader once a week; that the meeting should be opened and closed with prayer, and that religious conversation should be held and proper instruction given. These leaders in turn met Mr. Wesley one evening of each week, and made report both of their meetings and collections; and thus class-meetings and leaders' meetings arose.

From time to time he sent his lay preachers to visit different points, and under their labors others were raised up in various localities. For the proper distribution of these labors, and to prevent interference, he arranged the boundaries of circuits, and in 1744 called these helpers together to meet him annually in conference. These conferences proved to be a center of unity for all the Methodist societies; to it they sent them reports, and from it they received their ministers. Thus, step by step, the whole organization of Wesley Methodism arose; not as a preconceived system, but to meet the growing wants of a religious community organized under the influence of a revival. From that day to this organized Methodism and revivals have gone hand in hand and wherever the revival spirit has decayed controversies and difficulties have arisen in reference to its organization.

Mr. Wesley himself was the great central power which kept all parts of his machinery in motion. He was a man of tireless activity. He slept but seven hours in the twenty-four; redeemed his moments with more ceaseless watchfulness than a miser cares for his gold; he traveled extensively over the kingdom, reading on his journey the most valuable works which issued from the press; conducted an immense correspondence; engaged in writing and in abridging books which constituted a numerous library; founded a school for the children of ministers and others, for which he begged money from door to door; published tracts and distributed them freely; visited personally every member of his societies every three months in London, and ultimately established a Monthly Religious Magazine. His labors in any one of these departments would have seemed to be sufficient for any ordinary man; yet, with all this, he preached sometimes as often as five sermons in a day, and usually two or three in one place. We find this remarkable entry in his journal: "Here I rested for two weeks that I might write up my notes, preaching only every morning and evening." This spirit of energy and self-sacrifice inspired his early ministers, and imparted that efficiency to the system which has been one great agency in giving to it its remarkable success.

In 1769 he sent two missionaries to America, himself contributing freely and taking up a collection, which amounted to a donation of 50 to the church building in New York and 20 for the passage of his missionaries. In 1771 and 1773 he sent additional missionaries to America, among whom was Francis Asbury, the future apostle and bishop of American Methodism.

In the earlier organization of his societies, Mr. Wesley appears to have had no thought in reference to the future. He simply designed to afford facilities to the members of the Established Church and to others who might choose to unite with them for the maintenance of a higher and holier life; but as the membership in these societies increased, as house after house was built, the question as to the future pressed constantly upon him. He consulted eminent legal counsel as to the best mode of securing the church property for the purposes to which it had been consecrated. Under that legal advice he selected one hundred ministers, whose names were enrolled in a deed in chancery under the name of the "Conference of the Methodist Societies," and all church property was to be held in trust under the direction and for the use of the ministers sent from time to time by that Conference. By that wise arrangement the property of Wesleyan Methodism has been fully

secured; the validity of the proceedings and of the title having been recognized by the highest courts of the kingdom.

At the close of the Revolutionary War his mind was deeply exercised as to the future of the Methodist societies in America. The colonies had become an independent nation; the power of the English Church had ceased; and he saw no reason why, in the United States, an independent organization might not be formed. At first he applied to the Bishop of London for the ordination of some of his ministers, but this was refused. In his careful reading of church history he had become satisfied that bishops and presbyters were essentially but one order, and that the bishops had been elected, and in various instances had been ordained, by the elders of the church for their office of supervision. Feeling that in the emergency it was his duty to provide for the organization of the Methodist societies of America, and preferring an Episcopal form, he selected Dr. Thomas Coke, an accomplished scholar, a graduate of Oxford University, and an active and indefatigable minister who had assisted him for some years; and, after full consultation and prayers, with the assistance of several presbyters of the Church of England, he ordained him to the office of superintendent.

In this service he used, with some alterations, the ritual for the ordination of bishops in the Church of England. He also ordained Mr. Whatcoat and Mr. Vasey as elders to accompany Dr. Coke. He also nominated Francis Asbury to be ordained as superintendent, with Dr. Coke, of the Methodist Societies in the United States. For their use he abridged the Prayer-Book, omitting those articles which had a Calvinistic tendency, and those expressions which might be construed as teaching baptismal regeneration. He also substituted in the ritual the word "superintendent" for "bishop," and "elder" for "priest." Of this book he printed an edition and sent it with the general minutes, which embraced his ministerial directions for the guidance and government of the infant church. The ministers in America joyfully received Dr. Coke; organized in the closing days of 1784 the "Methodist Episcopal Church," adopting the "Prayer-Book" and "Ritual" sent by Mr. Wesley, and electing Dr. Coke and Francis Asbury as their superintendents, or bishops; and Mr. Asbury was ordained as deacon, elder, and superintendent.

Thus arose the Methodist Episcopal Church in America, the only form of Methodism which, in its economy, bears the impress of Mr. Wesley's mind; for, as he said in his letter of address to them, that, being independent of the English government, "they are now at full liberty simply to follow the Scriptures and the primitive church." The organization of Wesleyan Methodism in England was trammelled by the existence of the national church, which, under the law of the land, had peculiar privileges.

Having thus secured the interests of church property in England, and the establishment of an independent church in America, Mr. Wesley continued his labors, journeying and writing until, in his eighty-eighth year, in March, 1791, he gently and sweetly passed away. In his latter moments he loved to reiterate his simple reliance on the atonement of Christ, as a sinner saved by grace. He rejoiced in the work which had been accomplished, and one of his last exclamations was, "The best of all is, God is with us."

Thus rested from his labors one of the purest and most devoted of men who have graced our earth since the days of the apostles. He was a man who might have excelled in any department of literature or of active work. Though he had been reproached, derided, and abused by many of

his contemporaries, yet before his death the great heart of the masses everywhere did him homage, and men in every circle of society were glad to meet him, in the few moments to which he limited his social intercourse. He was the beloved and honored friend of Dr. Samuel Johnson, and his opinions and views were respected by the highest dignitaries in the British government. In the early agitations that preceded the Revolutionary conflict he abridged and printed an edition of Dr. Johnson's "Address to the Colonies," which took strong ground against the war and against independence but when the conflict seemed inevitable he addressed, privately, a strong letter to the British Secretary, Lord North, protesting most earnestly against the course of the British government, and warning them of the consequences that would follow. This correspondence was not made public until after his death.

His life, written by Southey, the poet laureate of England, was a favorite book with Mr. Coleridge, and on which he made free annotations. Mr. Southey considered him one of the greatest and purest of men. Macaulay said, "He was a man whose eloquence and logical acuteness might have rendered him eminent in literature; whose genius was not inferior to that of Richelieu." Buckle styles him "the first of theological statesmen." Dr. Dobbin wrote, "A greater poet may rise than Homer or Milton, a greater theologian than Calvin, a greater philosopher than Bacon, it greater dramatist than any of ancient or modern fame, but a more distinguished revivalist of the churches than John Wesley, never." Today, men of all denominations honor his memory as one of the moral heroes and leaders of our race. Recently a memorial tablet, through the munificence and energy of Dr. Jobson, has been placed in Westminster Abbey, by permission of Dean Stanley, recognizing him as one of England's noblest sons.

On all great moral questions he was almost a century in advance of his age. Unaided and alone, he commenced the publication of tracts, and issued, in little sheets, "A Word to a Swearer," "A Word to a Drinker," and "A Word to a Sabbath-Breaker;" and so in reference to other forms of vice. He was a careful observer of the holy Sabbath; an enemy of every form of wickedness. He was among the first in England to raise his voice against the enormities of "slave-trading" and of "slavery." He cheered Wilberforce in the commencement of his great work of reform. He instituted the first Sailor's Friends' Society," the first religious publishing-house established by any Christian denomination, and the first purely religious magazine. No sooner had Robert Raikes tried the experiment of establishing Sunday-schools by luring teachers, than Mr. Wesley took up the idea, recommended it to all his Societies, and was the first to urge the establishment of schools by the free instruction of the pious and benevolent. He was the friend of the toiling masses; he sympathized with the poor and suffering; of every class; in the midst of a busy life he found time to visit jails, to comfort and help the prisoners; to relieve and release, as far as he was able by his own means, and by solicitations from friends, worthy persons who were thrown into confinement for debt; and not unfrequently did he accompany the poor condemned culprit to the gallows to offer him, in his last moments, the consolations of the gospel.

He visited the collieries of Great Britain to carry glad tidings and salvation to the poor colliers, for whom no man seemed to care and writers have told us how almost ludicrous were the scenes sometimes, when, surrounded by the colliers, covered with the soot and dirt connected with their occupation, they stood with open mouths, gazing intently upon him, while tears of contrition or of joy rolled down their cheeks, washing furrows, which made the blackness more discernible. He hired school teachers for the children of the poor, and urged his benevolent friends who had

means to manifest a personal interest in their behalf. He organized associations to help the suffering, and to aid them in business; and he urged the working masses to lives of strict economy and frugality. With every facility for accumulating means by his publications, he devoted every penny to benevolence. At his death his only possessions were his library and his publications, and which, save a few small legacies to friends, he left to Kingswood School or to the Conference.

The following sketch of his personal appearance was given by John Jackson, Esq., R.A., an eminent artist of London.

"The figure of Mr. Wesley was remarkable. His stature was low, his habit of body in every period of life the reverse of corpulent, and expressive of strict temperance and continual exercise. Notwithstanding his small size, his step was firm and his appearance, till within a few years of his death, vigorous and muscular. His face for an old man was one of the finest we have seen. A clear, smooth forehead, an aquiline nose, an eye the brightest and most piercing that can be conceived, and a freshness of complexion scarcely ever to be found at his years, and impressive of the most perfect health, conspired to render him a venerable and interesting figure. Few have seen him without being struck with his appearance, and many who had been greatly prejudiced against him have been known to change their opinion the moment they were introduced into his presence. In his countenance and demeanor there was a cheerfulness mingled with gravity; a sprightliness which was the natural result of an unusual flow of spirits, and yet was accompanied with every mark of the most serene tranquillity. His aspect, particularly on profile, had a strong character of acuteness and penetration. In dress, he was the pattern of neatness and simplicity. A narrow, plaited stock, a coat with a small, upright collar, no buckles at his knees, no silk or velvet in any part of his apparel, and a head as white as snow, gave an idea of something primitive and apostolic, while an air of neatness and cleanliness was diffused over his whole person."

A statue of Mr. Wesley was modeled in clay by Mr. Samuel Manning, and exhibited by him at the Royal Academy Exhibition of 1828. A commission to execute the work in marble was given the artist by Mr. Butterworth; price, \$5,000. Mr. Butterworth's death, and then the sculptor's, suspended the work for many years. Finally, the statue was finished by the artist's grandson, Mr. Samuel Manning. A site for it was requested in Westminster Abbey, but was refused by the then Dean, the Rev. Dr. Ireland, on account of what he called the factious character of Mr. Wesley. The statue is of exquisitely pure marble, and is placed upon a pedestal of Peterhead granite. It stands in the entrance hall of Richmond College, London, -- The alma mater of many choice spirits. The attitude is graceful, and the drapery tastefully arranged. Great pains were taken to secure a good likeness. Of the model Dr. Adam Clarke said, The noble appearance of Mr. Wesley's face I see in the clay of Mr. Manning's statue. I see also in his work the whole length with its exact proportion and drapery, his commanding attitude, his attractive expression, in a word, his mind and his manner, as his friends now remaining long beheld and rejoiced in him, and as those who have only seen him in his works may not be a little glad to know on the faith of those who have seen him and could judge. This statue is a perfect likeness of John Wesley, and was declared to be so by Mr. Wesley himself, in the original bust from which this was correctly taken."

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2882 -- WESLEY, Samuel -- The father of John Wesley, the founder of Methodism, was the second son of John Wesley, of Whitchurch, and was born at Winterborn Whitchurch, according to Dr. Adam Clarke, in 1666. He was sent, first, to the free school at Dorchester, then to the dissenting academies of Mr. Veal, at Stepney, and of Mr. Charles Morton, at Newington Green, at the latter of which schools Daniel Defoe was also educated. He was carefully trained in Non-conformist principles, with the design of making him a Non-conformist minister; but when about sixteen years of age he resolved to renounce the Dissenters and join the Established Church. He entered as a servitor in Exeter College, Oxford, in 1683, and remained there till 1688, supporting himself by writing for the press and assisting his fellow-students in their studies and exercises, so that he left the university with much more money in his possession than he had when he entered it. He was ordained a deacon in 1688, and appointed to a curacy of 28 per annum, which he held for one year. Then served as chaplain on the fleet for a year, after which he held another curacy for two years, in which he doubled his income by his industry and writings.

While in this curacy he was married to Susannah Annesley, so well known as Susannah Wesley. About a year after his marriage, he was appointed to the living of South Ormsby, in the county of Lincoln, which brought him an income of 50 a year. He was also appointed chaplain to the Marquis of Normandy, but having "given offense by his protests against the scandalous course of life of his patron, he was obliged to resign the living in 1696 or 1697. In 1693 he published his poetical "Life of Christ," and dedicated it to Queen Anne, in return for which her Majesty conferred upon him the living of Epworth, in Lincolnshire, with which his name is most closely associated. Here he remained thirty-nine years, till his death, performing faithfully the duties of a parish minister of the Church of England, writing and publishing.

Mr. Wesley was a Tory in politics, and a staunch High-Churchman. His antagonism to the Dissenters was stronger from his having been one of their number. The Marquis of Normandy recommended him for an Irish bishopric, but the appointment was not made on account of political opposition. The publication in 1703, without his knowledge, of a letter written by him concerning the education of Dissenters in their private academies, occasioned an unpleasant controversy. His active participation in a contested election in his county, in 1705, provoked his enemies to have him arrested for a small debt, and he was imprisoned for about three months. During all of his troubles he found a valued friend in Archbishop Sharp, of York. He was interested, in 1698 and 1699, in a Society for the Reformation of Manners, which resembled in many respects the societies formed by his sons at Oxford, and published a letter in defense of such societies. He expressed the warmest sympathy with the efforts of John and Charles Wesley at Oxford, and wrote, in 1730, that if his son John was the father of a Holy Club, he must be the grandfather of it, and that he would rather any of his sons had such distinction than to be himself styled his holiness.

He was a prolific writer, having relied upon his pen as a source of income from the time he entered college. His first volume of poems, a volume of trifles and conceits, called "Maggots," was published when he was nineteen years of age. Among his other principal works, besides the "Life of Christ," already mentioned, were "Dissertations on the Book of Job," in Latin, "The History of the Old and New Testament," in verse, with illustrations, "Eupolis' Hymn to the Creator," and the poem of "Marlborough, or the Fate of Europe." He was intimately connected with the Athenian Gazette, published by John Dunton, and was its principal contributor. His best

known hymns are, "Behold the Savior of Mankind" and "O, Thou who when I did Complain." He died at Epworth, April 22, 1735.

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2883 -- WESLEY, Samuel, Jr. -- Eldest son of the Rev. Samuel and Susannah Wesley, and brother of John and Charles Wesley, was born in London, Feb. 10, 1690, and died at Tiverton, Nov. 6, 1739. He was sent to Westminster School in 1704, and was admitted a king's scholar in 1707. Having acquired the reputation of being a good and accurate scholar, he was taken by Bishop Sprat, of Rochester, to read to him evenings at his seat at Bromley, in Kent, but was very much dissatisfied with this occupation. In 1711 he was elected to Christ Church, Oxford. After receiving his degree, he returned to the Westminster School as usher, and soon afterwards entered into holy orders, by the advice of his friend Bishop Atterbury. In 1732 he accepted an invitation, unsolicited, to the head mastership of the free school at Tiverton, in Devonshire, where he remained till his death. He was a zealous High-Churchman, and although he approved the earlier efforts of his brothers at Oxford to lead a holier life, was led to discountenance their later movements and the doctrines which they preached. He was a fine scholar, and shared the poetic gifts of his brothers. The first edition of his poems was published in 1736; a second edition, with additions, was published in 1743; and an edition of his works, with his life, by William Nichols, was published in 1862. A few of his hymns have been embodied in the Methodist collections.

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2884 -- WESLEY, Mrs. Susannah, -- the mother of John Wesley, was the youngest and favorite daughter of Dr. Samuel Annesley, an eminent Non-conformist minister. She was born in London in 1669, and is said to have been one of twenty-four or twenty-five children. Her education was thorough. Her writings compare favorably in clearness and strength with the most classic English of her times. Her active and penetrative mind led her into theological controversy and speculation that well-nigh made shipwreck of her faith; but we learn of her at nineteen as steadfast to the faith of her childhood. An early portrait shows her to have been possessed of refined and even classical features, and graceful and intelligent countenance.

She married Rev. Samuel Wesley, and seven of their children were born before he had secured a living worth above 50 sterling a year. The husband and father added to their income by his pen, and published during this time his "Life of Christ" and other valuable works. On removal to Epworth, where the rest of his life passed, the living was quadrupled and the rectory was for more comfortable. Here children came to them until the family numbered eighteen or nineteen, of whom ten survived the period of infancy. John Wesley speaks admiringly of her as writing or holding conversations with thirteen children about her. To the education of the ten who survived, Mrs. Wesley devoted herself with a care and solicitude only realized in the result upon their character and influence. Nearly all the management of their large household must have devolved upon the mother. Their poverty precluded the indulgence of many servants, yet no detail that affected the health or moral or intellectual training of the children was neglected. This was essentially, for many years, a home-training. She even prepared treatises herself for their use as text-books, making a complete manual of doctrine, which showed extensive reading and

comprehensive acquaintance with the whole circle of religious truth. She felt it "no small honor" that she was entrusted with the care of so many souls.

Nothing can be more remarkable than her efforts when we consider that they were made in the midst of extreme and harassing cares, of poverty, and debt and sometimes imminent dread of prison for her husband. Twice disastrous fires desolated the parsonage at Epworth, at the last of which John, then a boy of six years, was saved as almost by miracle from the flames. She says, "Though I could not say I have wanted bread, yet I had so much care to get it, and to pay for it after, as to make it the next degree of wretchedness to having none at all."

Her husband was often absent from home months at a time, attending convocations in London. Mrs. Wesley felt bound to keep up family devotions, and on Sunday evenings read prayers and a sermon, and talked to her children on religious subjects. On one occasion when neighbors happened in, she continued her usual course. They were so greatly pleased that others asked permission to come, which was granted. Finding, about this time, in her husband's study an account of the experience and labors of Danish missionaries, she was greatly excited by its perusal with a desire to be useful to her neighbors. She therefore improved her opportunity to exhort them with much earnestness and affection. Her husband soon heard of these Sunday-night labors, and felt called upon to protest against them on three grounds, first, "it looked particular;" second, "she was a woman, " and, third, "his public station made it necessary for her to be careful to do nothing to deserve censure." To the first objection she replied that everything "looked particular that was religious, yet to be performed out of the pulpit." To the second she replied that, "though a woman, yet in his absence the spiritual interests of the family were entrusted to her care." His objections were overcome by these explanations, but the Curate of the parish wrote Mr. Wesley that his wife had turned the parsonage into a conventicle, and that the church was in danger of scandal from such irregular proceedings. He was again alarmed, and ordered her to desist. She then at length laid before him the good done, and wrote him she should obey his positive commands, but he must then take upon himself the responsibility of the people's souls. After further consideration she was allowed to proceed with her efforts with the full sanction and sympathy of her husband, who recognized in her a co-laborer in the gospel.

Adam Clarke, in his memoir of the Wesley family, gives copious extracts from her writings, and speaks admiringly of her strong and vigorous mind and undaunted courage. She feared no difficulty. She was an able defender of the Bible and expounder of its truths. She was considered graceful and beautiful in person, and notwithstanding her attitude with reference to preaching, had great respect for authority, and was a most obedient wife. In the management of her household she is said to have been almost a perfect Christian, -- Modest, humble, pious, a tender mother, a wise and valuable friend. Several of her children were eminent, and John, who excelled all the others, owed much of his excellence to his mother's training.

Clarke says, "I have known many pious females, have read the lives of others, and composed memoirs of a few, but I have never seen, heard, or read of her equal. If the epithet were not so unusual, I should call her a very able divine." Her history is to a great extent the history of the origin of Methodism, and the mother of the Wesley's is called by various authors the mother of Methodism. At the death of her husband, which occurred in 1735, after a life of thirty-nine years at Epworth, she was left entirely dependent upon her children and obliged to leave the old rectory. In

the neighboring town of Gainsborough her eldest daughter opened a little school, thus making a home for her mother. Four daughters were by this time married, but of her three sons, Charles could do nothing, John had only his income as a tutor, and she soon went to her eldest son, Samuel, where she passed nearly a year. From this home she passed to that of Mr. Hall, husband of her daughter Martha. Here she lingered for nearly two years, returning in 1739 to London, the place she had left nearly fifty years before.

Here the death of her first-born son came upon her, and soon after, the death of her youngest daughter seemed to fill her cup of sorrow to the brim. Twelve of her children were now gone. Her health began to show indications of failure, but she lived fourteen months after this last bereavement, when her son John was summoned from Bristol to her dying bed. Her son and all the surviving daughters were with her, and she said, "Children, as soon as I am released, sing a psalm of praise to God." This they did, on the afternoon of July 23, 1742, and she passed away. A week latter she was buried in Bunhill Fields' burial ground. The funeral service was conducted by her son John, who stood by his mother's open grave and preached a sermon from "And I saw the dead, small and great, stand before God; and the books were opened: and the dead were judged out of those things that were written in the books, according to their works."

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2885 -- WESLEYAN COLLEGE, CENTRAL GERMAN, Warrenton, Mo. -- The first movements towards establishing in the Methodist Episcopal Church a German School for the higher education were made at a session of the Illinois Conference at Winchester in 1852. The presiding elder of the Quincy German district made arrangements with citizens of Quincy to start a school with which a German department should be connected. The arrangement failed to meet the expectations that were entertained of it, since the German department could not sustain a vigorous existence by the side of the English. In March, 1874, the Germans resolved to remove their department from Quincy and re-establish it it's a separate school. The result of this resolution was the opening of a college and of an orphan asylum, at Warrenton, Mo. Nine hundred and forty-five acres of land were bought, of which 305 acres were sold for a sum sufficient to repay the original purchase price. The school was opened in October, 1864, with Prof. H. Koch, of the Southwest German Conference, as president. Dr. Koch has continued at the head of the institution till the present time (1877), and has been assisted in instruction by four or five teachers. As many as 230 students have been registered in the catalogue of a single year. The present number of students is 290. The library contains 2000 volumes. The English branches receive liberal attention, and many Anglo-American youth attend the school.

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2886 -- WESLEYAN FEMALE COLLEGE, HAMILTON, ONTARIO, CANADA. -- This institution is owned by a company of stockholders, but is under the patronage and control of the General Conference of the Methodist Church of Canada. The Conference appoints one of its ministers as governor on the nomination of the board of directors. There must be a majority of Methodists on the board, five of whom must be clerical visitors appointed by the General Conference. It is located at Hamilton, under the governorship of Rev. Samuel Dwight Rice, and the faculty of instruction embraces the college department, academic department, preparatory

department, modern languages, fine arts, and music. The institution has been prosperous, and has for years paid a dividend to the stockholders. The students in attendance during the last year (1876) numbered 230.

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2887 -- WESLEYAN FEMALE COLLEGE, MACON, GA., was chartered by the legislature of Georgia in 1836. Its charter name was Georgia Female College, which was changed, in the year 1845, to its present more Methodistic name. It is believed to be the oldest institution in the United States, perhaps in the world, established upon the plan of a regular college, with authority to confer degrees upon women. Its alumni number about 800, and are found in every Southern state. It is the property, and under the control, of the Georgia Conferences of the M. E. Church South. It educates the daughters of all clergymen free of charge for tuition. It has no endowment. Its presidents have been Geo. F. Pierce (now bishop), W. H. Ellison, E. H. Myers (deceased), J. M. Bonnell (deceased), O. L. Smith (deceased), and W. C. Bass, the present incumbent. Its average patronage has been about 150 pupils annually. Number now in attendance, 190.

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2888 -- WESLEYAN FEMALE COLLEGE, MURFREESBOROUGH, N. C., is under the patronage of the Virginia Conference of the Methodist Episcopal Church South, and is the largest boarding school for young ladies within its limits. It was opened in 1855, and the first class was graduated in 1857. Instruction is conducted upon a system of "schools," each of which is devoted to some special branch, and of which there are ten in the regular college course. The schools of English, Latin, and mathematics have each four classes; the several schools of the modern languages, Greek, and the natural sciences, have three classes each, and mental and moral philosophy has two classes. Three grades of diplomas are given, besides which certificates of proficiency are awarded for the satisfactory completion of the studies of any one of the ten schools, and cards of distinction are given to other deserving pupils. The presidents of the institution have been Joseph H. Davis, D. P. Wills, C. B. Riddick, J. D. Coulling, Paul Whitehead, and the present president, W. G. Starr. The total number of matriculants in the institution since its foundation exceeds 2000, and the total number of graduates is 130. Present attendance, 192.

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2889 -- WESLEYAN INSTITUTE, at Dundas, was incorporated in 1873, and commenced operations in January, 1874. It is a proprietary institution, held by stockholders, and managed by a board of twenty-one directors, seven of whom are to be ministers appointed by the General Conference of the Methodist Church of Canada; of the remaining fourteen directors, eleven are to be members of that church. The directory nominates the governor, who is to be a member of the Methodist Church. It also appoints professors, teachers, etc., and has the general control of financial matters. One-half of the lay directors retire annually, but are eligible for re-election by the stockholders at the annual meeting. Constant moral supervision is exercised, but the students are permitted to attend such churches as their parents or guardians prefer. It is designed

exclusively for boys and young men. Its governor is Rev. James W. Gray. Charles Clarkson is principal, and is assisted by able teachers.

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2890 -- WESLEYAN METHODIST CONNECTION. -- The Wesleyan Methodist Connection was developed out of the Conferences which were held between Mr. Wesley and his ministers for consultation upon the progress of their work, and the best means of maintaining and extending it. The first of these Conferences was held in 1744, upon the invitation of Mr. Wesley to several clergymen and to his lay assistants, to meet him in London, and to give him "their advice respecting the best method of carrying on the work of God." It met at the Foundry, London, on the 20th of June, 1744, and was attended by John Wesley, Charles Wesley, John Hodges, rector of Wenvo; Henry Piers, vicar of Bexley; Samuel Taylor, vicar of Quinton; and John Meriton, of the Isle of Man; all regular clergymen of the Established Church, with Thomas Maxfield, Thomas Richards, John Bennett, and John Downes, among the lay preachers.

The business of the Conference consisted in the adoption of regulations for its own government, and the discussion of questions, doctrine, discipline, methods of preaching, and practice, and of the relations of the Methodist societies to the Church of England. Mr. Wesley and his associates began already to be concerned as to the means by which the societies which he had formed should be kept together after his death; and at the Conference of 1749, Mr. Wesley was asked, "If God should call you away, what would be the most likely means of preventing the people from being scattered?" he replied at the time "Let all the assistants for the time being immediately go up to London, and consult what steps are fittest to be taken, and God will make the way plain before them." In 1769 he laid before the Conference the outline of a scheme which he had prepared in reference to this subject. In 1784 a deed was enrolled in chancery, called the "Deed Poll," or "Deed of Declaration," the validity of which has been confirmed by the highest judicial authorities, under severe tests, and against strong attempts to set it aside.

It gave a legal definition to the term Conference, which had before been used informally, and secured for the body a corporate standing. Under this deed the chapels and property of the connection, which could previously be secured only during the lifetime of Mr. Wesley, were vested after his death in trustees, who should "from time to time, and at all times forever, permit such persons as shall be appointed at the yearly Conference of the people called Methodists, . . . and no others," to have and enjoy the premises conveyed, for purposes of worship, in conformity to Mr. Wesley's doctrines. The "Deed" defined the Conference as consisting of "one hundred preachers," specifically named therein, and made exact provision for the appointment of their successors in perpetuity. Four members, who were not satisfied with the deed, withdrew from the Conference; but a formal document, approving the substance and design of the deed, was drawn up and signed by all the members of the Conference of 1785. In the same year Mr. Wesley wrote a letter, to be presented to the first Conference meeting after his death, explaining the most important points in connection with the Deed of Declaration. It was read in the Conference of 1791, and a resolution of adherence to the views expressed in it was unanimously adopted.

At the time of Mr. Wesley's death according to Dr. Stevens, in his "History of Methodism," the whole number of circuits in Great Britain and America was 233, with 540 traveling preachers,

and 134,599 members. The first Conference after the death of Mr. Wesley was held in Manchester, in 1791, when Mr. William Thompson was elected president, and Dr. Coke secretary. The presiding officer has ever since been chosen each year from among his brethren of the Conference. Only a few of the presidents have, after the lapse of a legally defined number of years, filled the office a second and third time, and only two have been elected a fourth time.

The subject of separation from the Church of England was occasionally brought up in the earlier Conferences, but was discouraged by Mr. Wesley, and not favorably considered by the Conference. In 1785, Mr. Wesley having found it necessary to consent to the organization of separate churches in America and Scotland, published a letter explaining that this act could have no bearing on the relation of the English societies to the church, because the relations of the Church of England in those countries were in no way similar to those which existed in England. He admitted the possibility of a separation after he was dead, but said in reference to it "I dare not omit doing what good I can while I live, for fear of evils that may follow when I am dead." At the Conference of 1788, it was found that none of the members had a thought of leaving the church. The Conference in 1793 decided that the sacrament of the Lord's Supper should not be administered by the preachers in any part of the connection, except where the whole society was unanimous for it, and would not be contented without it; and that in those cases it should be administered as far as practicable in the evening only, and according to the form of the Church of England "for they could not bear that the sacrament, which was instituted by our Lord as a bond of peace and union, should become a bone of contention." The same Conference expressed a wish still to be united to the church as a body at large. "Articles of Agreement for General Pacification" were adopted by the Conference of 1795, in which were embodied a set of regulations concerning the administration of the Lord's Supper and baptism. The separation from the Church of England thus took place by gradual steps, and was never formally declared.

The expulsion of Alexander Kilham, in 1796, for opposition to the Articles of Pacification, and for the publication of a pamphlet advocating the distribution of the power of government between the ministers and laity, led to the formation in the next year of the Methodist New Connection, and the withdrawal of about 5000 members from the parent body. A controversy arose in 1807 respecting camp-meetings, which had been introduced by Lorenzo Dow from the United States, and the Conference denounced them, and disclaimed all connection with them. Hugh Bourne, a layman, was expelled from the connection in 1808, and William Clows, a local preacher, in 1810, for holding camp-meetings, and, continuing to hold out-of-door meetings and forming classes, they established the Primitive Methodist Connection. A small secession of Band-room Methodists, who admitted persons not members of the society to their class-meetings, and who afterwards took the name of the United Free Gospel Churches, took place in 1806.

A secession took place in 1828 on account of opposition to the introduction of organs into the chapels, which resulted in the organization of the Protestant Methodists. In 1835, Dr. Samuel Warren was excluded from the Conference for irregular proceedings and insubordination in connection with a controversy respecting theological seminaries, he opposing the introduction of such schools; and he proceeded with his adherents to organize the Wesleyan Methodist Association. In 1849 three members of the Conference were expelled, and three reprov'd, for the circulation of documents commonly known as "fly-sheets," criticising several of the ministers and the administration of the Conference, the result of which was the organization of the Reformed

Methodists. The first three bodies have since been consolidated into the United Methodist Free Churches.

The Conference was moved in 1875 by the refusal of the ecclesiastical authorities in the diocese of Lincoln to permit a tombstone to be erected in one of the church-yards, in which the title "Rev." was applied to a Wesleyan minister. A committee was appointed to defend the rights of the connection. A suit was instituted in the courts, the result of which was that a decision was obtained sustaining the right of Wesleyan ministers to be called by the title "Rev.", and authorizing the erection of the stone.

The most important event in the recent history of the Conference is the modification of its Constitution, which was completed in 1877, so as to admit the representatives of the laymen to a participation in certain parts of its proceedings. For several years there had been mixed committees of ministers and laymen meeting before the Conference, which had the deliberative power for adjusting the various funds under their direction, and the recommendation of measures concerning them to the Conference. Under the new arrangement the Conference, when composed of ministers only, will deal with ministerial and pastoral questions, and the Conference composed of ministers and laymen, meeting at the same general session, will have the management of general and financial matters.

The appointments of the Conference at the time of Mr. Wesley's death included stations in Great Britain, Ireland, the West Indies, "America," Nova Scotia, and Newfoundland. The names of other colonial and foreign stations appeared in succeeding years. The establishment of the mission to Ceylon in 1813 was the beginning of an extension of the missionary work, which has resulted in the formation of the Wesleyan Missionary Society, in 1816, and the spread of Wesleyan Methodism into Continental Europe, India, China, West and South Africa, the South Sea Islands, Australasia, and all of British America. The outlying and colonial stations have been formed, as soon as their development would justify the step, into affiliated Conferences. The first meeting of the Irish Conference was held in 1752. This Conference suffered the loss in 1816 of 10,000 of its members, who withdrew as Primitive Wesleyan Methodists, and continued to look to the English Established Church for their Sacraments. Arrangements were perfected in 1877 for the reunion of the two bodies. The first session of the Canada Conference was held in 1834; the Conference of Eastern British America was constituted in 1855. These bodies, with the Conference of the Methodist New Connection in Canada, have now become the Methodist Church of Canada, with six annual Conferences and a General Conference. The French Conference was organized at Nemes in 1852, and has had a prosperous though not rapid growth. The Australian Conference held its first session at Sydney in 1855, and has since grown into the Australasian General Conference, with four Annual Conferences, one of which has the charge of the Polynesian missions.

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2891 -- WESLEYAN METHODIST CONNECTION OF AMERICA, is the name of a branch of Methodism, which grew up during the early period of the anti-slavery struggle. It was begun, in 1839, by the formation of separate societies in Ohio and Michigan, and in the city of Utica, N.Y. In Michigan, at Thayer's Corners, Wayne Co., May 13, 1841, an organization was

effected, taking the name "Wesleyan Methodists," a Discipline was published, an Annual Conference formed, and regular sessions were held for four years. The body had 23 stationed preachers and 1116 members in 1843. Among the ministers were W. W. Crane, formerly of the old Genesee Conference, W. M. Sullivan, of the old Michigan Conference, and Marcus Swift. The last two, with two laymen, represented the body at the organization of the Wesleyan Connection at the Utica Convention, held May 31, 1843. Similar church organizations were formed in New England during 1842 and the succeeding years. The first were at Providence, R. I., and in Boston, Mass. The greater strength of the Eastern membership at the time of the general organization gave Eastern men prominence, but the connection originated at the West.

1. Origin. -- The existence of slavery in the nation, the practice of slave-holding by some members and ministers in the southern portion of the church, and its toleration of such practice, were so adverse to the sentiments of many of the members that it only needed the organization of the Society, in 1833, to arouse in the church a vigorous effort to promote the anti-slavery movement. Wise and good men differed on this question, and on the competency of the official bodies of the church to act upon it. The efforts of the anti-slavery Methodists to secure action in the Conferences led to controversies and measures of discipline, the ultimate result of which was the withdrawal of several ministers from the church. Among those who thus withdrew were Orange Scott, Jotham Horton, La Roy Sunderland, Luther Lee, Cyrus Prindle, Edward Smith, and others, who invited a preliminary meeting at Andover, Mass., in February, 1843, which provided for a convention of organization, to be held at Utica N. Y., commencing May 31, 1843. This convention continued two weeks in session. It was composed of 30 traveling preachers, more than 20 of whom were from the Methodist Episcopal Church, and included besides a few from the Methodist Protestants, and the Reformed Methodists, a body which has ceased to exist. About 40 local preachers and 80 laymen were also present. The roll contained in all 150 names of delegates, who represented, for the most part, small churches, whose aggregate membership, as reported, was 6000 communicants. Orange Scott was president of the convention.

2. Government. -- The Quadrennial General Conference elects its own president. It is composed of one minister, traveling or local, and one layman for every 500 members within the limits of each Annual Conference. These delegates are chosen by the Annual Conference, the local ministers being present, one for each charge. The Annual Conference is composed of all ordained traveling ministers, and an equal number of laymen. The lay delegates are chosen by vote of the members of each charge. A committee on pastoral relations is chosen at the Annual Conference by ballot, and consists of three ministers and three laymen. The president of the Annual Conference, who is elected annually, is chairman of this committee, whose disciplinary duty is: "To station the preachers, confirming, as far as practicable, all arrangements made between preachers and people, provided no appointment be made contrary to the expressed wishes of the preacher or of the representative of the charge." The Conference has power to adopt the report of the committee or amend it. The local churches are essentially congregational in their policy.

3. Conditions Of Membership. -- These include the Methodist General Rules, with two of them amended, so as to forbid, the one, "the manufacturing, buying, selling, or using intoxicating liquors, unless for mechanical, chemical, or medicinal purposes, or in any way intentionally and knowingly aiding others so to do;" and the other, "slave-holding, buying or selling slaves, or claiming that it is right so to do." The rules also declare that, "All men are bound so to order all

their individual and social and political acts as to render to God entire and absolute obedience. and to secure to all men the enjoyment of every natural right., as well as to promote the greatest happiness of each, in the possession and exercise of such rights. They, moreover, declare that, "as in the judgment of the Wesleyan Methodist Connection, it is inconsistent with our duties to God and Christianity to join secret oath-bound societies, or hold fellowship with them, we will on no account tolerate our ministers and members in holding such connection."

4. Doctrines. -- The Articles of Religion of the Methodist Episcopal Church are adopted, except those entitled "Of Works of Supererogation," "Of the Church," "Of Purgatory," "Of Speaking in an Unknown Tongue," "Of Both Kinds," "Of the Marriage of Ministers," "Of the Rulers of the United States of America," "Of Christian Men's Goods," "Of a Christian Man's Oath," the XI., XIII., XIV., XV., XIX., XXI., XXIII., XXIV., XXV., respectively. To those articles are added others, entitled "Of Relative Duties," "Of Sanctification," "Of the Resurrection of the Dead," "Of the General Judgment." None of the articles omitted are disbelieved, but they are deemed unnecessary. In doctrine, touching dogmatic theology and religious experience, the Wesleyans are purely Arminian.

5. History. -- From the year of organization, 1843, to the fall of 1844, the membership increased from 6000 to 15,000. The first General Conference was held at Cleveland, O., Oct. 3, 1844. Orange Scott was chosen president, but declined to serve, and Luther Lee was elected. Robert McMurdy was made secretary, and L. C. Matlack official reporter. The whole number of delegates was fifty-six, half of them laymen. Orange Scott was chosen book agent, and Luther Lee editor. The True Wesleyan, hitherto a personal enterprise, became the weekly organ of the Connection, and is continued at the present time, under the name of The American Wesleyan. In 1848 the second General Conference met in New York City, in King Street chapel. Daniel Worth, of Indiana, presided. L. C. Matlack was secretary. Orange Scott had died the previous year. Cyrus Prindle was now agent of the Book Concern, but declined re-election. L. C. Matlack was elected agent, and Luther Lee was reelected editor. The Book Concern then reported \$21,700.33 of assets, \$14,898.73 of liabilities, and a net value of \$5000 in cash. The subsequent officers of the General Conference were, in 1852, C. Prindle, president; John McEldowney, secretary; L. C. Matlack, agent and editor. In 1856, Luther Lee, president; John McEldowney, secretary; C. Prindle, editor; H. B. Knight, agent. In 1860, L. C. Matlack, president; W. W. Lyle, secretary; C. Prindle, editor and agent. In 1864, C. Prindle, book agent; Adam Crooks, editor. In 1868, A. Crooks, editor and agent. In 1871, A. Crooks, agent and editor, with L. N. Stratton assistant editor. In 1874, and until this date (1877), L. N. Stratton, editor; D. S. Kinney, agent. The last General Conference of this Connection was held Oct. 20, 1875, in Sycamore, Ill. Sixteen Annual Conferences were represented by sixty-three delegates, half of these were laymen. One lady, Mrs. H. Bessie, represented the laity of Kansas Conference. Her husband, H. T. Bessie, was the ministerial delegate from that body, and secretary of the General Conference. The Rev. N. Starnes presided. Mr. Richard Green and Rev. G. Richey were vice-presidents. The statistical tables represented 458 churches, 185 houses of worship, 61 parsonages, and 15,807 members. The number of members is now estimated at 18,000, with 11,291 scholars in Sunday-school. The number of traveling preachers was not reported.

The book agents report gave the total assets of the Concern as \$27,383, and the liabilities at \$9500. The periodicals are, The American Wesleyan, issuing 3500 copies weekly, and The

Children's Banner, a monthly, with 12,000 copies issued. Since that report a new publishing-house has been erected. The completion of the building is to be without debt.

6. Institutions. -- Commencing with the year of their organization the Wesleyans established the Dracut Seminary near Lowell, Mass. L. C. Matlack, as agent, secured several thousand dollars in donations. The seminary was continued for only two years and closed while the assets were sufficient to pay all liabilities. A second institution was established at Leoni, Mich., soon after the Dracut Seminary closed, and was continued in successful operation for many years, until, under the presidency of Rev. John McEldowney, it was removed to Adrian Mich. At a later period a college was established at Wheaton, Ill., of which L. C. Matlack was president from 1856 to 1860. The Congregationalists were afterwards invited to a joint control of this institution, and Dr. Jonathan Blanchard was chosen president. He is at this time (1877) in charge of it, and a majority of the trustees are Congregationalists. Adrian College was supported jointly by the Wesleyans and Methodist Protestants, until, becoming embarrassed by accumulating debts, and conflicting views

of Adrian College was withdrawn, although thousands of dollars of their capital remained in it. Recently a seminary has been opened at Wasioga, Minn., of which Prof. E. G. Paine is principal, and Miss M. J. Stephenson is preceptress. It includes an academic and college preparatory course of study.

The numerical strength of the connection was as great in 1844, only eighteen months after its organization, as in 1875. Two causes may be assigned for this: first, the rule against secret oath-bound societies, which excludes it from access to large masses of the people; and, second, the return of a large number of Wesleyans, -- nearly a hundred ministers and thousands of communicants, -- after slavery was destroyed, to the Methodist Episcopal Church.

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2892 -- WESLEYAN MISSIONARY SOCIETY. -- The subject of providing for mission stations outside of Great Britain was first considered in the Conference of 1769, when the question was asked, "We have a pressing call from our brethren in New York to come over and help them. Who is willing to go?" Richard Boardman and Joseph Pilmoor answered, and were sent, and "America" appeared for the first time in the list of appointments. In 1785, the United states having become independent, Dr. Coke and Francis Asbury were appointed by Mr. Wesley superintendents over the brethren in North America. The planting of missions in the West Indies, Nova Scotia, and Newfoundland followed, the funds for the support of the work being supplied chiefly through the efforts and the private munificence of Dr. Coke. The Irish mission was established at the beginning of the present century, with Charles Graham and Gideon Ouseley as missionaries.

The first missionary committee was appointed in 1804, and comprised all the ministers stationed in London. Dr. Coke, general superintendent of missions, was its president, Mr. Entwistle, secretary, and Mr. Lomas, treasurer; a rule was then made that a collection for foreign missions should be made in all the congregations in every circuit in Great Britain. No alteration beyond the gradual development of existing missions took place until 1813, when Dr. Coke, who had crossed the Atlantic eighteen times, was anxious to commence a mission in the East, and having contributed and collected money towards the accomplishment of his object, prevailed on

the Conference to designate six brethren to accompany him to Ceylon. In the same year Samuel Leigh was appointed to New South Wales.

In the year that Dr. Coke sailed Dr. Raffles went to Leeds to plead the cause of the London Missionary Society. After preaching, he sent collecting cards to some well-known Wesleyans in that town, urging them to make private collections for the missions. One of these came under the notice of the Rev. George Morley, then stationed in Leeds, who showed it to Rev. Jabez Bunting. The two conferred with the Revs. J. Pilter and William Naylor; they perceived what a mighty agency was capable of being called into operation, and decided to call a public meeting in aid of the Wesleyan Missionary Society, just then being formed. The Rev. William Naylor preached the first sermon, and lived to preach a jubilee sermon in the same chapel. A public meeting was held, which lasted all day. Eighteen resolutions were moved, seconded, and supported, but no collection was made.

This was the beginning of an organization which is as widely extended as Methodism itself. Every circuit, at home and abroad, has its festival at its annual meetings, and the result is seen in the vast sums which are collected and expended from year to year. In 1814 the friends of missions were saddened by receiving news of the unexpected death of Dr. Coke, in mid-ocean, but instead of being discouraged, the society prepared for greater efforts, and six additional brethren were appointed to "Ceylon and the East." In 1816 "France" appears for the first time; in the same year a commencement was made in Continental India, by the appointment of Mr. Harvard to Madras. In the following year mission work was opened by Barnabas Shaw among the Namaquas, a heathen tribe of South Africa. New Zealand, with the name of Samuel Leigh attached, and the Friendly Islands, with the name of Walter Lawry, appear for the first time in 1820. Three years later Spain comes on the list, and the next year Malta, whilst the development of the work in South Africa led to the formation of a new district on the eastern side of the continent, of which William Shaw was chairman.

Sweden was added to the list of stations in 1826, and in the same year New Zealand and the Friendly Islands were constituted a separate district. Two years later Kaffraria comes into view, with a band of five enterprising missionaries, laboring among as many different tribes of Kaffres, to which, in the year following, the Bechuana country was added, -- and various other stations in rapid succession. In 1835 was re-opened the mission at Cape Coast, Western Africa, which has since developed into large proportions. The Friendly Islands having been blessed in a most remarkable manner by the outpouring of the Holy Spirit, had now nearly 5000 members in society, at least 1000 of whom were teachers, leaders, or local preachers. Thence the work was carried to the Fiji Islands.

In 1837 Rev. William Shaw was appointed general superintendent of all the society's missions in South Africa. In the following year Rev. Jonathan Crowther was appointed general superintendent of the missions in Continental India and the north of Ceylon. These appointments were followed, in 1839, by the designation of Rev. John Waterhouse as general superintendent of the missions in Australasia and Polynesia. These servants of the society all had successful administrations, and gave their energies with unremitting diligence and distinguished ability to the work of evangelization, with which the history of the society is inseparably associated.

Germany is named among the missions in 1831. The mission in Sweden was abandoned about 1842. A mission in the Ionian Islands was given up after short effort. A mission was begun in China in 1851, which has had a gradual and separate growth; and a mission was begun in Italy in 1861, which has recently had a very prosperous development. Several of the more important colonial missions of the society received separate Conference organizations between 1847 and 1855, while they still remained affiliated with the parent Conference, and were partly dependent on the Missionary Society for support. Among the more recent undertakings of the society are the opening of mission stations at Oporto, in Portugal, and Brussels, in Belgium, the renewal of efforts in Spain, and the opening of new missions in New Britain, New Ireland, and the Duke of York Islands.

The celebration of the jubilee of the society was discussed in the missionary committee of review on the Wednesday preceding the Conference held in Sheffield, in 1863. A resolution was then passed setting forth that as the first missionary meeting was held in Leeds, in the month of October, 1813 it would now be a fitting occasion on which to celebrate the jubilee. The Conference heartily endorsed the proposal, and issued a circular setting forth the several objects to be benefitted by the funds which were sure to be raised, and making an appeal to the body for their hearty co-operation that the event might be commemorated with becoming thank-offerings to the Lord. The principal meeting was held in Leeds, Oct. 6, 1863. The jubilee was celebrated throughout the connection with great enthusiasm, munificent liberality, and holy joy. The amount raised exceeded 180,000, and was appropriated as follows: Richmond Institution, 37,500; funds (to be invested) for training candidates, 20,000; Southern and Western Africa, 5000; France and Switzerland, 7000; West Indies, 30,000; Italy, 5000; India, 10,000; China, 5000; for supernumeraries' widows and orphans connected with foreign missions, 30,000; missionary balance, 6500; working capital, 34,000.

The condition of membership in the Wesleyan Missionary Society is the subscription of certain specified amounts to the auxiliary Societies, or the branch associations in connection with the institution, or the regular collection of certain amounts for them. The annual public meetings of the society are held in London, on the first Monday in May, or on one of the last two days of April, if either of them falls on Monday. The affairs of the society in the intervals between the sessions of the Conference are managed by a committee appointed by the Conference, consisting of the president and secretary of the Conference for the time being, and of forty-eight other members (twenty-four ministers and twenty-four laymen), of whom one-third shall be selected from the country districts, and the others from at or near London. The general treasurers are entitled to sit and vote with the committee. Four ministers stationed in or near London are deputed to serve as secretaries to the society.

Candidates for appointment as missionaries are recommended by the superintendent of the circuit in which they reside, approved by the quarterly meeting, examined and approved by the district meeting or by a committee of circuit superintendents, recommended to the general secretary of the society, and examined by a special committee appointed by the Conference, in reference to their missionary views and qualifications. Having passed all these tests, they are entered on the list of approved candidates, and are subject to the call of the general committee.

In 1814 the income of the Conference for missions was less than 7000; 70 missionaries were employed (56 on foreign stations), and the number of members under their care was 15,747. The total income of the society for the year ending April 30, 1877, was 146,234.12.1, and its expenditures were 164,285.16.4. The ladies' general committee for female education in foreign countries had raised and expended during the preceding year 2209.5.9, besides furnishing school materials, clothing, etc., to many parts of the mission field. The missions are classified into those under the immediate direction of the Conference and into affiliated Conferences, and the missions connected with them. Under the former head are embraced the European missions, including four English stations in France, Germany, Italy, and Spain and Portugal; missions in Asia, including Continental India, Ceylon, and China; the missions in Africa (Southern and Western Africa), the West India Missions, and the missions in Ireland. These missions returned, in 1877, 318 principal stations, 389 ministers and assistant missionaries, and 81,658 full and accredited members. Under the second class are included the Conferences in France, Switzerland, and Corsica, and in Australasia and Polynesia, returning 299 principal stations, 464 ministers and assistant missionaries, and 59,628 full members.

The general summary of the total of the missionary returns of both classes is as follows: central or principal stations, called Circuits, 617; chapels and other preaching-places, 6260; ministers and assistant missionaries, including supernumeraries, 853; other paid agents, as catechists, interpreters, day-school teachers, etc., 5870; unpaid agents, as Sunday-school teachers, etc., 24,612; full and accredited church members, 141,256; on trial for church membership, 19,707; scholars, deducting for those who attend both day- and Sunday-schools, 209,998; printing establishments, 5. In consequence of the advance of civilization, as the result of the influence of the missions, printing establishments have been formed in almost every colony, rendering it unnecessary to multiply those under the care and direction of the society. Upwards of twenty languages are used by the missionaries, and into several of them the translation of the Scriptures and of other useful and instructive books has been accomplished, or is in progress.

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2893 -- WESLEYAN REFORM UNION is the name of a Methodist body in England which grew out of a secession from the Wesleyan Connection in 1849. The quiet of the Wesleyan Connection had been disturbed for several years, dating as far back as 1844, by the appearance of a number of publications, commonly called "fly-sheets," hostile in tone to the administration and discipline of the Conference, and adjudged slanderous of some of the members. The Conference of 1847 took notice of these publications, and passed a resolution condemning them and expressing confidence in the character of the members of the body who were attacked in them. The publication was, however, continued; articles of a similar character were contributed to the Wesleyan Times, a paper advocating the principles of other bodies of Methodists as opposed to those of the Wesleyan Connection, and a new paper, the Wesley Banner, was started by Samuel Dunn and William Griffith, Jr., to agitate for reform.

A number of members of the Conference were tried and censured by the district meeting for complicity in these proceedings. Their cases were carried up to the Conference, which confirmed the finding of the district meeting. The inculcated ministers refusing to answer the questions asked them by the Conference, sentence was passed upon them according to the manner in which their

refusal was made and the reasons they assigned for it; of censure and suspension upon Daniel Walton, John Burdsall, and John C. George, and of expulsion against James Everett, Samuel Dunn, and William Griffith, Jr. The action of the Conference created great excitement throughout the connection. The friends of the accused ministers asserted that they had been tried without having received any regular notice of the charges to be preferred against them, as required by the laws and usages of the church, and had been condemned without a proper trial or the presentation of sufficient evidence. About one hundred thousand members seceded from the connection. Many of them returned after a time to the parent body, on account of the want of ministers and suitable places of worship, while others formed a new connection, called the Reformed Methodists. The mass of the Reformed Methodists afterwards united with the Wesleyan Methodist Association and the Protestant Methodists into the United Methodist Free Churches. A part of them declined to enter this connection, and organized the Wesleyan Reform Union.

The union is congregational in organization, and recognizes the equality of laymen and ministers to the fullest extent. It had, in 1870, 266 chapels and preaching-places, 603 preachers, with 96 on trial, and 8221 members, with 294 on trial. The statistics for 1877 are: ordained ministers, 18; preachers, 503; preachers on trial, 96; leaders, 443; members, 7246; members on trial, 409; Sunday-schools, 177, with 2946 teachers and 18,153 scholars; chapels and preaching-places, 222. The growth of the union is retarded by the tendency of its churches to unite themselves with some of the Free Methodist bodies which have a firmer bond of connection, one or more churches being lost nearly every year in this manner.

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2894 -- WESLEYAN REPOSITORY, was the title of a monthly periodical in octavo form, published by W. S. Stockton, from 1821 to 1824. It was commenced in Trenton, N. J., but was subsequently transferred to Philadelphia. Its object was to promote changes in the economy of the Methodist Episcopal Church, embracing lay representation and the abolition of the episcopacy and presiding eldership. In 1824 it was merged in The Mutual Rights, which was published in Baltimore, and it became the special organ of the Reformers.

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2895 -- WESLEYAN UNIVERSITY is located in Middletown, Conn. It is the oldest of the collegiate institutions under the care of the Methodist Episcopal Church. It had been preceded by Augusta College, Kentucky, and by Madison College, in Western Pennsylvania, but these institutions were subsequently merged in those of other localities. The older buildings occupied by the university were erected for a military academy in 1825, and were transferred to the university in 1830, at which time a preparatory school was opened. The university proper was chartered in 1831, and was opened in the fall of that year, under the presidency of the talented and eloquent Dr. Fisk. The property had been transferred on the condition that the church should furnish as an endowment \$40,000. The New York and New England Conferences accepted the proposition, and the amount was soon raised. Dr. Fisk continued his presidency until his death in 1839. Dr. Olin, who at that time was traveling in Europe, was elected as his successor. But his health being feeble, he declined, and Dr. Bangs accepted the position. In 1842, Dr. Olin's health having improved, Dr. Bangs resigned the presidency in his favor. His pulpit power and intellectual ability enabled him

greatly to extend the reputation of the institution. After his death, which occurred in 1851, Dr. Smith, who had been Professor of Mathematics, and had filled the office of vice-president, became president. He resigned in 1857, and was succeeded by Dr. Cummings. In 1875 he was succeeded by Dr. Foss, who being elected bishop in 1880 was succeeded by Dr. John W. Beech.

The alumni record, published in 1873, contains the names of 1028 alumni, of whom 868 were living. Since that time 110 have graduated. Among the graduates are many who have performed noble and faithful work. A large number have entered the ministry, and 120 have acted as presidents or professors of colleges and professional schools, while in different forms of teaching 566 have been employed. In the Federal army 133 served during the late war, and a memorial window in the chapel contains the names of 18 students who fell defending the honor of their country. The records of the Confederate army also show the names of 13 alumni who had been residents in the South. In 1872 young women were permitted to enter the university, and in 1876 four of these graduated with high honor.

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2896 -- WEST, Francis A. -- Was the son of a Wesleyan minister, and was born in 1801. He entered the ministry in 1822. He was president of the Conference in 1857; became governor of New Kingswood School in 1860, and died in 1869, aged sixty-eight.

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2897 -- WEST, Hon. William R. -- Is a resident of Anderson, Ind., and was born in 1824. He studied law, rapidly rose in his profession, and was elected judge of the eleventh common pleas district of Indiana. He has been a devoted Methodist since his boyhood. He was lay delegate from the North Indiana Conference to the General Conference of 1872.

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2898 -- WEST CHESTER, PA., (pop: 7046), the capital of Chester County, is situated on the Philadelphia and West Chester Railway. The first sermon preached by a Methodist minister was in the court house, in February, 1810, by the Rev. William Hunter, presiding elder of the Schuylkill district; and the first class was organized in 1815, at the house of Thomas Ogden, who was made the leader of it. The society was attached to Chester circuit, then traveled by Asa Smith. The first church edifice was erected in 1816, and stood on Gay Street, east of Darlington; the second, in 1840, on the northeast corner of Market and Darlington Streets; and in 1866 this church was repaired and remodeled. It is in the Philadelphia Conference.

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2899 -- WESTERN ARKANSAS CONFERENCE, M. P. CHURCH, begins at Little Rock, running thence with the Cairo and Fulton Railroad to Wichita River; thence down said river to the mouth of Little Missouri River; thence in a direct line to the mouth of Sulphur Fork of Red River; thence up Sulphur Fork to the state line of Arkansas; thence north with said line to the northwest corner of Polk County; thence with the south boundary of the North Arkansas Conference to the city

of Little Rock, the place of beginning, embracing chiefly the southwestern portion of the state. Owing to the remodeling of the Conference lines in 1877, there is no definite report of statistics.

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2900 -- WESTERN CHRISTIAN ADVOCATE. -- As population increased in the West, the desire for a church periodical to be published by the Western Book Concern became so general that the General Conference of 1832 authorized its issue. Thomas A. Morris was appointed the first editor of the new paper. He being elected bishop, Charles Elliott, who had been editor of the Pittsburgh Conference Journal, was elected editor, and W. R. Phillips his assistant. In 1840, Dr. Elliott was continued, with L. L. Hamline as his assistant, but with the understanding that The Ladies' Repository should be established, and that Dr. Hamline should be its editor. Dr. Elliott was succeeded in 1848 by Matthew Simpson who was chosen bishop in 1852, when Dr. Elliott was again elected to the editorship of the paper. The succeeding editors have been: Calvin Kingsley, 1856 to 1864, when he was elected bishop; John M. Reid, 1864 to 1868; Stephen M. Merrill, 1868 to 1872, when he was elected bishop; Francis S. Hoyt, 1872, re-elected in 1876. The circulation of the Advocate is about 20,000 copies.

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2901 -- WESTERN CHRISTIAN MONITOR, a monthly paper of forty-eight pages octavo, was published in 1816 in Chillicothe, Ohio. Its editor was Rev. William Beauchamp. It was commenced to defend the doctrine of the Trinity and other evangelical tenets, which at that time were strongly assailed in the West. Its contents consisted chiefly of essays, and short papers on various religious topics, with selections of poetry, and obituary notices. It was intended, also, to defend the doctrine and discipline of the Methodist Episcopal Church. The General Conference in 1816 having ordered the publication of a magazine at New York, the Monitor was discontinued.

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2902 -- WESTERN CONFERENCE, M. E. CHURCH. -- This was one of the six Conferences organized by the General Conference in 1796, to embrace the whole territory of the church. It covered an extensive region, including the whole of Kentucky and Tennessee, and was for many years the only Conference in the Mississippi Valley. In 1797, the part of the Conference in Tennessee was under charge of Jonathan Bird as presiding elder, and was divided into four circuits, traveled by six preachers. The Kentucky district, with John Kobler as presiding elder, was divided into six circuits and supplied with ten preachers. In 1804 this Conference was defined to include "Ohio and that part of Virginia which lies west of the great river Kanawha, with the Illinois and Natches circuits." The Ohio and Tennessee Conferences were organized out of the territory in 1812, and the name of the Western Conference disappeared from the minutes.

The first Conference west of the Alleghany Mountains was held by Bishop Asbury, at Half-Acres and Keyswood," in May, 1788. One Conference was held for this region and Kentucky until 1802, when the Western Conference reported 7738 white and 464 colored members. In 1812, when it was divided, it reported 29,093 white and 1648 colored members. Barnabas McHenry.

who entered the itinerant ranks in 1789, was the first itinerant preacher who was a native of the country west of the mountains.

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2903 -- WESTERN CONFERENCE, M. E. CHURCH SOUTH, was organized by the General Conference of 1870, and held its first session at Leavenworth, Kansas, Sept. 8, 1870, Bishop McTyeire presiding. It reported 25 traveling and 11 local preachers, 1538 white, 133 colored, and 37 Indian members, with 19 Sunday-schools and 985 scholars. The General Conference of 1874 defined its boundaries so as to "include the states of Kansas, Nebraska, and the Territories of Wyoming and Idaho, and other territory east of the Rocky Mountains and west of the Missouri state line, not included in other Conferences." The statistical report of this Conference for 1875 gives 21 traveling and 9 local preachers, 2359 members, 35 Sunday-schools, and 1139 scholars.

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2904 -- WESTERN MARYLAND COLLEGE, WESTMINSTER, MD. -- The Maryland Annual Conference of the Methodist Protestant Church, in March, 1866, took action in favor of the establishment of a college at Westminster, Carroll County. A prospectus of the proposed institution was issued in April following by F. R. Buell, J. T. Ward, and A. Reese Durbin. A loan of \$10,000 was obtained in August from Messrs. John Smith and Isaac C. Bailey, with which to erect the main building for the institution. The corner-stone of the building was laid with addresses and Masonic ceremonies, Sept. 6, 1860. The Conference of 1867 appointed an advisory board of directors of the college, under whose auspices the first annual circular was issued, and the work of instruction was begun, with about thirty pupils, Sept. 4, 1867. The newly-erected buildings, with eight acres of ground, which were bought in 1868, were placed in the hands of a board of trustees, consisting of thirty members, of whom eleven represented the Conference and eleven the county of Carroll, which was incorporated by the legislature. The average number of students between 1868 and 1876 was 120 each year. The whole number of graduates is 49, besides whom 12 students of the college have entered the Conference previous to graduation.

Besides the ordinary literary societies, the young men who are studying for the ministry have associated themselves into a union called the "Theological Class." A peculiar feature of the institution is that students of both sexes are educated under the same general course of instruction and by the same professors, yet in distinct departments. The course of study for the ladies embraces only three years, however, while that for the gentlemen is extended to four years. The Rev. J. T. Ward, who was connected with the college at its beginning as agent, has been president of the faculty since its organization, and is Professor of Mental and Moral Science. He is assisted by a faculty of five teachers, among whom are a nonresident professor of theology, and lecturers on anatomy, physiology, and hygiene, and on civil law and political economy.

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2905 -- WESTERN RESERVE SEMINARY is located at Farmington, Ohio; was commenced in 1833, under the name of Farmington Academy. In 1847 its name was changed to the

Farmington Normal School. Stock was subscribed and the buildings were commenced, but before they were completed the trustees became involved in debt, and offered the institution, in 1852, to the Erie Conference on condition that the debt should be paid. A committee was appointed to negotiate with the trustees for final terms, and Rev. James Greer was appointed principal. In 1854 the arrangement was consummated, and the name was changed to the Western Reserve Seminary. Since that period it has been in continuous operation, and has accomplished a good work for that portion of Ohio.

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2906 -- WESTERN VIRGINIA CONFERENCE, M. E. CHURCH held its first session in 1850, and was composed of the Parkersburg, Greenbrier, and Guyandotte districts. It reported 5308 white and 149 colored members, and 46 local preachers. The General Conference of 1874 fixed the boundaries of this Conference so as to "include all that part of West Virginia not embraced in the Baltimore and Holston Conferences, and that part of Kentucky included in the Guyandotte district, and in the Prestonburg, Piketon, and Big Sandy circuits." The latest report (1875) gives the following members: preachers, 60; local preachers, 133; members, white, 12,991, colored, 24; Sunday-school scholars, 7925.

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2907 -- WESTFIELD, N. Y. (pop.3323), in Chautauqua County, is on the Lake Shore and Michigan Southern Railway. The first Methodist services held in his place were in 1809, by Stephen Richmond, and the first class formed was in 1811. In 1812 classes were formed at the red school-house, one mile and a half west of the village, and at the time of Mrs. Stevens, three miles west, and in 1815 class-meetings and worship were held at a place two miles south. In 1819-20, Benjamin P. Hill, formerly of the New England Conference, but at that time located near Forestville, doing service as a local preacher, was employed by the presiding elder to assist the pastor, Robert C. Hatton, and during this period a society was established at Westfield. The first church erected here was in 1828, in the western part of the village. It was sold after some time, and a church was built in the central part, which remained in use until 1873, when a new building was put up on Main Street. It is in the Erie Conference, and reports members, 203; Sunday-school scholars, 200.

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2908 -- WEST INDIES, METHODIST MISSIONS IN. -- Under the head of West Indian Missions, the Wesleyan Missionary Society includes its missions in the British West Indian Colonies and the island of San Domingo, British Guiana, on the mainland of South America, and British Honduras, in Central America. The population of the British West Indies, British Honduras, and British Guiana is chiefly of African descent, but includes, also, Hindoo and Chinese coolies, as well as the white settlers, and is computed to number about 1,250,000 persons. The island of San Domingo, including the republics of Hayti and San Domingo, has a population of about one million more. The beginning of missionary effort in the West Indies dates from 1700, when Mr. Nathaniel Gilbert began his work in Antigua. (For the history of this work, and its resumption by John Baxter, see ANTIGUA)

In 1780, Dr. Thomas Coke, having embarked from England with three missionaries, intending to go to Nova Scotia, was driven by storms to the island of Antigua, where he landed on the 25th of December, preached in the same day, and administered the sacrament to Mr Baxter's congregation. He also visited the islands of St. Vincent, St. Christopher, and St. Eustatius, leaving his three missionaries at Antigua, St. Vincent, and St. Christopher, and himself beginning the instruction of small classes at St. Eustatius. He returned to St. Eustatius in December, 1788 but, having preached once, was forbidden to preach again by the Dutch authorities, who then governed the island. He nevertheless organized a society, which, before he left it, numbered 258 members. During the same voyage he visited Barbadoes, Tortola, in the Virgin group, and Jamaica, at all of which islands provision was made for the organization of missions.

The missions were directed to the African slave population of the islands, and were in many places regarded with jealousy and opposed by the mass of the whites. The assembly of St. Vincent, in order to break them up, passed a law in 1792 prohibiting any persons but the rectors of parishes from preaching without a license, with fine or imprisonment, corporeal punishment, banishment, and death as the penalty for successive convictions of the offense, and imposing a residence of twelve months as a prerequisite to obtaining a license. This law was vetoed by the king. The mission at Barbadoes suffered much from mobs in its earlier days, and was for a time refused protection by the magistrates. Active opposition subsided at a latter period, but was revived on the breaking out of an insurrection in Jamaica in 1823, when the Methodists were accused of teaching sedition under pretense of giving instruction. The chapel was torn down by a mob, and Mr. Shrewsbury, the missionary, was obliged to go to St. Vincent for safety. The British House of Commons passed a vote of censure upon the inhabitants of the island for these outrages, upon which ninety-four of the principal men among the colonists signed a declaration expressing regret for them.

In Jamaica, the opposition to the mission was expressed in a law passed by the legislative assembly in 1802, prohibiting all persons, unless duly qualified under the laws of the island and of Great Britain, from preaching to the negroes, which the king refused to sanction; by a still more stringent law passed by the common council of Kingston; and by a second act passed by the legislative assembly, which stopped the work for a time. Laws with a similar purpose were passed in the Bermudas and the Bahamas, where missions had been begun at Somers Island, Bermuda, by John Stephenson, in 1799, and at New Providence, in the Bahamas, by William Tuston, in 1800. Mr. Stephenson was imprisoned for six months for teaching the slaves, and the mission was suspended for six years, till 1808, when Joshua Marsden obtained permission from the governor to resume the work. In 1816 a law was passed in New Providence prohibiting the holding of meetings before sunrise or after sunset, the only hours at which the slaves could attend, thus preventing their meetings altogether. Finally, the king of England sent orders to the governors of the West India Islands commanding them not to give their assent to any law relative to religion until it had been first submitted to the royal inspection and received the king's approval. Even after this the legislative assembly of Jamaica, in 1824, passed another law directed especially against the Wesleyan missionaries, and after the insurrection of 1831 several of the missions in that island were temporarily broken up by mobs.

The missions in some of the other islands were regarded with favor by the governments, and in all the islands persons were found among the more intelligent of the slave-owners who encouraged and assisted them. When, in 1795, the authorities of Antigua anticipated an attack from the French, the missionary was called upon to organize a military corps from among the members of his society to assist in the defense, and did so. A similar incident is mentioned in connection with the history of the mission in the island of Tortola. The prejudices and opposition gradually passed away after slavery was abolished, in 1834. It was not until 1810, when the island had passed into the hands of the English, that the missionaries were permitted to work effectively in St. Eustatius; yet, after the island was transferred back to Holland, the king ordered an annual grant to be made to the mission.

The missionaries engaged in British Guiana and Trinidad found a large field of labor among the native Africans and the Hindoo coolies who were introduced into that colony, as they have more recently found a similar field among the Chinese coolies who have been brought there and to Jamaica. Their work in British Guiana was denounced at first, and their expulsion was demanded in 1833 by a meeting of the principal citizens of the colony; but in 1845 the leading men and the governor were subscribers towards the erection of a new chapel. The mission in Hayti was begun in 1817, with the sanction of the government. A good congregation was formed at the capital, Port au Prince, and the missionaries were at first treated with general respect both by the people and the government. Yet they had to retire, after two years, in consequence of opposition, while at the same time the president of the republic made a liberal gift to the Missionary Society. For several years after the missionaries went away the societies were oppressed by popular bigotry, and had to hold their meetings in private. John Tindall was sent in 1834 to build up the mission again; other missionaries followed him, and the mission returned 429 members in 1853. In the same year there were returned in all the West Indian missions 52 principal stations, 397 preaching-places, 79 missionaries and assistants, 146 catechists and teachers, 48,589 members, 259 Sunday- and day-schools, with 18,247 scholars, and 112,405 attendants on worship.

The West Indian missions have not recently given as large numerical returns as were exhibited in the reports of several years ago. The mission in Jamaica seems to have reached its greatest prosperity about 1844, when it included 26,585 members, against 19,478 in 1853 and 16,749 in 1876 and the entire field of the West Indies returned 48,589 members in 1853, against 43,920 in 1877. The failure to advance is attributed to circumstances connected with the political and social conditions of the islands and the fluctuations in material prosperity to which they have been exposed, by which the interests of the church have suffered in common with all other interests. Aside from members, it is stated "with confidence" in the report for 1876, that "the state of real religion in the West Indies was never more satisfactory than at this present period."

A mission to the native Indians who speak the Maya language, as well as to those who speak Spanish, is maintained at Corosal, in British Honduras. A theological institution and high school was opened in York Castle, near Beechamville, Jamaica, in 1876. The institution has found much favor. Nearly every minister in Jamaica is an active and responsible manager of several day-schools, which schools, it is claimed, will bear a favorable comparison with any others in the country. The report for 1876 stated that the mission in Hayti had been liberally treated by the government, and had received large grants monthly for day-schools, varying from 500 to 600

annually. The brethren were endeavoring to revive the distant country districts, and to establish regular Christian services among them.

The Wesleyan West Indian missions are divided into seven districts: the Antigua district, with 10 stations the British Guiana district, with 9 stations; the Jamaica district, with 22 stations; the Honduras district, with 3 stations: the Bahama district, with 9 stations; and the Hayti district, with 5 stations.

The connection of the African M. E. Church with a mission in Hayti dates from 1830, when two ministers from Samana and Santo Domingo applied to the Baltimore Conference for recognition, and received it. A number of laborers have since worked in the country in connection with this church, prominent among whom is Rev. A. Jackson, whose efforts have continued over forty years. The Missionary Society has recently decided to establish a regular mission in Hayti, and has appointed the Rev. C. W. Mossell as its missionary. Under the administration of Mr. Mossell a church at Port au Prince was restored to the connection in November, 1877.

The British Methodist Episcopal Church has Conferences in Bermuda and British Guiana. At the fifth session of the Bermuda Conference, held in May, 1877, reports were made from 13 stations, of 299 members, 636 "followers," 45 schools, and 292 scholars. At the second session of the British Guiana Conference, held in March, 1877, 8 preachers received appointments, which included 18 preaching-places. A society of this church was organized at St. Thomas, under the direction of Bishop Disney, in May, 1877.

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2909 -- WEST MICHIGAN CONFERENCE, M. P. CHURCH, "embraces all that part of the state of Michigan lying west of the meridian line not embraced in the Michigan district. and the northern tier of counties of the state of Indiana." In 1877 it reported 53 preachers, 1923 members.

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2910 -- WEST TENNESSEE CONFERENCE, M. P. CHURCH, was bounded as follows by the Convention of 1877 "Beginning on the Ohio River at the mouth of Green River, in the state of Kentucky, and running with the said Ohio River to its confluence with the Mississippi thence with the Mississippi River to the Tennessee state line, where said line strikes said Mississippi River south of the city of Memphis; thence with said Tennessee line to Tennessee River; thence with said Tennessee River to the mouth of Sandy River; thence in a northeastern direction to the Cumberland Rolling Mills on the Cumberland River and from thence in a line to the beginning, so as to include Lafayette and Henderson, in the state of Kentucky"; thus including the western part of Kentucky and Tennessee. It reported for 1877, 17 traveling and 6 unstationed preachers, 1140 members, and 10 churches.

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2911 -- WEST TEXAS CONFERENCE, M. E. CHURCH, was constituted by the bishops, under the authority of the General Conference, in 1873. In 1876 its boundaries were defined by the

General Conference as embracing "so much of the state of Texas as is not included in the Texas Conference." Prior to this time, however, the German appointments had been set off into the Southern German Conference. In 1876 the General Conference authorized a further division of the territory, under which a portion of this Conference, chiefly embracing the work among the white population, has been set off into the Austin Conference. The statistics of the West Texas Conference are as follows: members, 8438 Sunday-school scholars, 4326; churches, 38; parsonages, 3.

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2912 -- WEST TEXAS CONFERENCE, M. E. CHURCH SOUTH, was organized by the General Conference of 1866, and held its first session Nov. 7, 1866, at Seguin, Texas, when 41 traveling and 36 local preachers, 2113 white and 716 colored members, were reported. The General Conference of 1874 defined its boundaries so as to "include all that part of the state of Texas lying west of the Texas and Northwest Texas Conferences." The latest statistics (1875) show 52 traveling and 62 local preachers, 5018 white members, 49 Sunday-schools, and 1903 scholars.

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2913 -- WEST VIRGINIA, STATE OF (pop. 618,443). -- The history of this state until 1861 is identical with that of Virginia. The people of the western and Ohio River counties of Virginia had long desired a separation from the eastern counties on account of a diversity of interests. The majority of them being opposed to secession, a convention was called after the passage of the ordinance of secession by the Virginia legislature, in 1861, to meet at Wheeling to consult upon the course which should be taken. This convention decided to maintain the state government and to elect a legislature, which, when organized, were recognized by the government of the United States as the legitimate government and legislature of Virginia. The convention also passed an ordinance providing for the formation of a new state, to be called the state of Kanawha, which name was afterwards changed to West Virginia, and pledging the new Commonwealth to assume its proportionate share of the public debt. The legislature gave its consent to the organization of the new state, the measure was approved by Congress, and the state was recognized and regularly admitted to the Union in the course of the same year. The capital was temporarily fixed at Wheeling, but was removed to Charleston in 1870.

The particular time at which Methodism was introduced within the exact limits of West Virginia cannot be definitely determined. At the Conference held in Leesburg, May 19, 1798, a new circuit was organized named Berkeley circuit, and Edward Bailey was appointed pastor. The circuit covered a rugged and mountainous district, stretching from the Blue Ridge along the east Potomac and in southern tributaries as far west as the Alleghanies. A local authority says, "It was the frontier of Methodism in Western Virginia." Henry Ogburn was admitted on trial at the Conference of 1779 and labored with zeal and success for several year in Western Virginia. The Berkeley circuit reported 191 members in 1779, 205 in 1780, and 306 in 1781. In 1782 the name of the circuit was changed to South Branch, and it reported 434 members. The circuit appears to have been divided in 1783, and at the time of the organization of the church. In 1784 Berkeley reported 116 members. In 1824 the principal part of West Virginia was embraced in the Pittsburgh Conference, and in 1852 a West Virginia Conference was organized.

The Methodist Episcopal Church continued to advance in West Virginia until the breaking out of the Civil War, when the country, being border territory, was greatly distracted by political controversies and military movements. It has, however, grown steadily since the close of the war. It has now within its borders an entire Conference, called the West Virginia Conference, the statistical returns of which give 33,900 members, 22,985 Sunday-school scholars, 377 churches, and 52 parsonages. The Washington Conference embraces the colored membership of the M. E. Church in this state. A portion of the Baltimore Conference also extends into the state. The M. E. Church South organized a West Virginia Conference in 1858, which reports 13,013 members, with 7925 Sunday-school scholars; and the M. P. Church has also a West Virginia Conference, which reports 9480 members, and 4220 Sunday-school scholars.

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2914 -- WEST VIRGINIA CONFERENCE, M. E. CHURCH was organized by the General Conference of 1848 with boundaries which have remained essentially the same. Its first session was held at Clarksburg, Va., Oct. 10, 1849, when it reported 51 traveling and 105 local preachers, with 13,890 white and 3178 colored members. In 1876 its boundaries were defined as follows: "Beginning at the southwest corner of the state of Pennsylvania; thence along said line to the northeast corner of Ohio Co., W. Va., so its to include Wheeling Creek mission and Triadelphia circuit; thence by the most direct way to Short Creek, so as to include Short Creek and Liberty Circuits; thence down said creek to the Ohio River thence down said river to the mouth of Big Sandy River On the west by the state line; on the south and east by the Virginia and Baltimore Conferences to the Pennsylvania state line; thence westward along said line to the place of beginning." It reported, in 1876, 15 traveling and 278 local preachers, 33,900 members, 22,985 Sunday-school scholars, 377 churches, and 52 parsonages.

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2915 -- WEST VIRGINIA CONFERENCE, M. P. CHURCH, is bounded as follows: "Beginning at Moundsville on the Ohio River; thence down said river to the Kentucky line; so as to include Grove and Olive circuits in Ohio, until they otherwise elect; thence east with the easternward line to the top of the Alleghany Mountains; thence northward with the top of said mountains to the Pennsylvania line; thence west with said line so as to include that part of Pennsylvania that is now embraced in the Morgantown and Monongahela circuits; thence to the Ohio River, including Wheeling; thence down the Ohio River to the place of beginning (Fairmount station to be included in Pittsburgh district until it otherwise elect)." It reported, in 1877, 43 itinerant and 16 unstationed preachers, 9480 members, 4220 Sunday-school scholars, 93 churches and 13 parsonages.

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2916 -- WEST WISCONSIN CONFERENCE, M. E. CHURCH, was organized by the General Conference of 1856 "to include the western part of the state." In 1860 a Northwest Conference was organized, making three Conferences in the state, but it was abolished by the General Conference of 1868, and the division of the State between two Conferences, the

Wisconsin and West Wisconsin, was restored. It held its first session at Madison, Aug. 20, 1856, Bishop Simpson presiding. It then reported 5828 members, with 73 traveling and 134 local preachers. The boundaries, as defined in 1876, include "that part of the state of Wisconsin not embraced in the Wisconsin Conference." Its statistics for 1876 are: 142 traveling and 73 local preachers, 12,321 members, 15,362 Sunday- school scholars, 182 churches, and 81 parsonages.

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2917 -- WHATCOAT, Richard -- One of the bishops of the Methodist Episcopal Church, was born in the parish of Quinton, England, Feb. 23, 1736. In 1758 he became a regular attendant on the preaching of the English Methodists, and in March, 1761, he realized a personal consciousness of divine favor. He was immediately placed in official positions by the society at Wednesbury, where he resided, serving as a class leader, a band-leader, and a steward; and in 1763 was admitted into the Wesleyan ministry. He preached at various appointments in England, Ireland, and Wales, and was selected by Mr. Wesley to aid in the organization of the Methodist Episcopal Church in America. Having consented to the appointment, he was ordained in September, 1784, by John Wesley, assisted by Dr. Coke and Mr. Creighton, as deacon and elder, and, accompanying Dr. Coke, landed in America the 3rd of November following.

In the adjournment of the Conference, Mr. Whatcoat traveled extensively through Delaware and Maryland, administering the ordinances to a people who had been long waiting for an ordained minister. In 1799 he traveled with Bishop Asbury throughout the south, and met the Conference in that part of the country, and then, crossing the mountains, they passed into Kentucky, returning through Tennessee and North Carolina into Virginia, and back to Baltimore. His labors were accompanied with unusual spiritual influence, and frequently remarkable manifestations of an extraordinary character accompanied his ministry. In 1787, Mr. Wesley desired his ordination as superintendent or bishop, but the Conference, fearful lest in that case Mr. Wesley might recall Bishop Asbury, declined to elect him. At the General Conference of 1800, Bishop Asburys health was so poor that an additional superintendent was needed, and Bishop Whatcoat was elected, the votes being very nearly equally divided between him and Jesse Lee.

A very great revival followed this session of the General Conference, and Bishop Whatcoat was one of the leading instruments connected with it. He traveled sometimes in company with Bishop Asbury, and sometimes separate, from New England to Georgia; but, suffering from debility, his labors were for a time confined to the Middle States in 1806 he met the Baltimore Conference in company with Bishop Asbury, and at the adjournment of Conference traveled through the Eastern Shore of Maryland towards Philadelphia. His last sermon was preached in Milford, Del., on the 8th of April. The next day, while traveling, he was taken severely ill, but succeeded in reaching Dover, where he found a home with the Hon. Richard Basset, and received every attention which hospitality and kindness could render. He lingered for thirteen weeks, and died in peace and confidence on July 5, 1806. His remains were deposited under the altar of Wesley chapel in the outskirts of Dover. A marble slab, with an inscription, was placed on the left of the pulpit. As a preacher his discourses were plain, instructive, and highly spiritual. As the presiding officer he combined simplicity and dignity. In his private life he was remarkable for his entire devotion to the cause of God. Adam Clark said of him, " I think I may safely say if I ever

knew one who came up to St. James' description of a perfect man, one who bridled his tongue and kept in subjection his whole body, that man was Bishop Whatcoat."

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2918 -- WHEAT, Elias Avery -- Was born at Barre, Orleans Co., NY, Oct. 20, 1818. He enjoyed a common school education, and became quite studious. At the age of seventeen pernicious literature fell in his way, making him very skeptical; and it was by the study of the Bible to show its so called "contradictions," that he was converted. He united with the Methodist Protestant Church, and was licensed to preach Sept, 19, 1840, commencing as an itinerant in the Genesee Conference.

He has served the Annual Conference as secretary a number of years, and ten terms as its president. He has always been a strong antislavery man, and an earnest advocate of union among non-Episcopal Methodists, since the abolition of slavery. He has been elected to the General Conference five times; was a member of the board of Methodist Protestant Union Commissioners, in October, 1875; fraternal messenger to the M. E. General Conference in 1872, and a member of the Baltimore Convention in May, 1877. In 1848, at the request of his Conference he wrote a reply to a work on Church Policy, by A. N. Fillmore, of the M. E. Church, and his work was widely circulated.

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2919 -- WHEATLEY, R. -- A delegate from the New York Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in York, England, in 1831; was educated and entered the ministry in England; came to the United States in 1853, and joined the New York Conference in 1854. In 1862 he became chaplain of the 28th Regiment of Connecticut Volunteers, and served in that capacity till the regiment was mustered out of the service. He afterwards returned to England, and was pastor of a Wesleyan church at Huddersfield for two years. He returned to the United States, and united himself again with the New York Conference in 1866. He has been actively associated for several years with the work of the New York City Mission and Church Extension Society, in connection with which he publishes a periodical, The City Evangelist. He is a frequent contributor to the periodical press of the church, of reviews of books and general articles, and edited the Life of Mrs. Palmer.

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2920 -- WHEDON, Daniel Denison, -- Editor of The Methodist Quarterly Review, was born March 20, 1808, in Onondaga, NY. He was graduated in 1828 from Hamilton College, studied law at Rochester, NY and was afterwards engaged as a teacher in the Oneida Conference Seminary, at Cazenovia, NY and in 1831 as a tutor in Hamilton College. In 1833 he was elected Professor of Ancient Languages and Literature in Wesleyan University. After ten years of service in this position, he engaged, in 1843, in the pastoral work of the Methodist Episcopal Church. In 1845 he was chose Professor of Rhetoric, Logic, and History in the University of Michigan where he remained till 1852. In 1855 he was again in the pastorate, at Jamaica NY. In 1806 he was chosen by the General Conference editor of The Methodist Quarterly Review. He has been elected

to that position for each succeeding term of four years since, having held it now for upwards of twenty years. He is author of "Commentary on the Gospels, Acts, and Romans (1860-1876), of work on the "Freedom of the Will" (1864) and of numerous contributions to Bibliotheca Sacra and other periodicals.

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2921 -- WHEELER, Alfred -- Editor of the Pittsburgh Christian Advocate, was born in New Haven, Huron Co., Oh., Sept. 14, 1824. He was converted at sixteen, and entered the Ohio Wesleyan University, where he graduated with honor. Subsequently he studied medicine, graduating at Jefferson Medical College, Philadelphia. In 1853 he was received into the North Ohio Conference, was pastor of several important stations, and was presiding elder of the Cleveland district. He also acted as centenary agent, and as corresponding secretary of the Western Seaman's Friend Society. Subsequently he was transferred to Erie Conference, and stationed at Meadville, Erie, and Warren. He served several years as a trustee of Baldwin University, and is a member of the board of control of Allegheny College. During the Civil War he was chaplain in the army for one year, and was five months surgeon of a battery, without commission or pay, and was present at the battles of Chancellorsville and Gettysburg, and in the campaign of Fredericksburg. He was a delegate to the General Conferences of 1868 and 1876 at the latter of which he was elected editor of the Pittsburgh Christian Advocate. The position he now holds.

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2922 -- WHEELER, David Hilton, -- Was born at Ithaca, NY, Nov. 18, 1829. His grandfather was a local preacher, and his father was an efficient member of the church. Removing early to the West, he entered in 1848 the Rock River Seminary, where he completed a college course. From 1851 to 1853 he was tutor in the seminary, when he accepted a position as teacher in the Iowa Conference Seminary at Mount Vernon, which is now Cornell College. In 1855-56 he was editor of a paper in Carroll Co., IL, and also served as county school commissioner. He returned to Cornell College in 1857, as Professor of Greek, and in 1861 was appointed United States consul for Genoa, Italy, by President Lincoln. After holding this position five years, he became a correspondent from Italy to the New York and Chicago Tribunes, and organized in that year, in London, the European commissionership, or general correspondence of the New York Tribune. In 1867 he accepted the chair of English Literature and History in the Northwestern University, at Evanston, which position he held for eight years, and until he became editor of The Methodist, in May, 1875. Dr. Wheeler was licensed as a local preacher in 1851; admitted to Upper Iowa Conference in 1858, and located in 1861, when he accepted the foreign consulship. He was readmitted into the Upper Iowa Conference in 1867, and located in 1870. In addition to various articles which he has written as editor and correspondent, he published in London "Brigandage in South Italy," in two volumes, under the name of David Hilton. He also published, in 1866, a translation of Prof. Celesias' "Conspiracy of Giov. Luigi Fieschi." He was also the editor of The Lakeside Monthly, at Chicago, in 1872.

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2923 -- WHEELER, John -- Was born in Portsmouth, England, April 7, 1815 removed to Bellefontaine, Oh 1820; was converted in childhood, and joined the M. E. Church in 1824. He was a student in Norwalk (Oh) Seminary in 1835-36. Entered Allegheny College in 1837, and Indiana Asbury University in 1839, and was graduated from the latter institution in 1840, being a member of the first graduating class. He was elected Professor of Latin in Indiana Asbury University in 1842, and retired from that position in 1854. In 1855 he was placed in charge of Baldwin Institute, Berea, Oh., which became Baldwin University in March, 1856. He retired from this position in 1870, and in the same year was elected president of Iowa Wesleyan University. He served in this office till 1875. He joined the North Ohio Conference in 1855. He secured the location and organization of German Wallace College, Berea, Oh., in August, 1863, and of the German College at Mount Pleasant, Iowa, in September, 1873. He was pastor of First M. E. church, Keokuk, Iowa, in 1875, and was appointed presiding elder of the Keokuk district Sept. 1, 1876. While connected with the Indiana Asbury University he published The Asbury Notes, a literary newspaper, from 1852 to 1854, and while at the Iowa Wesleyan University he conducted a similar journal, The Iowa Classic, from 1870 to 1875. He has also published numerous contributions in weekly and monthly periodicals, and a few addresses.

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2924 -- WHEELING, W. VA. (pop. 31,266), on the east bank of the Ohio River, about 100 miles below Pittsburgh. Methodism was introduced in 1785 by Rev. Wilson Lee, then traveling the old Redstone circuit. The first convert was Mrs. Elizabeth Zane, wife of Colonel Ebenezer Zane, the founder and principal proprietor of the place. Redstone circuit, with which the society was for many years connected, was the first circuit organized west of the Alleghany Mountains. This circuit first appears in the minutes of 1784, but, as in other places, local preachers were the first to commence the work. In 1781, Robert Wooster, a local preacher, began his labors near Uniontown, and subsequently extended his work into Virginia, and William Shaw, Thomas Lakin, and John J. Jacob were early known through the country as the "three bishops," because of their arduous and zealous labors. Hon. John J. Jacob, a son of the last-named preacher, was for two terms governor of the state. Where Lee first visited Wheeling it was a fortified village having a short time previously endured a siege of several days from a force of 400 Indians and Tories, and it was at the hazard of a minister's life to travel from place to place.

In 1808, Bishop Asbury first visited Wheeling, accompanied by Henry Boehm, who writes, "At Wheeling, Bishop Asbury preached in the court-house from Hebrews ii. 2, 3, on the great salvation, and the danger of neglecting it. We had no house of worship there at that time. We were kindly entertained by Colonel Ebenezer Zane, one of the earliest settlers in the West. I was highly delighted, as well as the bishop, to hear Mr. Zane and his wife relate the thrilling scenes through which they had passed, and their hairbreadth escapes from wild beasts and from murderous savages. She told us about the siege of the fort, and how she was engaged in running bullets, which the men fired at the Indians who were thirsting for their blood. Mrs. Zane joined the Methodists in 1785, under Wilson Lee. She was a Christian heroine, an honor to her sex and to the church."

The first church was built in 1818, on the site of the present Fourth Street church. The lot was a gift from Noah Zane, son of Daniel Zane. Prior to this, meetings had been held first in the cabins of the settlers, and afterwards in the court-house. This church became too small for the

congregation., and a much larger one was erected in its place, which was commenced in 1834, but not finished until 1836. In 1866, the foundations becoming impaired, a new edifice in the modern style was erected, and dedicated, in 1870, by Bishop Janes. The German population of the place having become numerous a society was formed, and a church, under John Swahlen, erected on Chapline Street, in the fifth ward, in 1839, and was rebuilt in 1860. In 1848 the Chapline Street church was erected on a lot tendered by Henry Echols and Thomas Horubrook. The North Street church was organized in 1848, but the church was not finished until 1849. Wesley chapel, formerly known its South Wheeling church, erected on Jacob Street, eighth ward, was built in 1850, and rebuilt in 1871. Thomson church, formerly the Island Mission, is located on Zane's Island, in the seventh ward, and was originally organized for a mission Sunday- school. In 1855, Daniel Zane tendered the lot, and helped in building a frame house. This was replaced, in 1872, by a handsome brick edifice, named after Bishop Thomson, who had died in Wheeling a short time previous. Zane Street church, erected on Zane Street, in the fourth ward, was organized in 1866, and a substantial brick edifice was erected the same year. Simpson church, erected on Eoff Street, third ward, was organized in 1866, and was erected to accommodate the colored members who had formerly worshipped in the Fourth Street church. Benwood church was erected in a suburb of Wheeling in 1870. Steinrod, at Fulton, within the city limits, east, was built and dedicated in 1874. This city hats enjoyed from time to time the labors of many eminent ministers of the Baltimore, Pittsburgh, and West Virginia Conferences, and has been favored with several extensive revivals, the most noted of which were in 1831-32, under the pastorate of T. M. Hudson, who was assisted by J. N. Maffit; in 1843, under S. E. Babcock; and in 1857, under J. E. Wilson; who was chiefly assisted by Rev. S. Brockunier.

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2925 -- WHELPTON, William T. -- An English layman, was early converted to God, and became an earnest worker in Methodism. He gave himself to works of practical philanthropy, and employed his ample means in sustaining all the various funds of Methodism. Wherever a new chapel was to be built or an outlying mission encouraged, he was ever ready with hearty counsel and contribution. The Children's home, the army and navy work, and the foreign missions, with every form of home evangelization, had always his prompt and generous support. He died of typhoid fever, at his home near London, in 1876, aged forty-six.

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2926 -- WHETSTONE, John -- Was born in Westmoreland Co., Pa., on Oct. 25, 1788. In the year 1809 he united with the M. E. Church at Cincinnati, Oh., where he spent most of his life. In 1828, during the great controversy on the subject of lay representation in the M. E. Church, he withdrew, and entered into the organization of the Sixth Street Methodist (Protestant) Church in Cincinnati, of which he remained an honored member till his death. In 1837, when in the full vigor of manhood, with ample capital at his command, he retired from business in order to avoid, for his family, the temptation of great wealth. He died Aug.10, 1874, on Mount Auburn, Cincinnati. He was a man of strong mind, clear judgment, firm purpose, and generous impulses. His liberality was largely shared by his church, for, without being a bigot, he was strongly attached to it. He was a member of the official board, and, as steward and trustee, watched over the financial interests of the church, besides contributing as a leader to its spiritual advancement.

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2927 -- WHITCOMB, Hon. James -- Ex-governor of Indiana, was born at Stockbridge, VT, Dec. 1, 1791. Removing to the West in 1806, he graduated at Transylvania University, KY. Having studied law, he was admitted to the bar, and practiced at Bloomington, IN, where he resided in 1824. Entering political life, he was elected prosecution attorney for the district, and became a State Senator 1830-35. He was appointed by President Van Buren as commissioner-general of the Land Office in 1836, in which position he remained until 1841, when he returned to practice law in Indiana. In 1843 he was elected governor, and served until 1848, when he was elected United States Senator. He died in New York City, Oct. 4, 1852. He had been strongly attached to the M. E. Church, but did not unite with it until in his later years. He was vice-president of the American Bible Society, and also a warm friend of education. At his death he left his library to the Indiana Asbury University.

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2928 -- WHITE, Hon. David N. -- Was born in Wareham, Mass., Aug. 22, 1805, of Pilgrim ancestry. His parents removing West, he learned the printing business in Pittsburgh, and was one of the early publishers of the Pittsburgh Conference Journal. In 1840 he spent one year in editorial work in Illinois. When he returned to Pittsburgh, and became editor of the Pittsburgh Gazette, with brief intervals, until 1862. He was strongly antislavery, and took part in its early organizations, and was a member of the Republican conventions of 1856 and 1860. In 1862 he was appointed collector of internal revenue, which position he held until 1866. In 1869 he was elected to the legislature of the State, and was re-elected for several terms. In 1872 he was a delegate to the constitutional convention. He was converted at the age of nineteen, and has filled all the offices which a layman holds in the M. E. Church, and has been deeply devoted to its various interests.

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2929 -- WHITE, Henry -- A member of the Philadelphia Conference, M. E. Church, was born in Accomac Co., Va., in 1777, and died in Delaware, Oct. 17, 1856. He joined the Philadelphia Conference in 1803, located in 1810, re-entered the Conference in 1823, and filled prominent appointments. In 1846 he became superannuated. He possessed a mind of clearness, penetration, and vigor, and was skilled and accurate as a theologian. He frequently displayed "an energy of thought, a force of diction, and depth of pathos and power of illustration that made him an almost incomparable preacher." He was presiding elder for seventeen years, and was elected as delegate to the General Conference in 1832, 1836, 1840, and 1844.

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2930 -- WHITE, Hon. John W. F. -- Was born in Washington Co., Pa., Jan. 19, 1821. Converted in his youth, he has been a class leader, steward, trustee, Sunday-school superintendent, and local preacher. He was educated at Allegheny College, studied law, and was admitted to the bar in 1844, and having practiced six years in Washington, two of which he served as editor of the Washington Reporter, he removed to Pittsburgh. From 1861 to 1865 he was city solicitor; in 1872

he was a member of the convention which formed the new constitution of the State, and was subsequently elected judge of the district court of Allegheny County, which position he still holds. Judge White takes a deep interest in the cause of education; has been a school director for fifteen years at Sewickley, where he resides; is a trustee of Allegheny and of Beaver Colleges, and was for a short time connected with the faculty of Mount Union College. He was a lay delegate for the Pittsburgh Conference to the General Conference of 1876, and is strongly attached to the interests and economy of the church.

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2931 -- WHITE, Joseph J., A.M. -- A minister of the M. E. Church, was born at Cavendish, Windsor Co., Vt., June 4, 1817. He attended boarding-school at Wilmot, NH, and afterwards at the old Chester Academy, in Vermont, and upon finishing his studies became a teacher. In 1836 he was converted, and entered upon the regular work of the ministry in 1840. He has labored in the Ohio, Indiana, Iowa, and New York Annual Conferences. For two terms he served as president of the Ohio Conference. In 1870 he was called to a church in New York City, which, in 1873, purchased a building in Brooklyn, where he continues as the pastor.

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2932 -- WHITE, Moses Clark -- Late a missionary of the Methodist Episcopal Church, and a scientific lecturer and writer, was born at Paris, Oneida Co. NY, July 24, 1819. He was graduated from Wesleyan University in 1845, and studied theology and medicine for two years in Yale College. He joined the New York Conference in 1846, and in 1847 went as a missionary and physician to Foo Chow, China. From 1848 to 1852 he conducted a public dispensary in that city. He returned to the United States in 1854, and engaged in the practice of medicine at New Haven, Conn. He was appointed, in 1857, lecturer on Microscopy in the medical department of Yale College; in 1862, teacher of Botany in the Sheffield Scientific School of Yale College; in 1864, secretary of the Connecticut Medical Society; in 1867, Professor of Pathology and Microscopy in the medical department of Yale College; and in 1868, lecturer on Histology and Microscopy in Wesleyan University. While in China, he published, in 1851, the gospel of Matthew in the colloquial dialect of Foo Chow. After his return home he published, in 1846, an "Introduction to the Study of the Colloquial Language of Foo Chow." In scientific literature, he has written a treatise on the microscope, and the chapter on optics in Silliman's Physics," and has edited the second edition of Porter's Chemistry."

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2933 -- WHITE, Samuel Stockton -- Of Philadelphia, was born in Bucks Co., Pa., June 19, 1822. When very young he assisted his mother in business in Burlington, NJ, and at the age of fourteen was indentured to his uncle, in Philadelphia, to learn dentistry and the art of manufacturing artificial teeth. Subsequently he engaged extensively in the manufacture, and received the first premium gold medal for the best artificial teeth from the American Institute of New York. His principal office is on Chestnut Street, Philadelphia, but has branches in New York, Boston, and Chicago, and manufactures artificial teeth and dentists instruments for a large part of the world. He has received gold medals from various world's fairs, institutes, etc., commencing with the London

Exposition of 1851, and continuing to the present time. He has been a member of the Methodist Episcopal Church for a number of years, and has been a liberal contributor to the beautiful Arch Street Church, Philadelphia.

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2934 -- WHITE, Thomas -- Formerly judge of the Court in Kent Co., Del., was born in 1730. He was an intimate friend and defender of Bishop Asbury, especially during the Revolutionary War. It was at his home that Asbury resided for several months, in the height of political excitement. It was also at his house that the bishop met the preachers in consultation, and that on one occasion, when the distress of the country was great, these men of God read the Bible on their knees and offered up fervent prayers for the triumph of the gospel. Judge White was suspected of disloyalty to the American cause, and was arrested during the time of Asbury's residence with him, but was soon released upon the authorities becoming satisfied of his loyalty to the colonial cause. The judge and all his family soon afterwards became converted and united with the Methodist society, and in his house became a place of frequent preaching. Through his personal influence and liberality a chapel is erected in the neighborhood for public worship. A writer says: "As to moral worth, Judge White had no superior in his day. His house and hands were always open to relieve the needy. He was the friend of the poor and oppressed, and left no one in bondage whom he could make free. For many years he lived in the enjoyment of perfect love." He died in the spring of 1795. The news of his death reaching Asbury, he wrote, "I have met with nothing like it in the death of any friend on the Continent."

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2935 -- WHITEFIELD, George -- Was born in Gloucester England, Dec. 16, 1714. His father was an innkeeper, but died before he was two years old. His childhood and a part of his youth were spent in the inn, where, when he was fifteen years old, he began to engage in the work and service of the house. He was sent to school when twelve years old, and attracted so much attention by his oratorical and theatrical faculties that he was several times appointed orator before the corporation at the examinations, and had a play composed for him by the master of the school. His mind was filled with frivolous thoughts, and he acquired gay tastes and irreligious views. After he left the school and was employed in the inn, habits of serious thought grew upon him, he began to read the Bible; he received deep impressions from reading Thomas a Kempis, and even composed a sermon.

A Servitor-student of Pembroke College, Oxford, stopping at the inn, told how he managed to meet his expenses at the university, and Whitefield's mother saw at once an opening for her son. He entered Oxford as a servitor in his eighteenth year, carrying with him the religious thoughts which he had been recently cultivating. His impressions were strengthened by reading Law's "Serious Call," but he found the students by whom he was surrounded uncongenial associates, and sought the acquaintance of Charles Wesley, and the society of the Wesley's and their band, who were then the butts for the ridicule of the university. The association cost him ridicule, the loss of his servitor's fees, and the censure of the officers of the college. His support was provided for through friends of the Wesleys, and he afterwards, when the Wesleys had gone to Georgia, became the leader of the "Holy Club." His conversion occurred shortly afterwards and before that of the

Wesleys. He was ordained upon the special invitation of the bishop of Gloucester at Gloucester, on the 20th of June, 1736, and preached his first sermon on the following Sunday, with powerful effect upon his hearers. He returned to Oxford to find the Methodist band growing, and went from there to preach in Hampshire, in Bristol, in London, day after day, to increasing crowds.

He had received an invitation from John Wesley to join him in Georgia. It was just before Mr. Wesley had decided to return to England, and it so happened that the vessel on which he sailed, in response to the invitation, passed in sight of the one in which Mr. Wesley was returning, only a few hours from the English port. The officers and men of the ship at first treated him with contempt as an impostor, but he won them over. Arriving at Savannah, after a voyage of four months, his attention was attracted to the orphans of the colony and their destitute condition. He resolved to establish an asylum for them, and to return to England to collect funds for the purpose. He arrived in London in December, 1738. The trustees of the colony of Georgia approved his scheme for an orphan asylum, but the prejudice of the church against his preaching was so great that he found it difficult to get access to the pulpits. What few churches were at first opened to him were soon closed against him.

The idea of preaching in the open air was suggested to him, and he began at Kingswood, among the rude colliers, February 17, 1739, the career of field preaching with which his eventful life is inseparably associated. From Kingswood he went to Bristol, and on his return to Kingswood was received by the colliers with an entertainment, and laid the cornerstone of a charity school which they had collected funds to build. He visited Wales with Howell Harris, and returning to London, preached at Moorfields and Kensington Common, and collected considerable sums from the multitudes in aid of his orphan asylum. He embarked on his second voyage to America in August, 1739, arrived at Philadelphia in November, preached there, through New Jersey, and at New York, to vast crowds in the open air, and traveled by land, preaching all along the way to Savannah, where he laid the cornerstone of his orphan house, and opened the institution with forty children. He returned to Philadelphia to collect funds for his asylum, when Benjamin Franklin emptied his pockets of gold, silver, and copper, in practical testimony of the power of his eloquence, and he again visited New York with unabated success.

On his return to Savannah, he was met by invitations to visit New England, and, accepting them, arrived at Newport, RI, in September, 1740. His journey extended to Boston and beyond as far as the Merrimack River, thence westward to North Hampton, Mass., and south to New Haven where he preached before the governor and legislature of the colony. He returned to England in the following year, and was there separated from the Wesleys on account of disagreement in doctrines, he holding and promulgating Calvinistic views opposed to the Arminian views of the Wesleys. The courses of the great preachers were hereafter distinct, although cordial relations were soon restored between them.

Whitefield's popularity was diminished for a time, but shortly rose again to its full height. A tabernacle was built for him by his Calvinistic friends, which was soon crowded; he made two visits to Scotland; ventured to preach at Moorfields during the Whitsun holidays, when the crowd was most numerous and most boisterous, but with his usual success in winning the rudest of them, and returned to America, after three years sojourn in England, in 1744. He arrived at Wells, ME, after a long voyage, was taken sick at Portsmouth, NH, but arose from his bed and preached;

extended his labors as far as North Yarmouth, ME; preached in the towns around Boston, passed through Connecticut, where he preached, notwithstanding the laws which had lately been passed prohibiting intrusions into parishes, attended to the affairs of his orphan house at Savannah, spent three months in Bermuda, and returned to England in 1748. He remained three years in Great Britain, traveling over England, Ireland, Scotland, and Wales. During this visit he became acquainted with the Countess of Huntingdon, through whose instrumentality a complete reconciliation was effected between him and Mr. Wesley, and who appointed him one of her chaplains.

He made a fourth voyage to America in 1751, and spent the winter in Georgia and South Carolina; returned to England, where he made one of his most success campaigns, and again came to America in 1754, bringing with him twenty-two orphans. Visiting the North, he found that the opposition to him in New England had died away, and he was received everywhere with respect, and in many places with enthusiasm. He returned to England in the next year, and remained eight years, traveling over all parts of the United Kingdom. One of the most noticeable features of his sixth journey in the United States, in 1763-65, was the receipt of a vote of thanks for a present of books from Harvard College, which had previously issued its "testimony" against him.

He returned to England for the last time in 1765. He had formed a design of converting his orphan school at Savannah into a college, and sought a charter for the proposed institution. The Privy Council insisting that the institution should be conformed to the ritual of the Church of England, he refused to accept a charter on those terms. His visit was full of labors, and was marked by frequent intercourse with the Rev. John Wesley, with whom, as with the Countess of Huntingdon, he cordially co-operated. He sailed for America for the last time in September, 1769, leaving behind him an affectionate farewell letter to John Wesley. He found his orphan asylum at Savannah prospering, with new buildings and little debt.

He started north in May of the following year, was cordially received at Philadelphia by all denominations, including the Episcopalians, met "larger congregations than ever" at New York; passed up the Hudson and to the northern settlements of the colony, and proceeded through Boston to Portsmouth, NH. Turning back, he preached in the open air at Exeter, N. H., for two hours, his last sermon, Sept. 29, 1770, and went the same day to Newburyport, Mass., where he was to preach on the next day. He was seized during the night with asthma, and died at sunrise on Sunday morning, Sept. 30. His death was noticed with funeral sermons throughout the country and at Savannah, the magistrates of the colony attended the services officially. The centennial anniversary of his death was celebrated at Newburyport, Sept. 30, 1870, with a discourse by the Rev. Dr. Stearns and a public meeting. His works were published in six volumes in 1771. Biographies have been written of him by Dr. Gillies, in 1772; the Rev. Robert Philip, in 1837; a sketch, by I. K. Andrews, was published in 1866. The "Prince of Pulpit Orators," by Rev. J. B. Wakeley (New York, 1871), is a collection of incidents in his life and characteristic anecdotes.

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2936 -- WHITEHALL, N. Y. (pop. 5347), is situated in Washington County, on the Rensselaer and Saratoga Railroad. It is first mentioned as a pastoral charge in 1822, when Orrin Pier and Philo Ferris were appointed to Whitehall circuit. The circuit reported 114 members in

1823, 447 members in 1824, and 502 members in 1825. In 1829 the circuit, having been reduced in extent, reported only 281 members, but the number rose to 360 in the next year. Whitehall and Castleton returned 528 members in 1832, Whitehall and Whitehall mission 337 members in 1840, Whitehall and East Whitehall 210 members in 1850, and Whitehall alone returned 180 members in 1860. It is in the Troy Conference, and reported, in 1876, 230 members, a church and parsonage, and 150 scholars in the Sunday-schools.

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2937 -- WHITEMAN, John, a manufacturer of Philadelphia, was born in 1804, and united with the M. E. Church in 1821. In 1828 he established a Sunday-school near the arsenal, which grew into a Conference appointment, and was subsequently superseded by the Brickmakers, now Western, M. E. church. Through his influence he succeeded in inducing about fifty members, who had withdrawn from the Ebenezer church, to unite with the Reformers, to organize as the present St. Paul's M. E. church. He was also instrumental in securing ground for the M. E. church at Gloucester City. In 1840 he became a trustee of the Centenary Funds of the Philadelphia Conference, acting first as secretary, and then as treasurer, until 1864. In 1853 he was elected treasurer of the Chartered Fund, and still holds that position. In 1842 he was appointed a manager of the Philadelphia Conference Missionary Society, in 1843 was elected its vice-president, in 1844 its president, and in 1859 its treasurer, the position which he now holds. In 1859 he was instrumental in organizing a Sunday-school near Charleston, N. J., which has been the means of erecting a church free from debt. In 1862 he was one of the original projectors of Arch Street M. E. church, with which he still holds official relations. Since 1850 he has been a trustee of Dickinson College, and since 1852 has been connected with the Educational Fund of the Philadelphia Annual Conference, was its treasurer for many years, and is now president of the board.

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2938 -- WHITE RIVER CONFERENCE, M. E. CHURCH SOUTH, was organized by the General Conference of 1870, and held its first session Sept. 28, 1870, Bishop Keener presiding. It reported 43 traveling and 90 local preachers, 8249 white and 163 colored members, 93 Sunday-schools, and 3040 scholars. The General Conference of 1874 bounded it "on the east by the River, on the north by the Missouri state line, on the west by the Arkansas Conference, on the south by a line running from the head of Palarm Creek to the head of Cypress Bayou; thence down said bayou to Des Arc Bayou; thence down that bayou to White River, and down said river to its mouth." In 1875 this Conference reported 70 traveling and 108 local preachers, 12,243 white and 4 colored members, and 5334 scholars.

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2939 -- WHITNEY, George Henry -- Principal of the Newark Conference Collegiate Institute, Hackettstown, NJ, was born in Georgetown, DC, July 30, 1830, and was graduated from Wesleyan University in 1858. In the same year he became principal of the Macedon Center Academy, NY, and in 1859 principal of Oneida Seminary, NY. He joined the Oneida Conference of the M. E. Church in 1860, and was in the next year transferred to the Newark Conference, where

he performed pastoral work till 1870, when he was elected principal of the newly established Newark Conference Collegiate Institute at Hackettstown, NJ, and financial agent of the same. He is author of a "handbook of Bible Geography" and the "Lesson Compend," and has prepared many Sunday-school lessons.

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2940 -- WHITNEY, William -- Lay delegate from the Northern New York Conference to the General Conference of 1876, is at the head of one of the largest drug-houses in Northern New York. He united with the M. E. Church early in life, has been a devoted Sunday-school worker and a superintendent for several years, and has often been called to conduct Sunday-school institutes in his part of the State. He takes a deep interest in all church enterprises and institutions.

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2941 -- WHITWORTH FEMALE COLLEGE is situated at Brookhaven, Miss., on the New Orleans, Jackson and Great Northern Railroad, 128 miles from New Orleans and 57 miles from Jackson, Miss. It was founded, in 1859, by Rev. M. J. Whitworth, a planter and local preacher of the M. E. Church South, who was also the founder of the town of Brookhaven, and who built the first (frame) college building. The course of the institution was begun prosperously, with J. J. Lee, formerly of Capers College, as president, till it was interrupted by the breaking out of the Civil War. The exercises were kept up under Professor Lee, and afterwards under G. L. Crosby till, Mr. Crosby having died in 1863 the building was occupied as a military hospital. The school was reopened, in 1865, by George F. Thompson, presiding elder of the Brookhaven district. He was succeeded, in 1867, by H. Johnson, of Madison College, Sharon, Miss., the property of the college having in the mean time been conveyed to the Mississippi Conference.

The institution was at this time embarrassed by debt, the building was out of repair and scantily furnished, and only 57 pupils were in attendance. The number of scholars has since risen to 230, of whom 140 are from a distance; the college building has been thoroughly furnished, three new buildings have been added, and large additions have been made to the cabinets and apparatus. A large majority of the pupils are from Mississippi, but many are from Louisiana and other adjoining states. In the arrangement of the course of study, especial importance is attached to the elementary branches, analysis, composition, algebra, geometry, and the natural sciences. The study of the languages is optional. Lectures are delivered on chemistry, natural philosophy, physiology, and natural history. The leading object sought in instruction is to teach the pupils to think closely and correctly.

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2942 -- WIGHTMAN, William M. -- Bishop of the M. E. Church South, was born in Charleston, S.C., Jan. 29, 1808. His father was a native of that city; his mother, of Plymouth, England. They were both Methodists, and possessed of high and firm religious principle. The mother, when a child, had often been dandled on John Wesley's knee, and was led in class-meeting the last time before leaving her native land by Dr. Adam Clarke. The family worshipped at Trinity church, and the daily reading of the Scriptures was part of the family life and discipline. He was

sent to school early, and in his seventeenth year entered the sophomore class in the College of Charleston, whence he was graduated in October, 1827.

Early in 1825 he was converted at a camp-meeting in the neighborhood of Charleston, and by the time his scholastic career was finished he had become firmly convinced that he was called to the ministry. In this view Dr. Capers, his preacher in charge, and J. O. Andrew, his presiding elder, both concurred; and he was licensed to preach in the summer of 1827, during his senior year at college. On the day he was twenty years old he left his father's house for Camden, SC, where he joined the Conference, which was then in session there. In 1834, upon the suggestion of Dr. Olin, who had been appointed president of Randolph Macon College, VA, he was appointed agent for that institution to collect the \$20,000 of endowment fund which the South Carolina Conference had pledged to it. After serving for five years in this capacity he was appointed Professor of English Literature in the college. He resigned this position in 1838 and returned to pastoral work, receiving the appointment of presiding elder of the Cokesbury district. He was a delegate to the General Conference in 1840, and was elected by that body editor of the Southern Christian Advocate. He held this position for fourteen years, when he was elected president of Wofford College at its opening in 1854. In 1859 he was elected chancellor of the Southern University, Greensboro, Ala., and in 1866 was chosen by the General Conference to be bishop. He has traveled extensively, and has been noted for his careful and successful administration.

Bishop Wightman has written considerably for the periodical press, and is the author of the "Life of Bishop Capers," as well as of various sermons and addresses. He resides in Charleston, S. C.

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2943 -- WIGHTMAN, John Thomas -- Of the South Carolina Conference of the M. E. Church South, was born at Charleston, SC, Sept. 9, 1825. He was graduated at the Charleston College in 1846, and in 1847 entered the South Carolina Conference. During an uninterrupted and arduous ministry of thirty years he has been appointed to the chief cities of South Carolina, and has manifested great interest in the cause of Sabbath schools and the religious condition of the colored people. Earnest and impressive as a preacher, he has been uniformly successful in building up the church of Christ.

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2944 -- WILBER, Perley B. -- Founder of the Wesleyan Female College, now Cincinnati Wesleyan College, at Cincinnati, Oh., was born in Dutchess Co., NY, Dec. 21, 1806, and died at Cincinnati, Oh., June 11, 1859. He received his preparatory training and was converted at the Oneida Conference Seminary, then entered Wesleyan University, and was graduated from that institution in 1834. In the next year he was appointed teacher of Ancient Languages in the Oneida Conference Seminary, Cazenovia, NY. In 1838 he became, president of the Buckingham Female Seminary, Virginia. While at this place he was offered, and declined, the presidency of Washington College, Miss. He removed, in 1842, to Cincinnati, and assumed the charge of the Wesleyan Female College, where he remained till his death. He was greatly assisted in his labors as a teacher by Mrs. Wilber. He was a member first of the Ohio, then of the Cincinnati Conference,

and was a thoughtful and instructive preacher, but his heart was enlisted in the cause of Christian education for women.

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2945 -- WILBERFORCE UNIVERSITY is located three and one-half miles from Xenia, O., and is an institution under the patronage and control of the African M. E. Church. The original edifice was erected for a fashionable watering-place, and was a large and convenient building. It was purchased by a number of individuals, and under the patronage of the Cincinnati Conference, was devoted to the education of colored young men and women. Rev. J. F. Wright, D.D., was an active and efficient agent. After being thus held for a few years it passed, in 1863, into the hands of the African M. E. Church for a small sum, and has been under the general supervision of Bishop Payne, of that denomination. The original building was consumed by fire, but another has been erected in its place. Funds were collected by Bishop Payne not only in the United States, but in England, which he visited at the request of his church. It is an institution which has accomplished much good for colored youth. At the General Conference of 1872, the endowment agent reported that he had nearly \$50,000 in notes, pledges, and money, and it then had about 125 students.

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2946 -- WILBOR, Albert D. -- A delegate from the Genesee Conference to the General Conference of the Methodist Episcopal Church in 1872, joined the Genesee Conference in 1843, and has served in that body as pastor, presiding elder, and financial agent of the Genesee Wesleyan Seminary. For two years, in 1854-55, he was pastor of the Woodward Avenue M. E. Church, Detroit, Mich.

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2947 -- WILBRAHAM WESLEYAN ACADEMY is located at Wilbraham, Mass., and is one of the oldest institutions connected with the M. E. Church. It was originally established by the Methodist ministers of New England, in 1818, at New Market, N. H., and was intended both for general students and for young men who designed to enter the ministry. In 1824 an act of incorporation was obtained from the legislature of Massachusetts, and the academy was removed to Wilbraham, its present site, where it was opened in September, 1825. Eight students were present the first day, and thirty-five during the term. Its first president after the removal was the talented and lamented Dr. Fisk, who presided over it until 1831, when he took charge of the Wesleyan University. The principals from that time have been: W. McK. Bangs, 1831-32; John Foster, 1832-34; David Patton, 1834-41; Charles Adams, 1841-45; Robert Allyn, 1845-48; Minor Raymond, 1848-64; Edward Cooke, 1864-74; and Nathaniel Fellows, 1874, who is the present principal, and Professor of Mental and Moral Science. Its principal is assisted by a corps of able professors in the different departments. Its students, embracing both young men and young women, average an attendance of from 200 to 300 annually. Since its organization about 15,000 students have been in attendance, 700 of whom have prepared for college, and as many others have engaged in teaching or professional studies. At least one-third of its students have been ladies. It has suffered some severe reverses by fire, but has received generous gifts from friends.

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2948 -- WILBUR, James H. -- Missionary to Indians in Oregon and Washington Territory, widely known as "Father Wilbur," joined the Black River Conference in 1842. He was appointed missionary to Oregon in 1847, and on his way to his new field of labor traveled in company with the Rev. William Roberts, superintendent of the Oregon district, visiting several times in California, and assisted Mr. Roberts in organizing the first Sunday-school and class in San Francisco. He was appointed to the Portland and Columbia River district, then, in 1852, to Yarn Hill. In 1853 he was designated as Superintendent of the work in Southern Oregon, after which he served as a presiding elder till 1861, when he was appointed to the Indian Reserve in the Yakima district, where his subsequent labors have been performed. He has identified himself with the true interests of the Indians, and has so sought to promote their welfare and advancement as to have gained their confidence and acquired great influence among them. The reports speak frequently of the prosperity of this mission, which, in 1873, had an organized church of 450 members, with native preachers, and was a "wonderful success."

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2949 -- WILEY, Allen -- Was born in Frederick Co., VA, Jan. 15, 1789, and died in Vevay, Ind., July 23, 1848. He removed to Indiana with his parents in 1804; joined the church in 1810, and was licensed to exhort in 1811, and to preach in 1813. He commenced his traveling ministry in 1816. Eleven years of his itinerant life were spent on laborious and extensive circuits; for fourteen years he was presiding elder, a part of the time his district extending from the Ohio River to Michigan. He was five years in the larger places as station preacher. He was a delegate to all the General Conferences from 1832 to 1844. He was simple and plain in his manners, honest and upright in all his movements, a man of great energy and decision of character, and an able and successful minister. For a number of years he was in the habit of reading the Scriptures in the Hebrew, Latin, and Greek languages. He was one of the active founders and patrons of the Indiana Asbury University, and held for many years the position of trustee. He wrote for the Western Christian Advocate a number of articles on "Ministerial Character and Duties," which were subsequently collected and published in a separate work, and are now contained in the account of his Life and Times, written by Dr. F. C. Holliday.

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2950 -- WILEY, Ephraim Emerson -- President of Emory and Henry College, was born at Melrose, Mass., Oct. 6, 1814. He was graduated from Wesleyan University in 1837, and in the same year became principal of the high school at Augusta, ME. In 1838 he was elected Professor of Ancient Languages in Emory and Henry College, and in 1852 was appointed president of that institution. He was a member of the General Conference of the Methodist Episcopal Church South in 1854, 1858, 1862, 1866, and during the whole of the Civil War was chaplain at the hospital at Emory and Henry College.

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2951 -- WILEY, Isaac W. -- One of the bishops of the M. E. Church, was born in Lewistown, Pa., March 29, 1825. He united with the church when but ten years of age, had entered on a more thorough religious life at the age of thirteen. At the age of eighteen he was licensed to exhort, and a year afterwards to preach. A wonderful revival having occurred at that time, he labored day and night for about six months. From this labor his throat suffered severely. He had been preparing to enter the Sophomore class in Dickinson College, but the affection of his throat being considered permanent, he commenced the study of medicine, and was graduated in 1846 from the medical department of the University of New York. He pursued also a course of classical study in the same institution. He commenced the practice of medicine in Western Pennsylvania, and subsequently removed to Pottsville in 1849.

At the request of Dr. Durbin he went as medical missionary to Foo Chow, China, after having been received into the Genesee Conference. He attended an additional course of lectures in the University of New York, and in March, 1850, sailed for China, holding his membership at his own request in the Philadelphia Conference. He returned from China in May, 1854, and was immediately assigned to fill a vacancy on Staten Island. In 1855 he was transferred to the Newark Conference, where he was successively stationed in Newark and in Jersey City. In 1858 he took charge of Pennington Seminary, where he continued until 1863. In 1864 he was elected editor of the Ladies' Repository, and was re-elected to that position in 1868. In 1872 he was elected bishop. On his return from China he published "The Fallen Missionaries of Foo Chow." While acting as editor of the Repository he also edited the books, and published "The Religion of the Family." Bishop Wiley has visited the various States and Territories, and is now (1877) on an extensive tour to visit the missions in Japan and China.

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2952 -- WILEY UNIVERSITY, MARSHALL, TEXAS, was established chiefly for the colored people. It occupies a good situation in the edge of the town. A comfortable school building is in course of construction for it. Though designed chiefly for students in the vicinity, it is receiving colored students from a distance of from 1 to 300 miles. It is supported in part by the Freedmans Aid Society of the M. E. Church.

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2953 -- WILEY, Philander -- Professor in Indiana Asbury University, is a son of the late Allen Wiley. He was graduated from Indiana Asbury University in 1843, joined the Northwest Indiana Conference in 1852, and was elected Professor of Greek in Indiana Asbury University, a position he still holds.

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2954 -- WILKESBARRE, PA., (pop. 23,339), is the capital of Luzerne County, on the Susquehanna River. It was laid out in 1773, and was burned by the British and Indians during the Revolutionary War. Methodism was introduced as early as 1788, when Anning Owen organized the first class in Wyoming at Ross hill. This was not far from the present site of Wilkesbarre. Abel Pierce settled in Kingston before the war, a little above Wilkesbarre. Mrs. Pierce early became a

convert to Methodism, and the church owes much to that family for its progress. Azel Dana was the first class-leader in Wilkesbarre. He died in 1804. About 1795-96 Valentine Cook and Alward White were preachers on the circuit. Mr. Cook stopped with Mr. Mann in April of that year, and found a comfortable home. Methodism had few adherents, and Mr. Cook having delivered a very important sermon, an attempt was made to mob him. For this purpose a party prepared matches by winding a cloth or paper round sticks and rolling them in melted brimstone, to smoke him out of the house. A person was appointed to climb to the top of the house, light these matches, and throw them down the chimney. Just as he had ascended, and was about completing his task, he missed his aim and fell from the roof to the ground, and the mob, becoming excited and alarmed, immediately fled. The worshipers within knew nothing of this disturbance until after the meeting had closed.

In 1800 the first church edifice was erected. Bishop Asbury preached in Wilkesbarre Aug. 4, 1811, and stopped with Judge Fell, who received him very kindly. In 1812 he was again in the city. The court was in session, but his arrival had been announced, and he was permitted to preach in the court-house. In 1826, the society having suffered great inconvenience for want of a suitable place of worship, obtained from the county commissioners the use of a hall in the upper part of the court-house on a lease for ten years, for which they paid the nominal sum of ten cents per year. In 1827 a session of the Annual Conference was held in this place, Bishop George presiding. During the session a sermon was preached on Calvinism that greatly offended the Presbyterians of the city. In 1830 Wilkesbarre became a station, and the church has since continued to prosper.

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2955 -- WILKINS, Mrs. Ann -- Was born in the State of New York in 1806, and was converted at a camp meeting at Sing Sing, Sept. 8, 1836. Shortly afterwards she offered herself as a teacher for Africa, and sailed from Philadelphia June 15, 1837, with the Rev. J. J. Matthias, who went out as governor of Bassa Cove, and other missionaries. She remained in Africa until 1841, when she returned to recruit her impaired health. In January, 1842, she sailed again in company with other missionaries for Africa, where she remained until the fall of 1853, when her health was so broken that it was with difficulty she reached her native land. Again recuperating, she sailed in 1854 with three young women to initiate them into the duties and habits of missionaries, and returned in 1857, having thus endured the climate of Africa and the self-sacrifice of a missionary for more than eighteen years, and having crossed the Atlantic six times. After her return she accepted a position as an officer in a juvenile asylum, but had only just entered upon her duties when she was seized with congestion of the lungs, and in a few days died in great peace. She was an earnest, devoted Christian teacher, and was eminent for piety and self-sacrifice.

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2956 -- WILLAMETTE UNIVERSITY is located at Salem, Oregon. In 1834, Jason and Daniel Lee, the first Methodist missionaries to Oregon, opened the Oregon Mission Manual Labor School, about 10 miles north of Salem. In 1832 a meeting of the settlers was held at the old mission-house, and French Prairie was fixed upon as the site of an Oregon institute. Subsequently it was determined to locate it on Wallace Prairie, about two and one-half miles below Salem, and nearly \$4000 were subscribed for this purpose. This institution was to be free for all, without distinction of sex or color, and was to be under the supervision of whatever church would first

pledge itself to sustain it. The proposition was accepted by the Methodist mission, and the Oregon Institute thus came under their control. In 1842 the Oregon Mission Manual Labor School had been removed from its former site to Salem, and the "Old Wooden Institute" had been built, at a cost of \$10,000. This building was sold by Mr. Gary, the missionary superintendent, to the trustees of the Oregon Institute for \$4000; the school was transferred to this building, and it was thus occupied for a quarter of a century.

Its first session opened Aug. 16, 1844, Mrs. C. A. Wilson being the first teacher, and 20 pupils being in attendance. In 1849 the Oregon and California Conference was formed, and held its first session in this building, and the Conference assumed the patronage of the school. In 1853 it was incorporated as Willamette University. Since that time it has been under the control of a superintendent and faculty. In 1850, Rev. F. S. Hoyt was chosen president, and held the position for ten years. In 1860, Rev. T. M. Gatch was elected as his successor, and served until 1865. He was followed by Rev. J. H. Wythe who served two years. In 1867-68, Rev. L. T. Woodward was acting president. In 1868, Rev. Nelson Rounds was elected, and served two years. In 1870, Mr. Gatch was re-elected president, and has since served in that capacity. The building purchased from the mission was destroyed by fire in 1871.

In 1864 the work of erecting a new building was commenced, and the cornerstone was laid, July 24 of that year. This building, first erected in 1867, is of brick, and is built in the form of a Greek cross. In 1807 steps were taken to organize departments of law and theology, a faculty secured, but nothing further was done. A medical department was organized in 1866, and has been in successful operation. This was opened with 20 students, and has since graduated 71. Including the class of 1877, 144 literary graduates have received the honors of the institution, and the average attendance has been nearly 300.

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2957 -- WILLARD, Miss Frances E. -- Is a native of Rochester, NY, but her youth was spent principally in Wisconsin and Illinois. She was educated in what is now known as the Women's Department of the Northwestern University, at Evanston, IL. After graduation she taught in Pittsburgh Female College, and was also preceptress of Genesee Wesleyan Seminary, and was subsequently called to a professorship in the Woman's College. Losing a beloved sister at the age of nineteen, she published a biography entitled "Nineteen Beautiful Years." In 1866 she was corresponding secretary of the Women's Centenary Association, that aided in building Heck Hall and the Garrett Biblical Institute. In 1868, in company with Miss Jackson, of New Jersey, she sailed for Europe, and spent there about thirty months, including in her tour Egypt, the Holy Land, Greece, and Turkey. On her return, in 1871, she was elected president of the Woman's College, Evanston, and in 1873 was made Professor of Esthetics in the Northwestern University. Taking a deep interest in the temperance work, she resigned both positions and engaged in the crusade movement. She has been president of the Woman's Union in Chicago, and has lectured extensively, besides writing for various magazines. She has also labored in connection with Moody's great tabernacle meetings.

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2958 -- WILLEY, Hon. Waitman T. -- Of Western Virginia, was educated in Madison College, Pennsylvania, and entered upon the practice of law in Western Virginia. He has resided for many years in Morgantown; has been a member of the legislature, and was elected United States Senator from West Virginia in 1863. He was an earnest friend of the Union, and did much to shape the public mind of his State. From early life he has been a member of the M. E. Church, and has filled various official positions, devoting himself to its interests. He was elected a lay delegate from the Western Virginia Conference to the General Conference of 1872.

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2959 -- WILLIAMS, Charles Henry -- Was born Dec. 28, 1819, in Pulaski Co., KY. He was converted and joined the M. E. Church at a camp-meeting in Indiana in 1839. He was licensed to preach in 1841, and in 1843 entered the regular work of the ministry. He served some of the most important circuits and stations in his Conference until 1847, when he took a transfer to the Ohio Conference. In 1853 he went into business in Springfield, where he was afterwards made a member and president of the school board. He was in business in Indianapolis, Springfield, and Cincinnati for about ten years. During this time he served as pastor to several Circuits. He was earnestly engaged most of this time in the Bible cause and in supplying Vacant charges. He was chaplain in the 138th Regiment Ohio National Guards from May to September, 1864, and served in the Army of the Potomac in Virginia. He went to Illinois in 1868, and after serving three years as pastor he was elected corresponding secretary of the Board of Missions, which position he still (1877) holds.

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2960 -- WILLIAMS, Emperor -- A minister in the Louisiana Conference of the Methodist Episcopal Church, was born in 1826, in Nashville, Tenn. He went to New Orleans in slavery in 1835, and remained in slavery until 1859. He was converted in 1845, and was a local preacher from 1855 until 1865, when he united with the Mississippi Mission Conference, which at that time included Louisiana. For seven years he has been a presiding elder in his Conference, and, although possessing only a common school education, is a man of good administrative and preaching abilities. He was appointed fraternal delegate from the General Conference of the Methodist Episcopal Church to the General Conference of the Colored Methodist Episcopal Church of America to meet in 1878.

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2961 -- WILLIAMS, Geo. W. -- Is a Methodist layman, head of the mercantile and banking house of Geo. W. Williams & Co., of Charleston, SC. The history of the house is a record of spotless probity, indomitable energy, remarkable tact, and success as unvarying as it has been brilliant. Mr. Williams was born in 1820, of Methodist parents, was trained up in the fear of God, and from small beginnings has won distinction, wide influence, and large fortune.

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2962 -- WILLIAMS, H. W. -- Of the British Wesleyan Conference, entered the ministry in 1832, and has traveled with great success in some of the best circuits in Methodism; he has written largely for the periodicals, and published valuable "Expositions" on the "Epistles to the Romans" and "the Hebrews." Dr. Williams became secretary to the Conference in 1875, and is a most important and influential member of the connectional committees. He is still actively engaged in circuit work.

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2963 -- WILLIAMS, James R. -- Of the Methodist Protestant Church. was born Nov. 11, 1780, and received a liberal education. He was converted when about twenty years of age, and united with the M. E. Church. He was licensed to preach, and was one of those who were expelled in Baltimore for participating in the Reform Movement in 1827. He was a member of the Reform conventions of 1827-28. He was prominent in framing the constitution of the Methodist Protestant Church, and was intimately associated with its publishing interests. In 1843 he published a "History of the Methodist Protestant Church." He was a clear and forcible preacher. He died peacefully in the sixty-ninth year of his age.

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2964 -- WILLIAMS, John A. -- Of the Methodist Church of Canada, was born in Wales, Great Britain, but removed to Upper Canada when a youth, and was converted near Prescott in 1835. After spending some years in business he entered the itinerant ministry in 1846, having been for ten years previously a local preacher. He has occupied the best stations in the Conference, and has filled every office in the church excepting president of the General Conference. For a number of years he was Chairman of the district once secretary of the old Canada Conference, two years president of the London Annual Conference, and is now stationed at St. Thomas, Ontario.

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2965 -- WILLIAMS, John -- Born in England, Aug. 10, 1820, was converted near Newcastle upon Tyne in 1843, and soon after became a local preacher. He emigrated to America in 1853, and joined the Pittsburgh Conference in 1854. He has filled appointments in Uniontown, Johnstown, Steubenville, Allegheny, and Pittsburgh, and has been twelve years presiding elder. He is a trustee in Scio College, and was a delegate to the General Conference of 1872. He served for one term on the general book committee; and was one of the editors of The Methodist Preacher, a monthly magazine.

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2966 -- WILLIAMS, Robert, -- Was one of the earliest and most active preachers in America. Previous to his leaving England he had obtained permission from Mr. Wesley to preach under the direction of the regular ministers. Sailing after the appointment of Boardman and Pilmoor, he reached New York in advance of them, where he labored efficiently for more than a month, as the records of that society show. Under date of Nov. 1, 1769, Mr. Pilmoor, then in Philadelphia, writes: "Robert Williams called on his way from New York to Maryland. He came

over about business, and being a local preacher in England, Mr. Wesley gave him a license to preach occasionally under the direction of the regular preachers." On the 6th of that month he notices his departure for Maryland, adding, "He is very sincere and zealous." The following June, when Mr. Pilmoor was in New York, he says, Williams, lately come up from Maryland, gave us a useful sermon, and brought us good news from the country."

He spent the greater part of his time in Maryland, where he was instrumental in commencing a great work. In 1772 he passed south into Virginia, where his labors were greatly blessed. Early in 1775 he married and located, and Sept. 26, 1775, he died. Bishop Asbury says of him, "He has been a very useful, laborious man, and the Lord gave him many souls to his ministry; perhaps no man in America has ministered to awakening so many souls as God has awakened by him." He had been an active business man, and on coming to America found the need of religious books, and at once began to publish some of Mr. Wesley's sermons, which he circulated extensively, and they were the means of accomplishing much good. In 1773, at the first Conference, a resolution was passed that "no one should publish Mr. Wesley's books without his approbation, but that Robert Williams should be permitted to sell what he had published." Jesse Lee tells us that "the public resolution was to secure to the ministers as a body an interest in religious publications, and not to encourage a matter of individual gain." It has been said of him, that "he was the first traveling preacher in America that married, located, and died."

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2967 -- WILLIAMS, Samuel -- Was born in Carlisle, Pa., Oct. 16, 1786, and died in Cincinnati, Feb. 3, 1859. Most of his life was passed in Ohio. During the War of 1812 he served in two campaigns. He then became connected with the General Land Office in Washington City, and largely assisted in saving the archives of the office when the public buildings were burned by the British in 1814. After that date, until 1844, he was chief clerk in the office of the surveyor general of the Northwest, first in Chillicothe, and afterwards in Cincinnati, where he lived more than thirty years. It was under his oversight for this long period that the government surveys were planned and conducted in Ohio, Indiana, Michigan, Wisconsin, and Iowa.

Mr. Williams was a man of much reading and general information. His library was large, and his acquaintance with Methodist history and theology was extensive and accurate, and he wielded a vigorous pen. He wrote much, on scientific subjects, for Niles' Register and Silliman's Journal, and on religious and literary subjects for The Methodist Magazine, Ladies' Repository, and the church papers. A Methodist for sixty years, he was ever loyal to the church and earnest in the promotion of its interests. From him came the original suggestion for the publication of the Methodist Almanac (1832), and of the Ladies' Repository (1840). He was one of the founders and a life-long trustee of the Wesleyan Female College in Cincinnati, and of the Ohio Wesleyan University, at Delaware, Oh.

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2968 -- WILLIAMS, Wm. -- Of the Methodist Church of Canada, was born at Stonehouse, Devonshire, England, Jan. 23, 1836. His parents were members of the Methodist Church. Mr. Williams removed to Canada in 1842. He was converted in April, 1854. In October of the same

year he was employed as a supply, and in the following year he was received by the Conference of the Methodist New Connection Church. In 1864 he was appointed chairman of a district, and has frequently filled that office since. In 1867 he was elected secretary of the Conference, and in 1872 was placed in the presidential chair. Upon the lamented death of his successor, S. B. Gundy, it became his duty to act as president of Conference during the rest of the connectional year. Mr. Williams was, with Robert Wilkes, M.P., appointed by the Conference of 1873, and was reappointed in 1874, on a deputation to attend the Conference of the Methodist New Connection in England to lay before that body the action of the Canadian Conference on the subject of Methodist union, and secure its acquiescence in the contemplated arrangement. The mission was successful.

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2969 -- WILLIAMS, William G. -- Was born in Chillicothe, Oh., Feb. 22, 1822. He graduated at Woodward College, Cincinnati, in 1844 and, the same year, upon the organization of the Ohio Wesleyan University, Delaware, Oh., he was appointed to a position in the faculty. With this institution he has remained connected for thirty-four years; and is now the only one left of the original faculty. In 1847 he became Adjunct Professor of Ancient Languages, and in 1850 Professor of Greek and Latin Languages and Literature. In 1864 the chair was divided. He now holds the position of Wright-Professor of Greek Language and Literature, and Chrisman-Professor of Hebrew Language and Literature. In 1856, Professor Williams became a member of the Central Ohio Conference, of which body he has been Secretary for eighteen years. He served as chaplain of the 145th Regiment of Ohio Volunteer Infantry during its period of service in the summer of 1864.

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2970 -- WILLIAMSPORT, PA., (pop. 18,934), the capital of Lycoming County, is situated on the west bank of the Susquehanna River. The birthplace of Methodism in this city was the cabin of Amariah Sutton, the first society in Lycoming County having been organized there in the autumn of 1791. At a little later period a frame house of worship was erected for the use of the society at the upper end of Fourth Street. In 1826 a small one-story brick building on Pine Street succeeded the "Old Frame;" and, in 1844, this gave place to the present structure, known as the Pine Street M. E. church. In 1868 this church was enlarged to its present size. In 1861 the Mulberry Street congregation was organized, and the basement of a new edifice opened in the beginning of 1863. The church was dedicated by Bishop Simpson, Feb. 18, 1864. It has since been subject to severe disasters. In 1866 a mission school was organized in the lower part of the city; and this has now grown into the "Third Street M. E. Church." Williamsport is in the Central Pennsylvania Conference.

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2971 -- WILLIAMSPORT DICKINSON SEMINARY is located in Williamsport, the county seat of Lycoming Co., Pa. When the town was laid out a square was set apart for school purposes, and a brick edifice was erected, in 1812, called Williamsport Academy. In 1839 this property was sold, a lot was purchased and a building erected, which, enlarged in 1867, is the west wing of Williamsport Dickinson Seminary. The enterprise not being successful, in 1848 the

town council conveyed the building with its grounds and appurtenances to a board of trustees of the "Dickinson Seminary at Williamsport, Pa." The Baltimore Conference extended its patronage to the institution, but declined to assume any financial responsibilities. In April, 1848, Rev. Thomas Bowman, since bishop, was elected president of the seminary. The building was then 40 by 60 feet in size, two stories high, sadly out of repair, with a considerable debt and no resources. The trustees, however, resolved to repair the building and to enlarge the seminary.

Five acres of land adjoining the academy lot were purchased, and on July 3, 1850, the cornerstone of the east wing of the seminary building was laid with appropriate ceremonies, and it was finished the ensuing spring. Four years later the wings were connected by a building six stories high, thus completing a fine edifice furnished with modern improvements, capable of accommodating 200 boarding students, with apartments for the president and professors. The trustees becoming embarrassed, the property was purchased by four friends of the seminary, and offered to the M. E. Church at the price paid for it at the public sale. The Baltimore Conference accepted the offer, and a stock company was formed, and the institution was continued under the control of the M. E. Church. In 1869 the Preachers' Aid Society of the Central Pennsylvania Conference bought the principal part of the stock. Dr. Bowman, now bishop, resigned in March, 1858, and was succeeded by Rev. John H. Dashiell. He resigned in 1860, and was succeeded by Rev. Thompson Mitchell, who resigned in 1869, and Rev. William Lee Spotswood was elected in his place. He resigned in 1874, and was succeeded by the present president, Rev. Edward J. Grey. While under the control of the M. E. Church it is broad and liberal in its character, and has pupils on its rolls from many different churches. The course of study is arranged to afford thorough instruction to young men who are preparing for business life or professional pursuits, and for young ladies who aspire to superior intellectual culture. In 1866 the title was changed to "Williamsport Dickinson Seminary," and the board of trustees was authorized to confer degrees.

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2972 -- WILLING, Mrs. Jennie Fowler -- Is the wife of Rev. W. C. Willing, of the Rock River Conference, and the sister of Dr. Fowler, editor of The Advocate. Having enjoyed superior advantages of education, she has written considerably for the press. She has also taken a very active part in the Woman's Foreign Missionary Society, and is secretary of the Northwestern branch. She has visited at different times various Conferences, and delivered addresses in behalf of the Ladies' and Pastors Christian Union, and in behalf of the missionary cause. She has also been active in the great temperance movement, and was president of the first women's convention, which was held in Chicago. She is also earnest and useful in conducting religious meetings.

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2973 -- WILLS, Will H. -- Of the Methodist Protestant Church, was born in Tarboro', Edgecombe Co., North Carolina, Aug. 4, 1809; was converted in 1830, was licensed to preach in 1831, and began his itinerant career in the same year on Roanoke circuit. He remained in the active work four years, then retired; re-entered the Conference in 1844, and has continued a member to the present. He has been chosen a member of seven General Conferences and of three General Conventions, and was present at all save one. He has been several times secretary and vice-president of the General Conference. He has been secretary of the North Carolina Annual

Conference for a series of years, and president of the same at different times. He was a delegate to the General Conference, May 11, 1877.

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2974 -- WILMER, Lambert -- A native of Maryland, but a resident in Philadelphia, was an officer in the militia during the Revolutionary War, and was in the battles of Germantown, Trenton, and Princeton. He was among the earliest members in Philadelphia, was an intimate friend of Mr. Hood, and was associated with him in the purchase of "Whitefield's Academy," to form the Union church; and also in originating the "Charter Fund." So deeply attached were Messrs. Hood and Wilmer that they requested to be buried in the same grave. He died in 1825.

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2975 -- WILMER, Mrs. -- The wife of Lambert Wilmer, and one of the earliest and most active Methodists. She was the second female class-leader in Philadelphia, having been appointed about 1775. Mr. Asbury made Mr. Wilmer's house his home, and, in 1772, writes, "I was heavily afflicted, and dear sister Wilmer took great charge of me." She died in holy triumph in 1796.

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2976 -- WILMINGTON CONFERENCE ACADEMY is situated at Dover, Del., in the centre of a six-acre lot, immediately north of the town. The first movement towards the erection of this institution grew out of an essay by Rev. C. W. Buoy, at the Peninsula Convention, held in Smyrna, Del., in 1870. The following Conference appointed a commission to consider the suggestion, and, if it was deemed advisable, to secure a location. This commission selected Dover, and so reported to the Conference held in 1872. A board of trustees was elected, and at the subsequent legislature a charter was granted for the institution, and in August, 1873, the erection of the building commenced. It was a brick structure in the form of a cross, four stories high. Shortly after its opening, on March 10, 1876, the building caught fire from some unknown cause and was destroyed. It had cost a little more than \$50,000, and was at the time of the fire about \$32,000 in debt, with an uncollected subscription supposed to be worth about \$10,000. It was also insured for \$30,000. With these resources the Conference resolved to rebuild on the same ground and nearly in the same manner. In July, 1873, the trustees elected James M. Williams, a member of the Wilmington Conference, as the first principal, and he is still (1877) in charge. Before the building was completed the school was conducted in a rented building, and since the destruction by fire it has been carried on in another place. During the time occupied in the building the students averaged about 90 per year, and just after the fire a class of 18 was graduated. Its charter is liberal. It educates both young men and young women, but owing to the limited accommodations receives only boys and young men as boarders.

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2977 -- WILMINGTON CONFERENCE, M. E. CHURCH, was organized by the General Conference of 1868, and includes "the state of Delaware and the Eastern Shore of Maryland and Virginia." Previous to its organization the territory was included in the Philadelphia Conference. It

held its first session at Wilmington, March 17, 1869, Bishop Simpson presiding, and reported 107 traveling and 132 local preachers, 23,042 members, 21,620 Sunday-school scholars, 299 churches, 150, and 42 parsonages. These boundaries still remain unchanged. In 1876 it reported 132 traveling and 147 local preachers, 28,731 members, 24,558 Sunday-school scholars, 310 churches, and 52 parsonages.

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2978 -- WILMINGTON, DEL. (pop. 42,499), is the largest city of the state, and noted for its manufactures. In 1767, Captain Webb preached in Wilmington under some trees, on the corner of what were King and Kent Streets, and the singing was led by John Threwel, who offered his school-house as a preaching-place. Services were subsequently held in the building, which stood on the site of the printing office of the Delaware Republican, and also occasionally in the workshop of Mr. George Wetsell, a building on Water Street, below Main, afterwards used as a custom-house. Meetings were also held occasionally in the market-houses. A society was soon formed consisting of some 14 members, and connected with Chester circuit. At an early date Bishop Asbury, Dr. Coke, Whatcoat, and other distinguished ministers occasionally visited the place.

In 1789 a lot was purchased near the southeast corner of Walnut and Third Streets, and a house of worship was erected fronting Walnut. It was dedicated Oct. 16, 1789, by Bishop Asbury, who wrote, "Thus far have we come after twenty years' labor." At this time the society consisted of 43 white and 19 colored members, and is known as Asbury church. The plot of ground on Walnut and Third Streets, besides furnishing situations for the church, school-house, and sexton, also furnished a place for a small cemetery, and in it the remains of many of the original members of the church rest. Wilmington became a station in 1789, with J. Jessop as pastor, but in 1795, for some cause it reverted again to the circuit, and was occasionally a station and in the circuit until 1806, when under Joshua Wells it became a permanent station. The growth of the church at first was slow, as it did not number 100 members until thirty-four years from the origin of the society. In the year 1818 it numbered 200. In 1805 the colored people secured a lot and built a house for separate worship. In 1844 steps were taken under John Kenneday to establish another charge. A lot was secured on Market Street, above Seventh, and a building erected, which was dedicated Feb. 23, 1845, and is known as St. Paul's church.

In 1847, Edward Kennard, a supernumerary minister, began preaching in a former M. P. church; organized a small society, and in 1849 a charge was formed called Union mission. A lot was procured, and in 1850 a church was dedicated, which remained until 1866, when a more eligible site was purchased and the present Union church was erected under J. D. Curtis. In 1852 a few members from Asbury and Union organized a Sabbath-school, and held services in a public school-house until a building was erected, and dedicated Dec. 28, 1852. In 1872 it was raised and remodeled, and is now called Scott church.

In 1853 a class was organized in Brandywing Village, now within the city, and until 1857 was under the pastoral care of the Union church. In 1858 the building was dedicated. In 1865 some of the members of St. Paul's church, convinced of the necessity of a better church, selected a lot on the northwest corner of Ninth and West Streets, upon which a beautiful chapel was erected, and

under W. J. Stevenson the edifice called Grace church was erected. In the fall of 1868 the Sunday-school Union of Grace church erected Epworth chapel, on the corner of Tenth and Church Streets, which was dedicated in February, 1869. In 1872 a few members of the same church erected a chapel for mission work in South Wilmington, on the south side of Third Street; known is Madeley chapel. Their statistics are reported with Grace church.

In 1875 the members of St. Paul's church started Kingswood mission, on the east of Eleventh Street bridge, in East Wilmington. There is also a church belonging to the African M. E. Church. Also a small society belonging to the African Zion Church.

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2979 -- WILMINGTON FEMALE COLLEGE is located in Wilmington, Del. It was founded as the Wesleyan Female Seminary, by the enterprise of Rev. S. Prettyman, in 1837; and in 1838 it received the endorsement of the Philadelphia Annual Conference. In 1841 it was incorporated as a collegiate institute, and has been approved by the Philadelphia, Wilmington, New Jersey, and Baltimore Conferences. In 1850, Rev. George Loomis was elected president, and an additional building was erected on Sixth Street. In 1855 a new charter was granted, changing its name to Wesleyan Female College. In 1857, L. C. Loomis was chosen president, and served for two years. In 1858, Rev. John Wilson was elected president, and has continued to fill that position. Bishop Scott has been president of the board of trustees since 1855. Among its graduates have been a number of distinguished ladies, several of whom have done successful work in the missionary field. Its number of graduates from 1855 to 1873 was 157.

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2980 -- WILMINGTON, N. C. (pop. 17,361), the capital of Hanover County, is situated on the Cape Fear River, and on the Wilmington and Weldon and other railroads. It is the largest city in the state. Methodism was introduced into the place at an early period. The name of Wilmington first appears on the minutes in 1784, when Beverly Allen and James Hinton were appointed to the circuit, and a return was made of 80 members. The name does not occur after 1785 till 1800, when 48 white and 231 colored members are returned from Wilmington, N. C. It is registered in the Newbern district in 1801, and in the Virginia Conference in 1802. In 1804 it appears transferred to the South Carolina Conference. It reported 670 members in 1810, 914 in 1820, 958 in 1830, 794 in 1840. It is in the North Carolina Conference of the M. E. Church South, and is the seat of a mission and a small church of the North Carolina Conference of the M. E. Church.

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2981 -- WILMOT, Lemuel Allan -- Ex-lieutenant-governor of the province of New Brunswick, was born at Sunbury, N. B., in January, 1809, and was called to the bar in 1832. During an eventful life he has discharged a multitude of civil, political, and military functions, among which were those of a commander of troops in 1838-39, 1842, and 1860 (escort to the Prince of Whales); member of the Executive Council, 1843 to 1845; attorney-general and leader of the government, 1848 to 1861; judge of the supreme court. He was appointed lieutenant-governor of New Brunswick in July, 1848. He was a delegate to England on the subject of crown revenues

and civil list in 1836 and 1837; was a delegate to Washington on the subject of reciprocal trade in 1850, and to the railway convention at Portland, Me., in the same year, when the European and North American railway was agreed upon. He participated in meetings of the Canada and other colonial governments on colonial questions. He prepared the several acts of the legislature of New Brunswick on collegiate reform, consolidated the criminal laws in 1849, and the laws relating to counties, townships, and parishes in 1850. He was a member of the council of the college of New Brunswick, and of the Senate of the university, is ex officio a visitor of the institution, and is judge-advocate-general. He was converted at an early age, under the ministry of the Rev. Enoch Wood, and identified himself with the Wesleyan cause in Frederickton, where he has been leader, steward, trustee, and Sunday-school superintendent. He was a lay member of the first General Conference of the Methodist Church of Canada.

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2982 -- WILSON, David,. D. -- Of the Methodist Protestant Church, was born in Martinsburg, Bedford (now Blair) County, Pa., in March, 1825. He lived with an uncle in Logansport and Salem, Ind., and attended the academies at those places. He was converted in August, 1842, and joined the Maryland Conference in 1845. He served important appointments in Maryland, Virginia, Philadelphia, Washington City, and New Jersey, and was president of the Maryland Annual Conference from 1874 to 1877. He was elected alternate representative to the General Conference of 1870, a representative in 1874, and a representative to the General Convention of 1877. He was graduated in medicine from Washington University, Baltimore, March, 1868. He published "Sacred Fountains," 1853. He served on the editorial committee of the Methodist Protestant from September, 1860, to March, 1862.

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2983 -- WILSON, Hiram Abiah -- A lay delegate from the Troy Conference to the General Conference of the Methodist Episcopal Church in 1872, was born in Winsted, Conn., Dec. 19, 1812, and was graduated from Wesleyan University in 1838. He established the first missionary-school in Buenos Aires, and labored there till 1841, when he returned to the United States, and became principal of the Jonesville Academy, Saratoga Co., NY. After continuing at this place twenty years, he removed to Brattleborough, Vt., where he held for three years the office of superintendent of public instruction. He removed, in 1863, to Saratoga Springs, NY and engaged in

actively interested himself in the formation of the school system of the town. He also helped liberally and with effect in the building of the present Methodist church edifice in this important village.

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2984 -- WILSON, John -- Was born in the neighborhood of Carlisle, Pa., in 1823. He graduated at Dickinson College in the class of 1848. His whole active life has been devoted to the cause of education. Immediately after graduation he became a tutor in Dickinson College, and remained such for three years, when he was made principal of the Wesleyan Female Institute, at Staunton, Va. In 1858 he was elected to his present position as president of the Wesleyan Female

College, Wilmington, Del. Early in life he united with the M. E. Church, and was for several years a member of the Philadelphia Conference, and now sustains a located relation.

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2985 -- WINANS, William -- Of the Mississippi Conference, M. E. Church South, was born in Pennsylvania, Nov. 3, 1788. He was received into the Western Conference in 1808, and volunteered to go to the southwest section of country and perform pioneer work in the distant and sparsely-settled sections of Mississippi and Louisiana. He was a man of unusual mental power, united with great energy of character; and he became eminent both in the pulpit and in public movements. He was a member of the several General Conferences of the M. E. Church from 1824 to 1844, in the latter of which he took part in the debates which led to the organization of the M. E. Church South. He was also a member of the Louisville Convention, which organized that church, and continued to be a leading minister in its public bodies. He was singularly plain in his attire, a diligent student, and a good writer. He published a volume of sermons, and died in Mississippi, Aug. 31, 1857.

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2986 -- WINCHELL, Alexander -- A teacher and author of scientific works, was born at North-East, Dutchess Co., NY, Dec. 31, 1824. He was graduated from Wesleyan University in 1847, and became, in the same year, teacher of Natural Sciences in Pennington Seminary, NJ, and in the following year teacher of the same department in Amenia Seminary. He was appointed, in 1851, principal of Mesopotamia Female Seminary, Eutaw, Ala., and in 1853 president of Masonic University, Selma, Ala. In 1853 he was elected Professor of Physics and Civil Engineering in the University of Michigan, and in 1855 was assigned the chair of Geology, Zoology, and Botany in the same institution. In 1866 he was elected Professor of Geology, Zoology, and Botany in Kentucky University, and performed the duties of that position while he still retained the same chair in the University of Michigan. In 1873 he was elected chancellor of the Syracuse University. He resigned this office in 1874, in order to devote himself more exclusively to scientific investigation. He visited Europe on a scientific mission, and on his return entered upon the position of Professor of Geology and Zoology in Syracuse University. He was upon the organization of Vanderbilt University elected non-resident lecturer in the same branches for that institution.

Professor Winchell has performed extensive scientific labors outside of his regular professional duties, and is the author of numerous scientific works, which have gained a high repute. In 1849 he published in the "Report" of the Regents of the University of New York a "Catalogue of the Plants growing in the Vicinity of Amenia Seminary." In 1855 he was engineer of the route of the railroad from Ann Arbor to Jonesville, Mich. In 1859 he was president of the Michigan State Teachers' Association, and editor of the Michigan Journal of Education. From 1859 to 1862 he served as State geologist and naturalist for Michigan, while he still retained his professorship in the university, and in this capacity submitted his first "Biennial Report of the Progress of the Survey" in 1860. The Survey was interrupted by the Civil War in 1862, but Professor Winchell published the "Geological Map of Michigan" in 1865, and made a survey and report on the Grand Traverse region of Michigan in 1866. He was appointed director of the

geological survey of the State in 1869, and given three assistants, in which capacity he published another "Report of the Progress of the Survey" in 1870. He made an official geological survey of certain salt lands in Minnesota in 1872, and was chosen president of the American Association for the Advancement of Science in the same year.

The greater part of Dr. Winchell's later literary works have been relative to his scientific labors, or have grown out of them. He published "Sketches of Creation," a book presenting in a shape to attract popular readers the geological view of the formation of the earth; "Winchell's Geological Chart," and a "Key" to the same, in 1870; the "Geology of the Stars" and "Topographical Data for Michigan," in 1872; the "Doctrine of Evolution," in 1874; "Lay Theology," in 1876 and the "Reconciliation of Science and Religion," in 1877. He also prepared and published the "Genealogy of the Winchell Family," in 1869, and served as poet at the twenty-fifth anniversary of the graduation of his college class, in 1872. He has lectured extensively, and has contributed to numerous periodicals, chiefly on geological subjects. He has established by his investigations the "Marshall Group" in American geology; has described seven new general, and three hundred and four new species, mostly fossil, and has had his name assigned to eight new species by as many naturalists. He is a corresponding member of the Geological Society of France, of the Geological Society of Glasgow, Scotland, of the American Philosophical Society, Philadelphia, of the Boston Society of Natural History, of the Congres Internationale danthropologie et darcheologie Prehistorique, Paris, of the Philadelphia Academy of Natural Sciences, of the Naturwissenschaftliche Gesellschaft Isis, Dresden, of the Edinburgh Geological Society, of the Essex Institute, Salem, Mass., and of many other learned societies.

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2987 -- WINCHESTER, VA. (pop. 4958), is the capital of Frederick County, on the Baltimore and Ohio Railroad. It was founded in 1752, and is a place of considerable historical interest in connection with the French and Indian wars. It was one of the early points in which Methodism was established in Virginia. In 1778 the lower valley of Virginia first appears upon the minutes under the name of Berkeley, to which Edward Bailey was appointed. The first M. E. church in Winchester was erected about 1794. In 1818 the trustees sold the church and lot and bought the lot on which Fairfax Hall now stands, and erected upon it the second church, which was occupied, though in an unfinished condition, as early as 1820. In 1852 the property was sold, and on Sept. 12, 1853, the cornerstone of the present M. E. church was laid. The Colored M. E. Church has a house of worship erected more than twenty years ago, with money said to have been bequeathed for that purpose by a colored man of Winchester, named George Smith. The M. E. Church South has a brick house, which was erected in 1858.

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2988 -- WINONA, MINN. (pop. 10,208), is the capital of Winona County. Methodist services were introduced into this place in 1855. The first church edifice was built in 1856. The building was sold, and a new church was built in its place in 1872. The German M. E. church was built in 1860. Olive Branch chapel was bought in 1874, and is now used by the second church. Winona is in the Minnesota Conference.

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2989 -- WISCONSIN, STATE OF (pop. 1,315,480). -- The Territory of Wisconsin was formed from a part of the Michigan Territory in 1836, and was admitted as a state in 1848, it being the fifth and last state formed out of the Northwest Territory, whose organization was provided for by the famous ordinance of 1787. A public school system is in general operation, and many institutions for the higher education have been established. The earliest notice of the introduction of Methodism into the Territory is in connection with an emigration of civilized Indians from New York, who located at Green Bay. In 1832 the Rev. John Clark was appointed by the Missionary Board missionary to Green Bay. He reached his destination in the same year, and entered upon his work. In a letter to the board he described the white settlement as situated on the left bank of the Fox River for about five miles from the head of the bay, and the population as consisting of 1000 persons, most of whom were French Canadians, but mixed with Menominee Indians, over whom they had great influence. The Indian settlement, for which the mission was chiefly established, was about twenty-five miles from this place, and also on the left bank of Fox River.

A native preacher, Daniel Adams was employed to address the tribe in their own language, and was followed by several of the band, who expressed their joy at the arrival of missionaries. A school was resolved upon, and an Indian woman -- the tribe (Oneidas) having already enjoyed the advantages of Christian instruction in New York -- was engaged to take charge of it. Daniel Adams continued to labor as missionary, while Mr. Clark preached at this place and Green Bay on alternate Sundays. On the 15th of September, 1832, a house for a school and for worship was completed, and a class was formed of 25 Indian members. The house was dedicated on the next day, being Sunday, and the first two baptisms were administered. The church was an humble structure of only 24 by 30 feet, built of logs. On the day after the dedication a school was organized for men, women, and children, and was opened with 30 Indian children. A Sunday-school was also regularly taught.

Mr. Clark visited the East to secure additional help, and returned in the spring of 1833 with his family and four converted Indians to assist him in the missionary work. A missionary station was established at Green Bay in 1833, under the supervision of Miss Quincey, who became the wife of Daniel Adams. It was not long until another mission was established at Fort Breed, or Sault Ste. Marie. In 1834, D. M. Chandler and Hamilton Bourne, from the Troy Conference, came as assistant missionaries to this field. In 1835 the Milwaukee and Fox River missions appear among the appointments of the Illinois Conference. In 1836 Milwaukee mission reported 53, Fox River mission 119, and Green Bay mission 34 members. Other points were occupied. At the Illinois Conference of 1839 Milwaukee district was organized, and reported 344 white members, 1 colored, and 50 Indians. In 1840 Milwaukee district was connected with the Rock River Conference. The Wisconsin Conference was organized as a separate Conference by the General Conference of 1848. The state now embraces two Conferences, and has within its territory the Lawrence University.

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2990 -- WISCONSIN CONFERENCE, M. E. CHURCH, was organized by the General Conference of 1848, and included nearly the entire state of Wisconsin. In 1856 the state was

divided into two Conferences, the Wisconsin and the West Wisconsin. The Wisconsin Conference included the eastern part of the state. The boundaries, as defined by the General Conference of 1876, are as follows: "Including all that part of the state of Wisconsin lying east and north of a line beginning at the southeast corner of Green County, on the south line of the state; thence north on the range line, between ranges nine and ten east, to the north line of town twenty; thence west on the said line to the east line of range one east; thence north on said line to the north line of town forty; thence west on said line to the state line on the west."

The Conference held its first session July 12, 1848, and reported 6613 white, 11 colored, and 172 Indian members, with 67 traveling and 147 local preachers. The division, in 1856, left within the bounds of the Wisconsin Conference 128 traveling and 155 local preachers, and 7879 members. The report from this Conference in 1876 gives 204 traveling and 120 local preachers, 15,089 members, 15,712 Sunday-school scholars, 204 churches, 105 parsonages.

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2991 -- WISE, Daniel -- Author and editor of Sunday-school publications, was born at Portsmouth, England, Jan. 10, 1813; removed to the United States in 1833; joined the New England Conference of the M. E. Church in 1840; and was transferred to the Providence Conference in 1843. He was appointed secretary of the Sunday-school Union of the Methodist Episcopal Church, and editor of the Sunday-school publications in 1856. This position, with that of corresponding secretary of the Tract Society of the Methodist Episcopal Church, he held till 1872, since which time he has devoted himself to authorship. His connection with the Sunday-school Union made him editor of The Sunday-school Advocate. He was at one time editor of Zion's Herald, and was for five years editor of The Sunday-school Messenger, and subsequently of The Ladies' Pearl, and The Rhode Island Temperance Pledge. His literary works include a large number of moral stories and didactic books for youth, which have found their place in Sunday-school libraries, and some of which have been widely circulated.

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2992 -- WISEMAN, Luke H. -- Of the British Wesleyan Connection. From the time of his entrance into the ministry in 1840, his course was a brilliant one, all too soon terminated. He was appointed secretary of the foreign missions in 1868, and was an ever-ready and eloquent advocate of its claims. He was elected president of the Conference in 1872, and discharged the duties of his office with singular ability. In committee he was an able counselor, in departmental labor a generous and affectionate colleague. A long life of active usefulness was hoped for, but the great Head of the church saw otherwise; scarcely a moment was given him to lay down his responsibilities and work. He was snatched away in a moment, and "entered into the joy of his Lord" in 1875, aged fifty-three.

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2993 -- WITHINGTON, John Swann -- A minister of the United Methodist Free Churches, England, entered the itinerancy of that body in 1852, and has traveled in eight circuits. He was

elected president of the Conference in 1872, and is now editor of The Large Magazine. Mr. Withington is known as an earnest advocate of temperance principles.

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2994 -- WITHROW, William Henry -- Editor of the Canadian Methodist Magazine, Toronto, Ont., was born in Toronto in 1839. He was educated in the Toronto Academy, Victoria College, and Toronto University, and was graduated in arts from both of the last two institutions. He spent three years in an architects office. He was converted in his seventeenth year. His first ministry was with the Methodist New Connection, which he entered in his twenty-third year. He joined the Wesleyan Conference in 1866. He served as a professor in the Wesleyan Female College, Hamilton, and was afterwards appointed editor of Sunday-school publications and assistant editor of the Christian Guardian. The former of these departments he manages still. Since 1874 he has been the editor of the magazine published by the Methodist Church of Canada. He has been a contributor, for many years, to several periodicals in the United States. His elaborate work on the "Catacombs of Rome," published in 1874, has had a large sale, -- two English editions were issued in six months. He published a "School History of Canada" in 1876, and a large general one in 1877.

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2995 -- WITNESS OF THE SPIRIT, THE, is an inward impression on the human soul whereby the Spirit of God directly witnesses to the Spirit of man that he is a child of God. It is accompanied by a clear perception that Jesus hath loved him and given himself for him, and that his sins are forgiven. This testimony is, in different individuals, more or less distinct. In some cases it is scarcely distinguishable from the personal knowledge of justification arising from the fruits of the Spirit, which are peace and love and joy; in other cases it is as the bright shining of the Spirit Himself; attesting divine sonship without a consideration of the fruits which inevitably follow. It is preceded by repentance for sin and the exercise of faith in the Lord Jesus Christ, and is usually received in the moment of justification. In some cases this direct witness of the Spirit is not given for some time after the peace is received which indicates the justification of the soul.

The nature of this testimony is not as to the final salvation of the person receiving it, but to his present sonship or adoption into the family of God. "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." -- Romans viii. 15, 16. This assuring testimony is the privilege and right of every regenerated soul, being vouchsafed unto him by virtue of the atonement that was made for him. It is usually antecedent to the testimony of our own spirit which recognizes the fruits of the Spirit; but it is subsequent to the fact of justification, and is a divine testimony of our reconciliation with God and our acceptance by him. This testimony is sometimes called the direct witness of the Spirit, as distinguished from the indirect, which is sometimes called the fruit of the Spirit. These two kinds of testimony are closely associated in scriptural exposition and in Christian experience. The Divine Spirit and the human spirit both testify to the salvation of the individual, -- the one is addressed wholly to our consciousness, the other arises from the consideration of the facts in life. "For as many as are led

by the Spirit of God, they are the Sons of God." -- Romans viii. 14. "For the fruit of the Spirit is in all goodness and righteousness. Ephesians v.9.

The object of this testimony is to impart to the individual more perfect peace and consciousness of security to give to him more joyful assurance, which will preserve him from doubt and despair on the one hand, and from deception and presumption on the other; and which will enable him more successfully to discharge Christian duty, and to exercise a commanding influence over others. A doubting Christian is neither happy nor extensively useful. This testimony, in whatever measure given, is no evidence of final salvation. It is merely the assurance of present acceptance or sonship. The individual may, yielding to temptation or failing to exercise faith in Christ, grieve the Holy Spirit and fall into sin. To guard against this the warning is given, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." -- Ephesians iv. 30. (See ADOPTION and ASSURANCE)

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1996 -- WITTENMEYER, Mrs. Annie (nee Turner) -- Was born in Ohio, but her early home was Kentucky. In her youth she attended a seminary, and pursued advanced studies. She settled in Iowa, and was a prominent and active member of the church, engaged in its charitable enterprises. In the beginning of the Civil War she was appointed sanitary agent by the legislature of Iowa. After active service in this department, she resigned her position to enter the service of the Christian Commission, where she had the oversight of 200 ladies, and where she developed her plan of special diet kitchens, opening the first at Nashville, Tenn., where food was prepared for 1,800 sick and wounded soldiers. In this work she had the assistance of the Surgeon-general, and, as in her other work, the approbation of both General Grant and the Secretary of War. At the close of the war she established a home for soldiers' orphans in Iowa, and obtained for its use, by application to Secretary Stanton, the beautiful barracks at Davenport, with hospital supplies, and the gift was approved by Congress. The institution has accommodated 500 children, and is still in a flourishing condition.

Desiring to work more actively in church enterprises, she removed to Philadelphia, where she labored as Secretary of an organization for visiting the poor and giving religious instruction. Out of this was developed the Ladies' and Pastors' Union, which was sanctioned by the General Conference of 1872, and Mrs. Wittenmayer was elected its corresponding Secretary. In 1876 the report showed that 50,000 families had been visited under its auspices. Mrs. Wittenmayer has established in Philadelphia, The Christian Woman, which has had an extensive circulation, and subsequently The Christian Child. Of both these papers she is proprietor and editor. She has more recently devoted her time chiefly to the temperance cause, and is president of the Women's National Association. In her church work she has visited many of the Annual Conferences and delivered addresses, and in her temperance work has extensively labored in the lecture field. She was one of a committee to bear to Congress a large petition in behalf of prohibition in 1875 and in 1878. She has written "Woman's Work in the Church" and "History of the Woman's Crusade."

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2997 -- WOFFORD, Benjamin, Rev. -- Was a native of South Carolina, having been born in Spartanburg Co. He was deeply interested in missionary work and labored effectually as a local preacher. He also performed at several periods itinerant work under the direction of the South Carolina Conference. Having accumulated considerable means, and being interested in the cause of Christian education, he left one hundred thousand dollars "for the purpose of establishing and endowing a college for literary, classical and scientific education, to be located in his native district, Spartanburg, and to be under the control and management of the Methodist Episcopal Church of his native State, South Carolina." At the time of this gift it was the largest amount bestowed by any one donor in the Methodist Church. He died Dec. 9, 1850.

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2998 -- WOFFORD COLLEGE was chartered by the Legislature of South Carolina, Dec. 16, 1851. Its trustees held their first meeting at Newburg Courthouse, Nov. 24, 1853, and the institution was opened for students Aug. 1, 1854. It is located at Spartanburg, and owes its origin to the munificence of Benjamin Wofford, after whom it was named. It has been provided, by the donations of its friends, with well-selected mineralogical and geological cabinets, and also with a very respectable library. Its campus contains about sixty acres of ground. It has been conducted as a college, with the exception of a brief period during the Civil War, when it was conducted as a high school. A goodly proportion of its graduates may be found in the ministry. In addition to the main college building it has five professors' houses. In common with other denominational colleges in the South, it has suffered the loss of its endowment. Its friends are now making earnest efforts to raise an amount sufficient to meet the annual expenses. The course of study includes a classical course and a scientific course. The presidents have been Rev. (now Bishop) W. M. Wightman, 1854-59; Rev. A. M. Shipp (now of Vanderbilt Theological School), 1859-75; Jas. H. Carlisle, 1875, who is the present president, and Professor of Mathematics. He is assisted by a faculty of seven professors, filling chairs in the usual branches of collegiate study. But one change occurred in the faculty of this institution during the first twenty-one years of its history.

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2999 -- WOMAN'S FOREIGN MISSIONARY SOCIETY of the Methodist Episcopal Church is entirely under the management of women, and announces its purpose to be, "to engage and unite the efforts of Christian women in sending female missionaries to women in the foreign mission fields of the Methodist Episcopal Church, and in supporting them and native Christian teachers and Bible-readers in those fields." The society owes its origin to the exertions of Mrs. Dr. Butler and Mrs. E. N. Parker, who, during their labors in India as wives of resident missionaries, grew familiar with the needs of the women of the East, and realized that no spiritual help could reach them through the instrumentality of male missionaries. The strict habit of seclusion practiced by the wives, mothers, and daughters of Asia precluded the entrance of any influence from the Christian men whom the church had sent to do its work.

Because of the intense earnestness of the above named ladies in the salvation of Asiatic women, a meeting was held in Boston, Mass., March, 1869, to acquaint the women of the Methodist Episcopal Church with the work that was waiting for their action, afar off in Eastern lands. There were but twenty ladies present upon this occasion, but their power for good seems not

to have been limited by their feeble number. An organization was perfected bearing the name of the "Woman's Foreign Missionary Society of the Methodist Episcopal Church." It consisted of a general executive committee, with branch and auxiliary societies. Eight associated branches of this society have been formed, including in their interests the entire area of the United States, with the exception of Arkansas, Mississippi, Louisiana, Texas, and the Pacific coast; for these districts the constitution provides that eventually two additional branches of the society shall be formed, to hold their centers of direction at New Orleans and San Francisco.

The Woman's Foreign Missionary Society has made its work supplemental to that of the parent board of the church, under whose supervision and with whose approval, and that of the church authorities, its work has been done. This society was the first to introduce woman's medical practice into Asia, and it has proved an effectual power in breaking up pagan prejudices. The society in the sixth year of its existence reports that it has sent missionaries to all the foreign countries occupied by the missions of the parent board, except Europe and Africa, and at one station in each of these lands is employing native Bible women. In six years twenty-seven young ladies have been sent as missionaries. Twenty-one of them are still working under the auspices of the society with efficiency.

Under the direction of this society one dispensary and three hospitals have been built. The first of these hospitals owes its establishment to Miss Swaine, the first medical lady sent out by the society in the first year of its organization. Miss Swaine immediately upon her arrival in Bareilly, India, opened a dispensary, and in two years' time was able to see arrangements perfected for the building of a hospital. In company with one of the resident missionaries and his wife, Miss Swaine called upon the Mohammedan king and explained to him the need of his suffering subjects for medical treatment; he was glad to aid the enterprise, and presented the ground needed for the institution, -- that which money had not been able to buy. So admirably planned and directed was Miss Swaine's hospital, that the government authorities, at a later date, used the building as a model for the erection of a government hospital. "Besides these institutions the Woman's Foreign Missionary Society has under its management the orphanage in Bareilly, India, girls' boarding-school in Foo Chow, China, both received from the parent board; two orphanages, one in Paori, one in the city of Mexico; and five buildings for homes and 'boarding-schools' have been erected in the different stations occupied." The sixth annual report of the society states, "We have supported the work among women in foreign lands, carried on by the wives of missionaries, besides employing 126 native Bible women and teachers, and sustaining about 120 day-schools. In these six years \$336,862.79 have been collected, through the efforts of the women of the Methodist Episcopal Church, without the aid of church or Sunday-school collections." The society issues a twenty-four-page monthly newspaper, *The Heathen Woman's Friend*, filled with intelligence from all quarters of the globe, which has been successful in creating interest in the society and in its work. It is published in Boston, edited by Mrs. Wm. F. Warren.

The eight branches of the Woman's Foreign Missionary Society name as their respective officers:

I. New England states: Mrs. Dr. Patten, Boston, Mass., President; Mrs. C. P. Taplin, Boston, Mass., Corresponding Secretary; Mrs. T. A. Rich, Boston, Mass., Treasurer.

II. New York and New Jersey: Mrs. Dr. Olin, New York, President; Mrs. H. B. Skidmore, New York, Corresponding Secretary; Mrs. J. M. Cornell, New York, Treasurer.

III. Pennsylvania and Delaware: Mrs. James Long, Philadelphia, Pa., President. Mrs. J. L. Keen, Philadelphia, Pa., Corresponding Secretary,. Mrs. A. W. Rand, Philadelphia, Pa., Treasurer.

IV. Maryland, District of Columbia, and Eastern Virginia: Mrs. G. R. Crooke, Baltimore, Md., President; Miss Isabel Hart, Baltimore, Md., Corresponding Secretary; Mrs. M. G. Hamilton, Baltimore, Md., Treasurer.

V. Ohio, West Virginia, and Kentucky: Mrs. Bishop Clark, Cincinnati, O., President; Mrs. W. A. Ingham, Cleveland, O., Corresponding Secretary; Mrs. W. B. Davis, Cincinnati, O., Treasurer.

VI. Illinois, Indiana, Michigan, and Wisconsin: Mrs. Gov. Beveredge, Springfield, Ill., President; Mrs. J. F. Willing, Chicago, Ill., Corresponding Secretary; Mrs. E. H. Miller, Evanston, Ill., Treasurer.

VII. Iowa, Missouri, Kansas, Minnesota, Nebraska, and Colorado: Mrs. Bishop Andrews, President; Mrs. L. E. Prescott, St. Louis, Mo., Corresponding Secretary; Mrs. E.R. Stanley, Des Moines, Iowa, Treasurer.

VIII. Tennessee, North Carolina, South Carolina, Alabama, Georgia, and Florida: Mrs. Rev. E. Q. Fuller, Atlanta, Ga.

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3000 -- WOMEN'S CRUSADE, THE -- This remarkable movement is not directly connected with Methodism nor confined to it, yet in it Methodist women have been very conspicuous. It commenced in Hillsborough, O., Christmas morning, 1873. After a lecture by Dr. Dio Lewis on the "Potency of Women's Prayers in the Grog-Shop," the response in favor of such work was very general. A meeting for prayer and organization was held. After prayer had been offered by Mrs. General McDowell, Mrs. Cowden, the wife of the Methodist minister, sang "Give to the Winds thy Fears," and during the singing the women, led by Mrs. Thompson, a distinguished Methodist lady, the sister of Dr. Trimble, marched forth on their first visit to drugstores, hotels, and saloons.

The movement spread into adjacent towns, the women visiting saloons. singing, praying, and pleading with those engaged in the traffic to desist. In many places the ladies suffered severe privations, were oftentimes kept standing in the cold and rain, and were sometimes the subjects of severe remarks and direct persecution. In Hillsborough an injunction was served upon them, and they were sued for \$10,000 damages. Buckets of water were thrown on them, and in some places dancing was kept up in the saloons to interrupt their services. In almost every case, however, they were triumphant. In Cleveland the mob attempted to prevent their work, and the men organized into bands and went forth to protect them. The churches were crowded day and night, and touching incidents of recovery from ruin interested immense audiences. In a few cases the women were

arrested and imprisoned. In Cincinnati, under the orders of the mayor, forty-three were arrested for obstructing the sidewalks and lodged in jail, where they began at once to tell the prisoners of the love of Christ. In Pittsburgh several were arrested and imprisoned for praying in the streets. Their work, however, was triumphantly successful. In many towns a large proportion of the saloons were closed, and many of those engaged in the sale abandoned the traffic, while thousands of inebriates were rescued from apparent ruin. Ladies of all Christian denominations joined in this work heartily, but owing to their greater experience in class-meetings and love-feasts the ladies of Methodism were especially conspicuous.

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3001 -- WOOD, Aaron -- A member of the Northwest Indiana Conference, was born Oct. 15, 1802. At about twelve years of age he embraced religion, and devoted himself to study. At the age of eighteen he was licensed to exhort, and was received on trial by the Ohio Conference in 1822. He has been in the regular Ministry fifty-five years, having filled many prominent stations; acted as presiding elder eleven years; was six years agent for Indiana Asbury University, whose welfare he took a deep interest; was six years agent of the American Bible Society; was three years moral instructor in the Northern Indiana State prison, and was a member of the General Conferences in 1840, 1844, 1864, 1868, and 1876. Two of his sons are missionaries in South America.

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3002 -- WOOD, E. M. -- Was born at Alliance, Oh., Oct. 11, 1838. He was graduated from Mount Union College, Ohio, in 1863. In March just preceding his graduation he was received into the Pittsburgh Conference. Among his appointments have been Freeport, Sharpsburg, New Brighton, and Oakland church, Pittsburgh. He has served on responsible committees of the Conference, and for a number of years consecutively was on the committee to examine candidates as to their qualifications to enter the itinerant ministry. He is the author of "Methodism and the Centennial of American Independence."

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3003 -- WOOD, Enoch -- Of the Methodist Church of Canada, was born in Gainsborough, Lincolnshire, England, in January, 1804. Having labored for a time as a local preacher, he was accepted as a candidate for missionary work in 1826. He served three years in the West Indies at Montserrat and St. Kitts, and was then transferred to New Brunswick, where he remained nineteen years, seventeen of them at Frederickton and St. John, and a part of the time as chairman of the New Brunswick district. In 1847 he was appointed by the British Conference to represent it as superintendent of the missions in Canada, and removed to Toronto, where he has lived ever since. He was appointed president of the Canada Conference in 1851, and for seven consecutive years afterwards. He was again chosen president of the Conference, upon the death of Dr. Stinson, for one year. Upon the consolidation of the Methodist Church of Canada, in 1874 and its division into Annual Conferences, he was made president of the Toronto Annual Conference and held the position for two years. he has been connected with the mission work during the whole period of

his residence in Canada as superintendent and treasurer or senior secretary, and now (1877) occupies the latter position.

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3004 -- WOOD, Enoch George -- A member of the Southeast Indiana Conference of the M. E. Church, was born in Ross Co., Oh., Jan. 26, 1806. He was brought up on a farm until his seventeenth year, and had but few educational advantages. In 1823 he united with the church, and in his twentieth year was appointed a class leader, and shortly afterwards an exhorter. In 1827 he removed to Indiana, was licensed to preach, and joined the Illinois Conference. In the division of the Illinois Conference he became identified with Indiana, where his entire ministry has been spent. He has been favored through a long life with excellent health. He has filled the most prominent stations in Indiana, and has traveled a number of its districts. He was a delegate to the General Conferences of 1848, 1856, 1860, 1868, and 1872. He has been president of the board of trustees of Moore's Hill College, and has also been a trustee of the Indiana Asbury University. He is at present the senior minister in active labor in the Southeast Indiana Conference.

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3005 -- WOOD, Horatio C. -- Was born in Philadelphia, Pa., Jan. 13, 1841. After pursuing general studies, he graduated in medicine at the University of Pennsylvania in 1862. He shortly after became Professor of Medical Botany and Clinical Professor of Diseases of the Nervous System in that institution. He has written a number of papers on various branches of natural history, which have appeared in the Transactions of the Academy of Natural Sciences of Philadelphia; also the "Fresh Water Algae of North America," in the Smithsonian Contributions to Knowledge, 1873. He gained the Boylston Prize by his essay on "Thermic Fever, or Sun-Stroke," Philadelphia, 1872, and has published a treatise on "Physiological Therapeutics," 1874, and "A Study of Fever," 1875. He is at present (1878) Professor of Materia Medica and Pharmacy and Clinical Professor of Nervous Diseases in the University of Pennsylvania. He united with the M. E. Church a number of years since, and has taken a deep interest in its various enterprises.

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3006 -- WOOD, Joseph Rand -- Son of Dr. A. Wood, was born March 2, 1848, in Greencastle, IN. He received an academic education in Wilbraham Seminary, and was graduated from Wesleyan University in 1871, and from the Boston Theological School in 1875. He had been licensed to preach in 1870, and was appointed to churches in Lafayette, IN, and Brockton, Mass. Having been destined for the missionary work, he sailed for South America, and arrived at Rosarie, Argentine Republic, in April, 1876, where he is now (1877) actively engaged in missionary labor.

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3007 -- WOOD, Thomas Bond -- Missionary in South America, was born March 17, 1844, in Lafayette, Ind. He is the son of Dr. Aaron Wood, of Northwest Indiana Conference. He was graduated from Indiana Asbury University in 1863, pursued his studies in Wesleyan University

another year, and received a degree from that institution also. He was licensed to preach in 1864, and was admitted into the New England Conference. He was at the same time employed as teacher in the seminary at Wilbraham. Subsequently he was engaged as a teacher at Valparaiso, IN. Having long contemplated entering the missionary work, he sailed for South America in January, 1870, under appointment from the Missionary Board. Landing at Buenos Aires, he ascended the river to Rosarie, a town about 300 miles in the interior, and there commenced his labors. He has been successful in gathering a small congregation and in starting an orphanage, which is under the care of Mrs. Wood; and has been so identified with the cause of education that his counsel and assistance have been of great service to the country in which he is laboring. In 1873 he was appointed acting United States consul at Rosario de Santa Fe.

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3008 -- WOOD, William B. -- Of the Philadelphia Conference, was born in Philadelphia, Oct. 27, 1827; was educated in the public school; read medicine and attended two courses of lectures in the University of Pennsylvania; and subsequently a course of lectures at the Philadelphia College of Medicine. He embraced religion and united with the M. E. Church in 1847; became superintendent of a Sabbath-school in 1850; was admitted into the Philadelphia Conference in 1853, and has filled a number of important appointments in Philadelphia and vicinity. From 1873 he was presiding elder of Lehigh district, and was, in 1877, returned for the third time to Cohocksink church. He was elected to the General Conference of 1876.

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3009 -- WOODHOUSE GROVE ACADEMY is an institution near Leeds, England, opened in 1812, for the education of the sons of ministers. The buildings were enlarged in 1847 by the addition of two wings. It is directed under the control of the English Wesleyan Conference, and is managed by a local committee appointed annually. (See KINGSWOOD SCHOOL)

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3010 -- WOODRUFF, George W. -- Secretary of the General Conference of the Methodist Episcopal Church in 1872 and 1876, was born in New York City in 1824. He was converted in his youth, and was educated at Oberlin College. He joined the New York Conference of the Methodist Episcopal Church in 1841, and has spent the most of his ministerial life in the New York East Conference, which was formed from the division of the New York Conference. He was chosen secretary of the New York East Conference at fourteen sessions. He served from 1868 to 1872 as a member of the book committee of the Methodist Episcopal Church. He was assistant secretary of the General Conference in 1868 and in 1872, and in the latter year, on the election of secretary William L. Harris to be bishop was chosen to succeed him as secretary.

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3011 -- WOOSTER, O. (pop. 5843), is the capital of Wayne County, on the Pittsburgh, Fort Wayne and Chicago Railway. Methodism was introduced into Wooster in 1820, the first church was built in 1825, and rebuilt in 1840. In 1830 the membership numbered 60, and during

this year Bishop Thomson and the Revs. Messrs. Thomas Barkdale and Hiram Shafer were converted under the labors of the Rev. H. O. Sheldon. In 1872 a second society was organized, and in 1873 it built a neat brick church. Wooster is in the North Ohio Conference.

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3012 -- WORCESTER, MASS. (pop. 58,295), the capital of Worcester County, is situated on the Boston and Albany Railroad, and is an important railroad center and manufacturing town. It is the seat of several literary institutions and of the American Antiquarian Society, and has a large library. Bishop Asbury passed through the place in July, 1791, and has left a record of his hospitable reception and courteous treatment at the hands of Mr. Chandler. He found it "a place where the people are united and do not wish to divide the parish." Worcester first appears on the minutes of the Conference in 1834, when G. Pickering was appointed to Worcester mission. In the next year the mission returned 109 members. It is named as an independent charge in 1837, and in the following year reported 278 members. The second charge was added in 1845. In 1850 the two churches had 301 members. In 1861 three churches returned 515 members; in 1870 four churches had 1037 members. Worcester is in the New England Conference.

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3013 -- WORMAN, James H. -- Born in Germany in 1845, came to America in 1860. Subsequently he returned and entered the University of Berlin. Before returning to America, in 1864, he wrote a book for schools, which had extensive use in Prussia. His experience as Professor of Modern Languages in Knox College and in Lawrence University led him to prepare a Series of elementary works in German and French. Through Dr. McClintock he was appointed librarian in Drew Theological Seminary, and in addition to aiding in other valuable works he contributed largely to McClintock's and Strong's Cyclopaedia. Since the death of Dr. McClintock he has had the preparation of the articles in the doctor's department. He also contributed to the revised "American Cyclopaedia," writing the articles on Methodism. In 1877 he became Professor of Modern Languages in Adelphi Academy, Brooklyn. He has also contributed to the Quarterly Review, Christian Advocate, and National Repository.

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3014 -- WORTH, Daniel -- A native of Indiana, was for some years local preacher of the M. E. Church, and at one time a member of the Indiana legislature. He early became a ministerial member of the Wesleyan Connection, and was president of its second General Conference, held at New York City in 1848. Subsequently he labored as a missionary in North Carolina, but was convicted of circulating an anti-slavery work called Helper's "Crisis" ("The Impending Crisis," by H. R. Helper), and was imprisoned for a year, with fifty or more indictments awaiting prosecution, each claiming a year of imprisonment. A kindly disposed judge construed some technical defect in the commitment so as to grant him a hearing under writ of habeas corpus, and allowed him to give bail of a few thousand dollars, offered by a benevolent slave-holder, who aided him in leaving the state immediately. In less than the six months specified in the bail-bond, Mr. Worth, by public appeals and private aid, secured the amount, remitted it to his slaveholding friend, who forfeited

and paid the bond. Mr. Worth died before slavery, which he ardently opposed during his whole life, was destroyed.

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3015 -- WRIGHT, Benjamin S. -- A delegate from the Central New York Conference to the General Conference of the Methodist Episcopal Church in 1872, was born in St. Lawrence Co., NY about 1813, and joined the Black River Conference in 1844. Upon the division of the Conference, in 1868, he fell into the Central New York Conference. He was a delegate to the General Conference in 1868, and a reserve delegate in 1864.

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3016 -- WRIGHT, Hon. George C. -- Formerly United States Senator from Iowa, was born at Bloomington, IN, March 24, 1820, and graduated at the Indiana State University in 1839. He pursued the study of law at Rockville, under the direction of his brother, and was one among the early settlers in Iowa, in 1840. Entering political life, he was elected prosecuting attorney in 1847, and was chosen State senator in 1849. In 1854 he was elected chief justice of the supreme court of the State, and was re-elected in 1860 and 1865. He was also one of the professors in the law school connected with the State University from 1865 to 1871, when he was elected United States Senator. In 1877 he declined a re-election. He united in early life with the M. E. Church, and has remained a devoted member, occupying many of its official positions.

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3017 -- WRIGHT, John A. -- Was born in Philadelphia, Oct. 7, 1820; entered Wilbraham Academy, Mass., in 1833, and Dickinson College in 1834, where he graduated in 1838. He engaged in the profession of a civil engineer, and was connected with railroads in Pennsylvania and Georgia in 1844. He also served as an engineer in Massachusetts in 1846. After that period he engaged in the manufacture of iron on the Juniata until 1848, and still holds a connection with the railroad interests of the state. He was active in the organization of the Pennsylvania Railroad, and was a member of its first board of directors. He united with the M. E. Church in early childhood, and has been deeply interested in all movements and enterprises of the church, having held a number of its official positions, and has been a liberal contributor to the Arch Street M. E. church of Philadelphia.

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3018 -- WRIGHT, John -- Was born in North Carolina, July 30, 1795. He was converted, and united with the church in 1813, and was admitted on trial in the Virginia Conference in 1815, having traveled the previous year on Yadkin circuit, which was 300 miles around. In 1821 he was transferred to Ohio, and was stationed in Lebanon, and the following year in Cincinnati. After filling a number of the most prominent charges, he was appointed presiding elder on the Lebanon district, and in 1832 was elected one of the book agents at Cincinnati. After keeping that office for twelve years, he has filled various appointments, as presiding elder, pastor, and agent of Wilberforce University. In the Civil War he was appointed chaplain of the 1st Kentucky Regiment,

and accompanied his army through Western Virginia, ministering to the sick, wounded, and dying, and thence into Kentucky and Tennessee. After that he was appointed chaplain to the military hospitals in Cincinnati. He was a member of the General Conference from 1832 to 1852. In 1844 he received a very large and complimentary vote for bishop. He died in 1879.

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3019 -- WRIGHT, John Reynolds -- Son of the above, was born in Cincinnati, Oh., July 31, 1828. He united with the church when quite young, and was educated partly at Woodward College, Cincinnati, and afterwards at the Wesleyan Ohio University, in Delaware, and graduated in 1848. Commencing business in Cincinnati, he was for some ten years agent for the Wheeler & Wilson sewing machine. He subsequently became, and is now, a member of the banking house of Hughes, Wright & Co. He has shown his devotion to the cause of Christian education by contributing \$30,000 to endow a chair in the Ohio Wesleyan University, and by also contributing liberally to the Wesleyan Female Seminary in Cincinnati. He has also assisted in the erection of churches on Mount Auburn, Walnut Hills, etc.

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3020 -- WRIGHT, Jonathan J. -- A leading physician at Emporia, Kansas, was born about 1837. He is a devoted friend of the church, and an active worker. He was lay delegate from the Kansas Conference to the General Conference of 1872.

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3021 -- WRIGHT, Hon. Joseph A. -- Ex-governor of Indiana, was born in Pennsylvania, April 17, 1810. Removing West early in life, he graduated at the Indiana University. After studying law he was admitted to the bar in 1829, and practiced for a number of years at Rockville, Ind., where he resided. Entering political life, he was elected a member of the House of Representatives, and subsequently of the Senate of the State of Indiana. He was a member of Congress in 1843-45, and was elected governor of Indiana in 1849, and served for two terms of four years each. He was appointed to represent the United States government as a minister at Berlin, where he served during 1857-61. On his return he was elected United States Senator from Indiana for 1861-62; and was a second time sent as minister to Prussia in 1865, where he remained until his death at Berlin, May 11, 1867. He united with the M. E. Church in early life, and from time to time held various official positions. He was an early and warm friend of lay delegation, and rendered great service to the missions in Germany by his counsel and aid. His death was not only peaceful, but triumphant.

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3022 -- WRIGHT, Richard -- Was a Wesleyan minister, who accompanied Bishop Asbury to America. His first winter was spent in Eastern Maryland, where he was exceedingly popular. Afterwards he passed into Western Maryland and Virginia, where, he says, "In the spring of 1774 one Methodist chapel was built, and two or three preachers had commenced their labors." Shortly

afterwards Mr. Wright returned to England, and he was recorded in the minutes of 1777 as "desisting from traveling."

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3023 -- WRIGHT, William M. -- A lay delegate from the Virginia Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in Chambersburg, Pa., about 1826; was graduated from the Jefferson Medical College, Philadelphia, and settled in Pittsburgh. During the Civil War he served as a surgeon in the Department of the Cumberland, and established several of the large United States hospitals on the line of march from Chattanooga to Atlanta. He was afterwards appointed post surgeon at the Soldiers' Home, Hampton Roads, Va.

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3024 -- WRITTEN EXAMINATIONS in the course of study for graduates to the ministry are used in various departments of Methodism. In the United Methodist Free Churches prizes of \$5, \$3, and \$2, respectively, are given to the three who are most successful. In the four years' examinations in the Methodist Episcopal Church the examination of the fourth year's class has been for a number of years by written exercises.

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3025 -- WUNDERLICH, Ehrhardt -- Was born in Saxe Weimar in 1830; emigrated to the United States in 1849, and was converted the same year at Dayton, Oh. He returned to Germany in 1850. He testified what God had done for him, and a revival in Saxony was the result. He suffered much persecution, and was thrust into prison for holding prayer-meetings. Three infidels who had circulated revolutionary literature were also confined there, and they said to each other, when Wunderlich came to the prison, "What will become of Saxony yet? We are put to prison because we did not pray, and this fellow is imprisoned because he does pray."

The pressure against him became so strong that he returned to America in 1853. The work in Saxony was carried on by his brother. Mr. Wunderlich is a member of the Central German Conference, and has served as presiding elder on two districts.

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3026 -- WYANDOT MISSION was the first systematized missionary work undertaken in the Methodist Episcopal Church. Its origin was very singular. A free colored man, named John Steward, who was born in Virginia, was converted and became a member of the M. E. Church. Though having but little education, he felt it his duty to call sinners to repentance, and felt that he should go somewhere towards the Northwest. He resided in Marietta for a time, and then started on his journey. He stopped at Piketown, on the Sandusky River, among a tribe of the Delaware Indians. That evening the Indians engaged in a dance, and Steward thought they were preparing to kill him. When they desisted, however, from their amusement, he took his hymn-book and commenced singing. When he had ceased, one said in English, "Sing more." Finding an interpreter, a Delaware Indian, named Lyons, he delivered to them a discourse.

They desired him to remain the next day, but he proceeded still farther northwest, until he reached the house of Mr. Walker, sub-agent of Indian affairs at Upper Sandusky. Walker suspected him to be a runaway slave, but, questioning him very closely, he related his experience and his impressions, and Walker encouraged him in his work. Finding an interpreter, he commenced to address the Indians. He made the appointment for a meeting the following day, when only one old woman attended. The next day he had in addition one old man, and these soon became converts. On Sabbath eight or ten assembled, and soon several were converted. This work commenced in November, 1816. The pagan Indians were induced by traders to treat Steward severely. Many of the Indians had been under the instruction of Roman Catholic missionaries and were offended by the manner in which Steward denounced the peculiarities of the Romish Church. After laboring among them for some time he went to Marietta, promising to return the next spring.

After preaching for more than two years, he obtained a license as a local preacher, and was appointed a missionary to Sandusky in March, 1819. The year before this John P. Finley had been appointed as teacher. In the fall of 1819, Rev. James B. Finley, presiding elder of the district, held a quarterly meeting about 42 miles from Upper Sandusky, at which 60 of the natives, with 4 of their chiefs, attended. A revival broke out, a mission-school was established, and the work spread to other tribes. The four Indian chiefs who were remarkable for their conversion and for their usefulness were called Between-the-Logs, Mononcue, Hicks, and Scuteash. Of these, Between-the-Logs and Mononcue were especially eloquent.

The tidings of this work thrilled many hearts, and it became one of the strong reasons for the organization of the Missionary Society, which was formed in New York in 1819. A church was built among the Wyandots, the great majority of them came under its influence, and so remained until the tribe was removed from Ohio to Kansas. Since that period the remnant of the tribe has removed still farther south.

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3027 -- WYOMING CONFERENCE, M.E. CHURCH, was organized by the General Conference of 1852, but did not at that time include as much territory in the state of New York as is at present embraced in its boundaries. It held its first session at Carbondale Pa., July 7, 1852, Bishop Scott presiding. It then reported 12,869 members, and 75 traveling and 116 local preachers. In 1872 the boundaries of the Conference were enlarged by an addition from Central New York, and were defined to "include the southern part of the state of New York not included in the New York, New York East, Newark, Central New York, and Western New York Conferences; and that part of Pennsylvania bounded on the west by Central New York Conference, including the territory east of the Susquehanna, and on the south by the Central Pennsylvania and New York Conferences, including Norrisburg, and on the east by the Newark and New York Conferences." It reported, in 1876, 221 traveling and 204 local preachers, 30,746 members, 32,361 Sunday-school scholars, 293 churches, and 128 parsonages.

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3028 -- WYOMING SEMINARY, THE, was established in 1844, at Kingston, Pa., by the Wyoming Conference. It has a beautiful location in the historic Wyoming Valley, just across the Susquehanna River from the city of Wilkesbarre. The school opened in the fall of 1844 with 2 teachers and 50 students. From time to time, as demands required, new buildings have been erected, till now the institution has accommodations for 175 boarders and 200 day-scholars.

The first principal of the seminary was Rev. Reuben Nelson, now one of the agents of the M. E. Book Concern in New York, who held the position with distinguished success for twenty-eight years. Twice the buildings were partially destroyed by fire, and had to be restored by the friends of the institution. The valuable library is the gift of the Hon. Ziba Bennett, of Wilkesbarre, through whose liberality it has recently received large additions. Since the resignation of Dr. Nelson, in 1872, the seminary has been under the management of Rev. David Copeland. He has associated with him a lady principal and nine teachers of the various branches of the several courses of study. The system of instruction adopted is designed to prepare students for the active duties of life or for a course of professional or collegiate study. Eight courses of study are provided in order to meet the various wants of students, viz., the common English course, course in literature and science, classical course college preparatory course, scientific preparatory course, musical course, course in art, and commercial course. Both ladies and gentlemen receive diplomas on the completion of any one of the above courses of study, except the common English and the scientific preparatory course. Students completing these two courses receive certificates setting forth their attainments.

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3029 -- WYOMING TERRITORY (pop. 20,788) Contains an area larger than New York and Pennsylvania, having 97,833 square miles. It is bounded on the north by Montana, on the east by Dakota and Nebraska, west by Montana, Idaho, and Utah, and south by Colorado. It was formerly a part of Colorado Territory, and subsequently of Idaho and Dakota. It was organized as a Territory in 1868. Its capital is Cheyenne. Methodism was introduced from Colorado in 1866-67. In 1868 Cheyenne and Dakota reported 19 members. The Dakota district was organized with two appointments before other points in the Territory were settled; and the report for 1876 shows only two appointments, -- Cheyenne and Laramie, -- having 135 members, 204 Sunday-school scholars. According to the government census of 1870 there were but five organized counties in the Territory.

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3030 -- WYTHE Joseph H. -- A delegate from the California Conference to the General Conference of the Methodist Episcopal Church in 1872, and an author was born in 1822, received a good education, and joined the Philadelphia Conference in 1842. He retired from active ministerial work on account of impaired health, and engaged in the practice of medicine, having received the degree of M.D., at Philadelphia, in 1850. He served during the Civil War as surgeon of staff by appointment of President Lincoln. He was ordered to California where he entered the pastoral work again. He spent four years in Oregon, as president of Willamette University and pastor, and returned to California in 1869. He is the author of "The Spirit World," a book of poetry, published in 1849, "The Microscopist," a scientific handbook for the microscope (1853),

the first work of the kind published in the United States, "Curiosities of the Microscope," "The Physician's Pocket Dose Book" (which has passed through many editions), "The Pastoral Office in the Methodist Episcopal Church," and "The Agreement of Science and Revelation."

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THE END