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**A HUNDRED YEARS OF METHODISM**
**By Matthew Simpson**

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PREFACE

This little volume is not designed to be a History of Methodism, but to give the general reader a glance at what Methodism is, and what it has accomplished during the century. The writer refers those who wish to obtain a more detailed account of its rise and progress to such works as Tyerman's "Life of Wesley," and to Stevens' interesting and admirable volumes.

For the statistics of the various branches of the Church, he is indebted to their own historians, or to leading members of those Churches who have kindly furnished them.

The reader is specially requested to note that the Centennial Period is counted from the close of 1775 to that of 1875; the facts and numbers being taken from the respective reports for those years.

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01 -- PRELIMINARY REMARKS

The occurrence of the Centennial Anniversary of the Nation's Birth revives the memories of the past. The actors of 1776 are roused as if by magic wand, and step upon the stage again. Scene after scene flits before us, recalling the revolutionary struggle from Lexington to Yorktown.

We listen to the voices of the old patriots, and to the tones of the old bell, ringing, "Proclaim liberty throughout the land to all the inhabitants thereof." Would there were some skillful workman to mend that bell, that our children and children's children might listen to its sound! Orators, statesmen, poets, philosophers, inventors, and discoverers pass in long procession before us. The teeming millions come from farm and shop, from land and sea. The forests turn into farms and the deserts into gardens, and songs of joy announce that oppressed colonies have become a triumphant nation, acknowledging no superior on the globe.

Nor has the world been unmoved. Civilization has extended her triumphs. The islands of the sea and the inland deserts and mountains have been explored and measured. The brave mariner has battled the icebergs of the North, and the intrepid traveler has dared the heat and dangers of the tropics. The railroad has spanned the continents and tunneled the Alpine mountains. The telegraph has cabled the ocean and joined the extremities of the earth. Africa and Asia have parted their borders, and permitted the Mediterranean to mingle its waters with the Indian Ocean, and the "Highway of the East" has been opened. Despotisms have fallen, and monarchies have been remodeled. Republican ideas have spread eastward and westward. Machinery has multiplied the power of labor, and inventions have added to human comfort. The advancement of science; the diffusion of literature; the establishment of public schools; the endowment of universities; the enlargement of libraries and museums; the opening of hospitals; the care of orphans; the teaching the blind to read and the dumb to speak; the education and elevation of woman, giving her access to employments and professions; the myriad issues of the daily press, with its news from every quarter of the globe; the systems of express and cheap postages; the furnishing houses and streets with water and gas; the phosphoric match; the electric fire and burglar alarm; the sewing-machine and kindred appliances; the photograph; the spectroscope, which makes us neighbors to the stars; the partial separation of Church and State; the freedom of religious worship; the multiplication of religious edifices; the establishment and growth of Sunday Schools, with the system of international lessons indoctrinating youth with the ideas of a universal brotherhood and foreshadowing international fraternity; the emancipation of serfs, the striking of manacles from millions of slaves, and transmuting chattels into citizens -- all these are but faint outlines of the manifold triumphs of the century, which might well startle old Galileo from his slumbers to cry again, "But it does move, though!"

In these great movements America claims her part. In some of them she has been a chief actor. She has given the world the example of a free Church in a free State. She has realized the grand ideas of "liberty, equality, and fraternity;" older nations are but beginning to follow the path on which she boldly stepped ere the morning light had dispelled the shadows. In material progress and in inventive genius the nations recognize her power. Her grain is feeding, her cotton is clothing, her oil is lighting, and her precious metals are enriching millions of people of the world. Well may she invite all nations to rejoice in her centennial birthday, for she "is the friend of all, the enemy of none."

But the material rests upon the immaterial -- the seen issues from the unseen. The patriot and philanthropist well know that civil freedom must rest on moral purity. True morality receives its inspiration and strength from a spiritual religion. For its law it bows at Sinai, and for its hopes it listens to the sweet whispers that float over the sea of Galilee.

General Washington, in his farewell address, well said: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connection with private and public felicity. Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice?

And let us with caution indulge the supposition, that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles."

Any review of the century would be incomplete without a survey of the work of the Churches. Rapid as has been the increase of population, still more rapid has been the increase of membership in the Churches. On the first wave of population, as it rolled westward over plain or mountain, floated the banner of the cross, and the voice of its herald was heard before the sound of the hammer in the erection of the pioneer tent or cabin had died away. The emigrant from distant lands has been met with the Bible in his own language, and has been invited to the sanctuary, the "house of prayer for all nations." In the midst of all the excitements of business and the pursuit of pleasure, the quiet and calmness of the holy Sabbath has stilled the factory and the mart, and the weary and exhausted workman has heard the divine invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

This result has been achieved, not in an age of apathy or indifference, or by the exercise of repressive power. The spirit of free inquiry has been abroad. The old has been called in question by the new. The spirit of skepticism has suggested doubts upon all subjects, and has spared no topic, human or divine. Histories have been challenged and miracles assailed. The votaries of science have tried to construct a universe without a God. Yesterday the material alone was magnified, and immateriality, spirituality, and immortality, were pronounced to be fancies of an excited brain. Today the world is reported to be full of spirits that not only "peep and mutter," but rap and startle, and utter strange messages to credulous inquirers. Error, ever changing, with chameleon hue and protean form, discomfited or vanquished, vanishes but for a moment to reappear in fresh disguise.

Meantime the "truth as it is in Jesus" pursues its steady way, enlightening the ignorant, comforting the afflicted, and throwing the light of immortality into the caverns of the tomb. Bible societies have been the glory of the century, translating God's word into two hundred languages, and seeking to place a copy in the hand of every human being. Missionaries have visited every heathen land, and half a million of converts are singing the notes of holy triumph.

In this work each denomination has performed its part, and will rehearse its story in its own way. Be it our task to write only of one -- the youngest of all the leading families of the Church of Christ -- a century and a half ago "to fortune and to fame unknown."

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## 02 -- THE RISE OF METHODISM

The first Methodist Society was organized in London, near the close of 1739. Centuries before, a sect of physicians had been called Methodists, and in the previous century we find the phrase "New Methodists" applied much as "New School" in our day, indicating increased religious activity and more liberal sentiments. The epithet was applied, however, in derision, to Mr. Wesley and a few young men associated with him in Oxford University. So systematic were they in their studies, their habits, their devotions, and their works of benevolence; so scrupulous in their redemption of time, and so self-denying and earnest in their practices, that the gayer young men called them Methodists. The founder of the Society, the Rev. John Wesley, was born June 14, 1703, in the parish of Epworth, Lincolnshire. He was descended from a long line of able ministers. His father was rector of the parish church; a man of more than ordinary mental power, an able writer, but a poor financier. With a large family and a small salary he was constantly embarrassed. His mother, Susannah Wesley, was the daughter of Rev. Dr. Annesley, an Independent minister of marked ability. She was a woman of strong intellect, fine culture, deep piety, and rare domestic qualities. Few such women have ever graced our earth. She was the mother of nineteen children, nine of whom died in their infancy, and though by scanty means, she was compelled personally to attend to household duties, yet she diligently superintended the education of her children. She had regular school hours, opened with prayer, and in addition she conversed privately with each one every week on a personal religious life, closing the interview with appropriate prayer. With all this, she read the best religious works, and maintained a correspondence with her sons when absent at the university. When John, her sixth son, was seven years of age the parsonage was destroyed by fire, and he was barely rescued. In her journal she writes, "I do intend to be more particularly careful of the soul of this child, that Thou hast so mercifully provided for, than ever I have been." She began to teach him, as she did her other children, at five years of age. Under her tuition he made remarkable progress, and was early distinguished for demanding a reason for every thing, and an unwillingness to yield his convictions unless such reason was given.

In his eleventh year, through the kindness of the Duke of Buckingham, he was admitted into the Charter House School, in London, and enjoyed the tuition of able instructors. In his seventeenth year he was elected a student in Christ College, Oxford, where he continued until after his ordination as a minister, at the age of twenty-four. In the year following he was elected a fellow of Lincoln College. For several years he acted as tutor, and pursued his studies in divinity. He was early recognized as one of the foremost students in the university, and was distinguished for his pure classical taste. He was exceedingly methodical and logical in all his performances. He gathered around him a number of thoughtful and earnest young men, among whom was his brother Charles, the subsequent poet of Methodism, and the eloquent and untiring George Whitefield. They read the Greek Testament daily, conversed upon religious topics, formed plans for mutual improvement, and engaged in works of mercy and benevolence. They systematically visited the prisoners in the jails, and the poor in the lanes and alleys of the town, instructing and relieving them according to their means.

After this, for a short period Mr. Wesley acted as Curate for his father, but was unwilling to bind himself to assume the active duties of a parish. As if in anticipation of his future, his heart

then yearned for a larger sphere of usefulness. In 1735 the infant Colony of Georgia having been founded by a number of gentlemen, among whom was Governor Oglethorpe, Wesley was requested to become a missionary to the colonists and to the Indians. After prayerful consideration, hoping to be useful to both classes, he accepted the invitation. During his passage he was ceaselessly active in doing good, carefully instructing all who came within his influence, not neglecting a little colored cabin-boy, to whom he gave a number of lessons. In the colony he held services not only in English, but also occasionally read prayers in German and French. His strictness of religious life, and especially his severity of religious discipline, excited against him the opposition of leading families, and becoming embarrassed by them in his ministry, in about two years he returned to England.

During his voyage to America, Wesley became acquainted with some Moravians who were fellow passengers. On one occasion, during a severe storm, when death seemed to be imminent, they manifested so much tranquillity, and even joy, that it produced a powerful impression on his mind, and he felt that he had not attained to their religious experience. Subsequently, in Georgia, one of their ministers said to him, "Does the Spirit of God bear witness with your spirit that you are a child of God?" The question troubled him, and he could not answer with confidence. He frequently attended their services, witnessed the daily life and devotion of their ministers, and admired their apostolic simplicity and purity. Dissatisfied with his own comparative lack of faith, we find in his journal, on his return to England, this record: "I went to America to convert the Indians; but O, 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."

On his return to London he attended the social meetings of the Moravians, and both he and his brother formed the acquaintance of Peter Boehler, a leading Moravian, and subsequently a bishop. They greatly enjoyed his society and conversation, and were profited by his experience. John's brother Charles first attained that clear religious assurance which both sought. Possibly owing to his logical cast of mind, and his determination not to be satisfied without the fullest evidence. the doubts and anxieties of John were not so soon removed. While, however, seeking and praying for clearer light, and for full assurance, he was so earnest in his ministry that thousands attended his services, many of whom were awakened. One evening in May, 1738, he attended a meeting of the Moravians. While one of them was reading Luther's preface to the Epistle to the Romans, and while he was listening to the description of the change which God works in the penitent heart, 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 a more especial manner despitefully used me, and persecuted me; I then testified openly to all there what I now first felt in my heart." He was then nearly thirty-five years of age, an accomplished scholar, an acute theologian, and an able writer. Then properly commenced that wonderful career which closed only with his death, at the advanced period of eighty-eight years.

That summer he visited the continent of Europe, extending his journey to Herrnhut, that he might witness the discipline and order of the Moravians, and converse with their leading men. He carefully examined into their usages and institutions, and the agencies which they employed, both for their own spiritual benefit and for the spread of the truth. He also became acquainted with

Count Zinzendorf, and other able ministers. He visited Halle to see the devoted Francke, and to inspect his Orphan House, his religious publications, and his general plans of usefulness. That visit, probably, influenced his subsequent Course, and shaped, to some extent, his own plans: for immediately on his return to England we find him preparing to establish an orphan house, and to engage more actively in religious publications.

In the mean time his colaborer, the Rev. George Whitefield, had been preaching to immense audiences with remarkable power. His brother Charles, also, had been preaching with such earnestness that the churches were crowded, and the clergy, becoming offended, had closed their doors against him. The day after John's return from Germany to England he makes the following record: "I began to declare in my own country the glad tidings of salvation, preaching three times, and afterward expounding to the 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." The following Sabbath he preached at St. Ann's, and twice at St. John's, Clerkenwell, and adds, "I fear they will bear with me no longer." Though his doctrine was that of the Church, though he was a minister in regular standing, and had shown his devotion by his mission to America -- and though his manner was calm though forcible, yet the churches were soon closed against him also. Great crowds, stirred by his clear and earnest presentation of religious truth, followed him wherever he preached. Shut out of the churches he visited prisons and hospitals, and preached daily in them, as well as to small societies which met in private places.

The year 1739 opened in a remarkable manner. He, his brother Charles, Mr. Whitefield, and three other ministers, with about sixty brethren, held a watchnight, or love-feast, in Fetter Lane. Describing it, he says: About three in the morning they were continuing instant in prayer, the power of God came mightily upon them, insomuch that many cried out for exceeding joy, and many fell to the ground. As soon as they had recovered a little from the awe and amazement which the presence of the Divine Majesty had inspired, they broke out with one voice, "We praise Thee, O God; we acknowledge Thee to be the Lord." On the 5th of January seven ministers met, and continued in fasting and prayer until three o'clock, when they separated, "with the full conviction that God was about to do great things among us." At that time, as is admitted by many ecclesiastical writers, the condition of the Church of England, and of the people generally, was very low. Infidelity was widely diffused, and a general disregard for religion prevailed among the masses. Many of the clergy scarcely maintained even a show of morality. From such parties the earnest ministers met with great opposition, but many of the common people heard them gladly.

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## Outdoor Preaching

Mr. Whitefield went to Bristol, and finding the pulpits closed against him, began to preach in the open air, in the midst of the collieries of Kingswood, and thousands gathered to hear him. The work assumed such magnitude that he sent for Mr. Wesley, who had hesitated as to the propriety of outdoor preaching. He then, however, saw both its necessity and its value, and following Mr. Whitefield's example, commenced a similar career. Returning to London he

preached in Moorfields, Kennington Commons, and elsewhere, to congregations variously estimated at from ten to fifty thousand. The poorest and lowest classes of the people listened with deep interest, and multitudes dated from these services the commencement of their religious life.

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Societies Organized

Near the close of this year, as we have stated, the first Methodist Society was formed. Its origin Mr. Wesley thus describes: "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. By a strange coincidence, to say the least, this was the same evening that his mother had set aside to converse with him, during his boyhood, in reference to his soul. He tells us that twelve came the first evening, forty the next, and soon a hundred. This was the beginning of organized Methodist Societies. The same year Wesley laid the foundation, in Bristol, of the first Methodist chapel: he also rented, in London, a building called the Foundry, which he used for religious worship.

While thus engaged in preaching, in visiting, in organizing Societies, and in securing places of worship, John and Charles Wesley published their first volume of hymns and sacred poems. Some of the earliest editions contained not only the hymns, but the music also, on opposite pages, in copperplate engraving, and on the title-page we find "for the voice, harpsichord, and organ." Thus they antedated the improvements supposed to belong to modern times, and showed their love for music, instrumental as well as vocal.

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Lay Preachers

Congregations and Societies increased rapidly, not only in London and Bristol, but in various other parts of England. Mr. Wesley, being obliged to visit different localities, selected some of his ablest young men to watch over the societies in his absence. One of these, Thomas Maxfield, began preaching to the congregation in London, which Mr. Wesley hearing of; hastened home to stop the disorder. His aged mother, however, who had heard Mr. Maxfield preach, cautioned him, saying, "Take care what you do with respect to that young man, for he is as surely called of God to preach as you are. Examine what have been the fruits of his preaching, and hear him for yourself." Mr. Wesley did so, and felt convinced that God had truly called him to that work. Thus, Contrary to all his preconceived opinions, he was led, though with great reluctance, to this apparent violation of ecclesiastical order. Thus was also introduced into modern Christendom a power, the influence of which has been steadily increasing. Prior to that time, however, there were a few instances of lay preaching in the societies which were connected with the Moravians, in London, and in the early movements in Bristol, in which Mr. Wesley and Mr. Whitefield were united.

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## Stewards

As chapels were erected, and other expenses incurred, it became necessary to make collections. Mr. Wesley appointed a number of men as stewards, who received, accounted for, and disbursed these funds. At first, in London and in Bristol, he appointed sixteen, but subsequently reduced the number to seven. With these men he conferred as to the proper arrangement of the work, and as to the needs of the societies. It is a somewhat curious fact that for many years all the class moneys which passed through their hands were applied to general purposes, or for the poor, and not for the support of the preachers. In later periods, to trustees were assigned the superintendence of church property, and the care of moneys raised for such purposes, while the stewards gave special attention to the support of the preachers, and to the relief of the necessitous. In this division Mr. Wesley showed his Clear foresight. As the church property was frequently paid for by general collections, he did not wish that the current expenses should become chargeable against it. This plan, except in large cities, has been generally pursued since that time, and has saved many churches from great embarrassment, if not from ruin; though, on the other hand, preachers have not infrequently suffered by failing to receive their support.

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## Classes

Thus far the care of all the societies rested on Mr. Wesley. He visited every member, and transcribed every name, when in London alone they numbered two thousand. But as he was frequently absent, and as many of his members, being poor, often changed their residences, he was unable to satisfy himself as to their proper deportment.

"At length," says Wesley, "while we were thinking of quite another thing, we struck upon a method for which we have cause to bless God ever since. I was talking with several of the society in Bristol (15th February, 1742) Concerning the means of paying the debts there, when one [Captain Foy] stood up and said, 'Let every member of the Society give a penny a week till all are paid.' Another answered, 'But many of them are poor and cannot afford to do it.' 'Then,' said he, 'put eleven of the poorest with me, and if they can give nothing I will give for them as well as for myself. And each of you Call on eleven of your neighbors weekly, receive what they give, and make up what is wanting.' It was done. In a while some of them informed me, they found such and such a one did not live as he ought. It struck me immediately, 'This is the thing, the very thing, we have wanted so long.' I called together all the leaders of the classes (so we used to term them and their companies) and desired that each would make a particular inquiry into the behavior of those whom he saw weekly. They did so. Many disorderly walkers were detected. Some turned from the evil of their ways. Some were put away from us." [1]

As this plan took much of the leader's time, sometimes persons being absent from home, and others being difficult of access, it was soon resolved that the class should meet in one place, and that the interview should be opened and closed with prayer. These leaders met Mr. Wesley and the stewards once a week, to pay over the moneys received, and to report any cases requiring aid or attention. Such was the origin of class-meetings, and of leaders' meetings. In addition to this

Mr. Wesley visited each member personally once every three months, and gave tickets to such as were approved.

Though arising thus apparently by accident, classmeetings have accomplished a vast amount of good, both by enriching personal experience and by accustoming the members to religious conversation and labor. They have developed many a timid, hesitating convert into an earnest and active Christian worker, and in the absence of ministerial labor, have supplied a regular religious service. It must be remarked, however, that nearly three years had elapsed before they were generally introduced into Mr. Wesley's societies.

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## Itinerancy And Conferences

As societies and congregations increased in number young men were raised up who offered their services to Mr. Wesley. For some years he had no regular plan of appointments. He sent each one from town to town where he believed his services were most needed. Thus commenced an irregular itinerancy. In 1744, five years after his first Society was formed, his first Annual Conference met. But at this period no circuits were formed, nor any regular plan adopted. Each Society was independent of any other, though all recognized Mr. Wesley as their head. As the early minutes are lost, we do not know in what year the Societies were properly consolidated. But in 1749 the first question asked was, "Can there be any such thing as a general union of our Societies throughout England?" The answer is, "A proposal for this was made above a year ago. The substance of this proposal was to regard the Society in London as the mother Church ... to send reports to the stewards in London ... and to take a yearly collection out of which any pressing society debts might be discharged, and any Society suffering persecution, or in real distress, might be specially relieved." Rejoicing in prospect of such a connection Mr. Wesley adds, "Being thus united in one body, of which Jesus Christ is the Head, neither the world nor the devil will be able to separate us in time, or in eternity."

The proposition to make the society in London the mother Church was not practically accepted, but the conference became the great center. In it the itinerants met, and from it, were distributed from year to year. It became the great bond of union, and its annual meetings were seasons of great church interest, as well as of religious profit. Thus the itinerancy became regular.

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## The Common Platform

In ten years the outlines of the coming Church were already prepared. Societies were organized, classes formed, leaders appointed, stewards selected, love-feasts and quarterly meetings held, Annual Conferences assembled, and preachers exchanged. All these were the outgrowth of the earnest revival spirit, and were instituted to meet a felt want. It is remarkable, that to this day, amid all the changes and secessions which have taken place, in all its branches and in all countries the Methodist family has preserved all these outlines. They are a broad platform, a ground of common union. Differences have arisen as to the mode of appointing leaders and

stewards, as to who should compose the Annual Conferences, and how the preachers should be appointed to their work. These have involved questions as to a General Conference, as to episcopacy, and as to ordination. But in all the points which touch the masses of the people directly, Methodism is one everywhere, for it is simply, in the language of Chalmers, "Christianity in earnest."

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03 -- BRITISH METHODISM TO 1775

At the Conference in 1746 is found the first mention of circuits regularly established. There were then six in England, and one in Wales. In 1748 two circuits were added, one of which was in Ireland. In 1753 we find the first trace of appointments as since that period they have been arranged. It embraces the names of thirty-eight preachers, nine of whom were in Ireland and two in Wales. In 1755 there are three lists: First, the itinerants; secondly, the half-itinerants; and, thirdly, the chief local preachers. The half-itinerants were those who traveled partially without relinquishing their trades.

In 1757 Alexander Mather was the first married preacher received. He was a man of superior ability, but would not consent to travel until provision was made for his wife. When asked what would be sufficient, he replied, "Four shillings [one dollar] a week." The stewards would not allow this, and he remained at home. This year, however, the Conference promised the stipend, and he started to his Circuit, a hundred and fifty miles, on foot. This was the beginning of an allowance for preachers' wives. In 1767 we find the first complete reports of members, being twenty-five thousand nine hundred and eleven. There were then forty-one circuits, and one hundred and four preachers. In 1769 the first preachers were sent to North America, where they reported the opening of a promising field. In 1775, the period preparatory to our Centennial Era, the reports show fifty-one circuits, one hundred and forty preachers, and thirty-eight thousand one hundred and forty-five members, of whom three thousand one hundred and forty-eight were in America.

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Ministerial Support

Mr. Wesley for many years received nothing for his own support. His Oxford Fellowship and the proceeds from his numerous publications, not only sustained his brother and himself; but enabled him to contribute largely to aid his preachers, and to assist in various enterprises. He practiced, personally, the most rigid economy, and applied all his profits in advancing the cause of Christ. His ministers, being unmarried men, required but little for their sustenance. As a few became married, a fund was commenced for the aid of their families, and in 1765 a plan was devised for the support of those who became enfeebled in the work. This was to be partly by ministerial subscription and partly by collections. In 1769 the allowance for a wife was fixed at ten pounds [fifty dollars] per annum, and the circuits were assessed for this purpose according to their several abilities, without reference to where the preacher with his family might be stationed. At that time there were thirty-one wives provided for, and a small amount was distributed for the support of children. The allowance, however, was so small, and the support of the preachers so

meager, that many were compelled to retire to obtain the necessaries of life. In 1774 the married preachers were so straitened that it was resolved to allow twelve pounds for each preacher's wife, in addition to lodgings, coal, and candles, or fifteen pounds in lieu of them.

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Kingswood School

In 1739, before his first Society was formed, Mr. Wesley, in conjunction with Mr. Whitefield, had Commenced a school for the children of the poor colliers. The burden, however, of the erection of the building and of the support of the school fell upon Mr. Wesley. In 1748 he added to the buildings, and opened a school for the education of the sons of the preachers. It was also open for the Children of such of the friends as chose to send them. The school was a source of great care and anxiety to Mr. Wesley, who personally solicited means for its support, and enjoined on his preachers to take collections to aid it. It, however, more than compensated him by furnishing him young men better trained for the ministry, and who labored actively and zealously to promote the good work. Subsequently other institutions were originated for higher education.

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Persecutions

While devoting all his time and energies to promote the evangelization of Great Britain, it is sad to record that Mr. Wesley and his preachers were the subjects of severe persecution. It is still more sad to be obliged to add, that the persecution was, in most cases, stimulated and strengthened by the appeals of the clergy of the Church of England. They denounced him as a heretic and a deceiver; they branded his reputation as if guilty of every crime; they appealed to their people to drive him and his preachers from their parishes; and in various instances they headed the mobs and encouraged them in their dreadful work. Mr. Wesley was frequently hooted and hissed by the rabble; he was pelted and covered with mud; his clothes were torn nearly off him; he was stoned and sometimes severely injured; dragged before magistrates; the doors and windows of the houses in which he lodged were broken; and in some instances his chapel were destroyed. His preachers were thrown into prison, and some died of the wounds which they received. Though this persecution lasted for several years, we are pained to add that, so far as known, the persecuting clergy men were never degraded or severely censured by their superiors. But in Contrast we are glad to say that when he appealed to the Court of King's Bench, he and his preachers were always protected. The day of persecution, however, finally passed away, and he not only outlived the calumnies of his accusers, but was reverenced and honored by multiplied thousands wherever he went.

Before closing this preparatory sketch we should add that the members of these Societies did not constitute a Church. They were still members of the Church of England, and received from its Clergymen the holy sacraments. His assistants were lay preachers, and were not ordained. Mr. Wesley viewed these labors and all his work as supplemental to the church services, and intended merely to increase religious interest and action throughout the kingdom.

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## 04 -- RISE OF METHODISM IN AMERICA

In North America the rise of Methodism was wholly incidental. A few persons connected with Mr. Wesley's Societies in England and Ireland emigrated to the Western Continent, and among them were two local preachers. One of these, Robert Strawbridge, from the north of Ireland, settled about the year 1764 on Sam's Creek, Maryland. Being an earnest Christian, he commenced holding religious services in his own house. Subsequently, at a date not specifically determined, he erected, with the help of his neighbors, a small log building, about a mile from his house, in which services were held. This building does not appear ever to have been finished, or to have been deeded to the Church. The farm on which it was erected passed into other hands, and hence it can scarcely be numbered among the Methodist churches. He also visited other neighborhoods, and was instrumental in the accomplishment of much good, though he does not appear to have organized many permanent Societies, or to have erected any permanent churches. Under his ministration, however, several were converted who became active and zealous preachers.

About the same time some emigrants from the west of Ireland, originally of German stock, settled in New York. Their ancestors had been expelled from that portion of Germany then known as the Palatinate by religious persecution, and had found an asylum in Ireland. Being a foreign people, they had not very readily assimilated with the native population, and their religious condition had been greatly neglected. Mr. Wesley visited their locality about 1750, and under his ministration many were converted, some of whom were among the emigrants mentioned. In 1776, at the earnest request of one of these -- Barbara Heck, a Christian woman -- Philip Embury (the other preacher referred to) commenced service in his own house, and shortly after in a larger room. One day the little Society was startled by the appearance in their midst of a British officer, (Captain Webb,) who they feared had come with a design to persecute them. They were both surprised and delighted in finding him to be an earnest co-worker. He had been converted in England, and licensed by Mr. Wesley as a local preacher. He was connected with the barracks in Albany, New York, and was a brave, bold man, who had lost an eye in his country's service. Hearing that Methodist services had been commenced in the city he had come to visit them. Under his zealous labors the Society was greatly enlarged. A sail-loft was rented for temporary services, and in 1768 a lot of ground on John Street was purchased. A building was soon commenced; but such was the intolerance of the age, that in New York no church was permitted to be erected except by the recognized denominations. In order to evade the law, they were obliged to build a fire-place in one end of the house, thus making it resemble a family residence. The building was finished in 1768, and an earnest application was made to Mr. Wesley for a minister, and also for some pecuniary assistance. At the Conference held in Leeds in August, 1769, occurs the following record: "Question 13th. We find a pressing call from our brethren in New York, who have built a preaching house, to come over and help them. Who is willing to go? Answer. Richard Boardman and Joseph Pilmoor. Question 14th. What can we do further in token of our brotherly love? Answer. Let us now make a collection among ourselves. This was immediately done, and out of it, fifty pounds were allotted toward the payment of their debt, and about twenty pounds given to the brethren for their passage."

Captain Webb not only preached in New York, and assisted in the erection of the John Street church, but with restless energy he made excursions to other parts of the country. He visited Long Island, where he gathered a Society, and he preached in the chief towns of New Jersey. He also introduced Methodism into Philadelphia, where, in 1768, he formed a class of seven members, who met in a sail-loft for worship. He was also active in the purchase of the first church property in Philadelphia, St. George's, on Fourth Street, which had been built by a German Reformed Society, but, in an unfinished state, had been sold to a private individual. He also penetrated into Delaware and Maryland, and thus laid extensive foundations for rising Methodism. He not only supported himself while he thus labored, but he contributed liberally to the erection of the chapels. He also corresponded with Mr. Wesley, and entreated him to send missionaries to the new field.

While great credit is due to Strawbridge for his efforts in Maryland, and to Embury for his faithful work in New York, (as a mechanic laboring in building John Street Church, and in occupying the pulpit which his own hands had built,) yet Webb merits the title of the chief apostle of Methodism, prior to the coming of Mr. Wesley's missionaries. His more extensive knowledge of Methodism in England, his better education, and his position in society, gave him more power to lay proper foundations. He was also a preacher of great earnestness and eloquence. During one of the sessions of the American Congress, John Adams describes him as "the old soldier, one of the most eloquent men I ever heard. He reaches the imagination and touches the passions very well; he expresses himself with great propriety." A Methodist writer says,

They saw the warrior in his face, and heard the missionary in his voice; under his holy eloquence they trembled, they wept, and fell down under his mighty word."

In October, 1769, Boardman and Pilmoor arrived in Philadelphia. Boardman had been a minister about six years, and was then thirty-one years of age. Mr. Pilmoor had been educated at Wesley's Kingswood school, and had traveled four years. They were thus familiar with all the usages of Methodism in England, and were appointed by Mr. Wesley to give proper shape and form to the new Societies in America. Robert Williams, a local preacher in England, hearing of the work which had commenced in America, sailed on his own responsibility, though with Wesley's approval; and having arrived about two months in advance of Mr. Boardman, began to labor earnestly in the new field. On the arrival of the latter, he immediately left New York, stopping a short time with Mr. Pilmoor in Philadelphia, and then hurrying on to Maryland, where he joined Mr. Strawbridge. He also labored in Northern Virginia.

In 1770 America is mentioned for the first time in Mr. Wesley's Minutes, and in 1771 it is reported as having three hundred and sixteen members. As we find that more than a hundred of these were in New York, and about as many in Philadelphia, the Societies which had been gathered in Delaware, in Maryland, and in Virginia, at that time, must have been very small. The opening work, however, demanded other laborers, and in 1771 Mr. Wesley sent out Francis Asbury and Richard Wright. The latter soon returned to England. But Mr. Asbury, whose heart had yearned for America for months before he volunteered, became for a time the active and efficient superintendent of all the Societies, and subsequently, the pioneer bishop of the Church. When he came to America he was twenty-six years of age, and had traveled four years. He was thoughtful, studious, and energetic; he preached methodically and with great fervor. As a disciplinarian he

was strict and systematic, self-possessed, and fearless. He had unusual skill in judging of human character, and was a man in every way fitted to lead an extensive movement. His mental strength, his dignity of character, his deep piety, his self-denial, and his diligence in labor, gave him commanding influence, and inspired confidence wherever he went. In his appearance he had something of a military bearing, united with unaffected manners, ease of deportment, and great Christian affability. He had a deep conviction that America was to be his permanent field of labor, and Mr. Wesley showed his accustomed sagacity, not only in selecting him, but in appointing him, the year after his arrival, to succeed Boardman as superintendent of American Methodism.

With the exception of Captain Webb, who had traveled extensively, the preachers had confined themselves chiefly to a few of the larger places. Asbury at once commenced itinerating through the country, and, inspired by his example, the other ministers followed in his footsteps. Captain Webb visited England in 1772, and representing the prospects in America induced Mr. Wesley to send out two additional ministers, Thomas Rankin and George Shadford, with whom he returned in '773. Both of them were men of more than ordinary ability and prominence. Rankin was a careful disciplinarian, possibly somewhat too rigid, while Shadford was a successful revivalist. As Mr. Rankin was the older preacher, and a good executive officer, Mr. Wesley appointed him as the general assistant or superintendent.

Prior to this time there had been no general meeting of the preachers in conference. They had met occasionally at the Quarterly Conferences, and being few in number they had distributed their labors as from time to time was judged best. Mr. Rankin called the preachers together in Philadelphia, July 14, 1773, to hold their first Annual Conference. The Minutes show ten preachers stationed, and one thousand one hundred and sixty members reported. Only eight preachers, however, were present besides Boardman and Pilmoor, who were about returning to England, and all of them were from Europe. Two others, whose names appear in the Minutes, were not present, Strawbridge and Watters. Embury had, prior to this time, removed from the city of New York, and had settled in one of the northern counties, where he shortly afterward died. Captain Webb, though laboring earnestly until the breaking out of the Revolutionary movements, was never connected with the Conference.

The following year appears to have been one of great prosperity, and at the Conference held in May, in the city of Philadelphia, there were reported seventeen preachers, with two thousand and seventy-three members; and in 1775, nineteen preachers, with three thousand one hundred and forty-eight members. These statistics show that the membership had nearly trebled in two years.

This growth is remarkable when we consider the time in which it occurred. The rise of Methodism Was coeval with the Revolutionary spirit. In 1760 the Lords of Trade, in England, advised the taxing of the colonies, and the following year the hearts of the people were deeply stirred by the royal interference with the judiciary. The memorable Stamp Act was passed in 1765; and the first Society in New York was organized in the year that compelled its repeal. From that time forward there was constant agitation and excitement, and in 1773, the year of the first Annual Conference, the famous act in reference to tea was passed. This was followed immediately by resistance in Philadelphia, New York, and Charleston, and in Boston harbor the vessels were boarded and the freight thrown into the sea. Then followed in quick succession the Boston Port

bill, the meeting of the General Congress, the blockade of Boston, and the battles of Lexington, Concord, and Bunker Hill. Methodism was thus cradled in the Revolution, and it grew up in the midst of the storm of battle.

Not only were the times unfavorable, but its early ministers, being from England, were looked upon with suspicion. They were generally prudent, and confined themselves to their purely ministerial duties; yet as the storm grew in violence, the most of them prepared to return to their native land. One or two of them, by imprudent expressions, involved the early Methodist Societies in great difficulties, and greatly embarrassed the labors of the preachers for several years.

While Methodism was commencing its work, and surrounded with such difficulties, other denominations were strong and vigorous. Among these the Church of England, succeeded chiefly by the Protestant Episcopal Church in this country, held the highest rank. The southern colonies from Virginia to Georgia had been founded chiefly by the members of that Church, and the ministry was supported by taxation or by appropriations.

Virginia alone contained ninety-five parishes, in each of which, save one, a minister was stationed. In Maryland, while free toleration was given, yet the Church of England was established by law, and its clergy were supported by a poll-tax of forty pounds of tobacco, in lieu of tithes. in Pennsylvania, aside from that part of the Penn family who were Friends or Quakers, the governing class was attached to the British Church. The son of William Penn, who succeeded him as governor of the colony, having been disciplined by the Quakers for acts contrary to their profession, left them and gave his influence to the Church of England. In New York the entire influence of the government officers was with it; and in the city of New York it had secured that landed property which has since become the immense endowment of Trinity Church.

Not only were the Episcopalians strong by having control of the landed interests through settlement, and by having the offices and emoluments of the Government at their disposal, but they had also acquired the control of King's College, in New York, since known as Columbia College, and also of the University of Pennsylvania. Both of these institutions received public funds; but being close corporations, the Church secured a majority of the board of trustees, and has ever since controlled them, in its denominational interests. It had also founded William and Mary College in Virginia.

New England, with the exception of Rhode Island, was settled by the Congregationalists. They also established their Churches by law, and supported them by general taxation. They had, at an early period. founded Harvard University, Yale College, and Dartmouth, and they had control of the general literary and social interests of that part of the country. The Dutch Reformed were, for a time, the ruling power in New York, and had several large houses of worship. They had also founded Rutgers College. The Baptists were strong in Rhode Island, where they had established an institution of learning, which became Brown University. They had also scattered congregations and about seventy-seven church edifices. The Presbyterians had early settled in Pennsylvania and New Jersey, where they founded Princeton College, and also several academies. As early as 1716 they had organized four presbyteries, and numbered at the beginning of the Revolution more than a hundred ministers and Churches. The Lutherans had early settled in the interior of Pennsylvania, and were comparatively strong both in ministers and Churches. Thus at the commencement of the

present Centennial Period the Methodist Societies were far inferior in numbers, in strength, in position, and in culture, to all the leading denominations.

The other Churches, being generally Calvinistic and the Methodists being Arminians, their doctrines were bitterly attacked and denounced in the principal pulpits; and, as a reference to the publications of the day will show, they were represented as "wolves in sheep's clothing," and unworthy of Christian fellowship or confidence. In addition to all this, they labored under the embarrassment of not claiming to be a Church. The Societies were organized after the model of those in England. The members were taught to have their children baptized, and to receive the Lord's Supper at the hands of the clergy of the English Church; and up to the period we have mentioned, none of their preachers in the United Colonies had been authorized to administer the holy sacraments. On this subject there had been some division of opinion and sentiment; Strawbridge had administered baptism in a few cases, and also the Lord's Supper; but his course had been regarded as irregular by the leading ministers, and had been disapproved.

At the commencement of the Centennial Period the close of the year 1775 -- we find the Methodism of the world to be as follows: In England, Ireland, and Scotland, one hundred and forty ministers, and thirty-four thousand nine hundred and ninety-seven members; in America, nineteen ministers, and three thousand one hundred and forty-eight members; making the entire membership thirty-eight thousand one hundred and forty-five. These were not organized as Churches, but simply as Societies. They had comparatively but little religious literature, and were without any school except the one at Kingswood, and the membership was generally poor and without social influence. In the United States the only church edifice which it then had, and which still remains, is the St. George's, in Philadelphia, but which at that time was without a gallery, unplastered, unseated, and but half floored. In New York and Baltimore there were plain, unfinished buildings, which long since have been superseded by others.

Besides these, only a few unimportant and exceedingly plain buildings were scattered through the country. Who could anticipate from such a commencement the present results?

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## 05 -- PROGRESS DURING THE REVOLUTION

The opening of the Centennial Period was in the midst of no ordinary trials. As we have seen, the leading ministers were from England; and while keeping themselves aloof from political excitements, their sympathies generally were with the British Government. When the war commenced they began to make arrangements to return; and in two years after the Declaration of Independence, all of them, with the exception of Mr. Asbury, had returned to England. In the mean time native ministers were raised up, who went forth preaching with great earnestness, and their labors were blessed with extensive and remarkable revivals. These, however, were chiefly confined to the region south of Philadelphia. For Methodism had not yet to any extent entered New England; New York was occupied by the British troops; and New Jersey and Pennsylvania were frequently fields of contest.

The chief itinerant labor was performed in Delaware, Maryland, and Virginia, extending subsequently into North Carolina. During this time the ministers encountered no little opposition. Ezekiel Cooper, in his sermon on Asbury, says: "The prejudices of the people there ran high, and some of the laws, to meet the exigencies of the times, were hard and oppressive; and some of the rulers and civil officers appeared disposed to construe and enforce every apparent legal restriction with rigor and oppression against the Methodists, who were then a persecuted and a despised people.

"Some of the preachers were mulcted or fined, and thrown into costs; and others were imprisoned, for no other crime or offense than traveling, and preaching the Gospel; and others were bound over in bonds and heavy penalties, with sureties, not to preach in this or that county. Several were arrested and committed to the common county jail. Others were personally insulted, and badly abused in different ways. Some were beaten with stripes and blows, nigh unto death, who carried their scars down to the grave. In the city of Annapolis, the capital of Maryland, Jonathan Forrest and William Wren, and I believe at different times two or three others, were committed td jail. In Prince George's County, P. G., a preacher, was, by a mob, shamefully maltreated; 'honored,' according to the cant of the times, 'with tar and feathers.' In Queen Anne's, Joseph Hartley was bound over, in penal bonds of five hundred pounds, not to preach in the county; Thomas Segar, yet living, was one of his sureties.

In the same county Freeborn Garrettson was beaten with a stick by one of the county judges, and pursued on horseback till he fell from his horse, and was nearly killed. In Talbott County, Joseph Hartley was whipped by a young lawyer, and was imprisoned a considerable time. He used to preach during his confinement, through the grates or window of the jail, to large concourses of people, who, on Sabbath days, used to attend to hear the prisoner preach. They frequently came from ten to fifteen miles to hear him, and even from other counties. His confinement produced a great excitement upon the public mind, and God overruled it for good to the souls of many. Christ was preached and numbers embraced religion. Even his enemies at length were glad to have him discharged."

Mr. Asbury was a firm friend of American independence, but deemed it imprudent to make any public declarations, and in 1778 he found it necessary to retire from public labor, in Delaware, where he had the personal friendship of Judge White and other distinguished men. He was regarded with great suspicion by the officers of the army, until a letter which he had written to one of his colleagues, in which he defended the course of the United States, fell by some means into their hands. From that time their opinions and their deportment toward him were changed. A part of the opposition also arose from the fact that Mr. Wesley had issued his "Calm Address to the American Colonies," which he had abridged from the tract of Dr. Johnson, and which had been seized, and its circulation prevented in America. It has since, however, been ascertained, from the files of the British Government, that at the very beginning of the war he addressed privately a powerful appeal to Lord North in favor of the colonies, in which he urged the inexpediency of the course of the British Government and the impossibility of their success.

The care of the Methodist Societies was necessarily left in the hands of young ministers, generally without experience, and the most of them without much culture. It is very remarkable that under such guidance the Societies should have increased, yet by their zeal and earnestness, by their

fervent appeals and untiring activity, these young men were instrumental in promoting great revivals in parts of Maryland and Virginia. During the period of Mr. Asbury's retirement his name was omitted from the Minutes, and he was unable to attend the annual meetings.

At the Conference held in Virginia, in 1779, it was thought best to ordain some of the preachers to administer the sacraments. The necessities of the case seemed very urgent. The ministers of the Church of England had, with very few exceptions, fled from the country, and the parishes were left destitute. The field was left open to the Methodist preachers, and they were welcomed by the great mass of the people. The people, when converted, pleaded for the baptism of their children and for the administration of the Lord's Supper. Mr. Asbury, however, who had been appointed by Mr. Wesley, as assistant, prior to the arrival of Mr. Rankin, and who, after his departure, had been chosen by the preachers who had met in Delaware as their general superintendent, strongly opposed this step. As soon as he was able to take active measures he called together the ministers, who agreed to remain true to Mr. Wesley's plan, and a committee was appointed, of which he was one, to visit the brethren in Virginia, and urge them to desist. For a time a rupture seemed inevitable: but finally the brethren in Virginia agreed to decline for a time the administration of the sacraments, and to consult Mr. Wesley, and to follow his advice.

Union and harmony having been restored, Mr. Asbury, being free from restraint, began again to travel extensively. The work was pressed forward through the western settlements in Pennsylvania, and by the close of the Revolutionary war a few Societies had been organized west of the mountains in Pennsylvania, Kentucky, and in the Holston country in Tennessee. The Revolutionary war closed in 1782, though the definitive treaty of peace was not signed until 1783. That year Mr. Asbury urged John Dickins to go to New York and resuscitate the publishing interests of the Church, which, in a small way, had been commenced before the Revolution. The next year he took charge of the small Society which was still existing, but which had been nearly destroyed during the war.

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## 06 -- ORGANIZATION OF THE CHURCH

Earnest representations were made to Mr. Wesley as to the necessities of the people, and he was urged to secure the ordination of some ministers for America. The subject had occupied his closest thought for many years. He had carefully studied church history, and, while originally a high-Churchman, he had become fully satisfied that the doctrine of apostolic succession was wholly untenable, and that the right to ordain its officers resided in the Christian Church. He believed that there was no difference originally, in order, between the presbyters and bishops. The Church at Alexandria had for many years ordained its bishops by the presbyters, not calling in any foreign aid, and he believed the right remained with the Church, whenever any exigency demanded its exercise. At the same time he considered the episcopal form as most efficient for the establishment and spread of the Christian Church. As the American colonies had become independent of the British government, he thought they were free to follow "the directions of Scripture, and the practice of the primitive Church." With these views he selected Dr. Coke, a presbyter of the Church of England, who, some eight years before, had associated himself with the Methodists in England, and who had labored with great earnestness and success. He proposed to

him to be ordained as superintendent, that he might organize the societies in America into a distinct Church. The proposal was new to the doctor, and he asked time for consideration. In about two months he informed Mr. Wesley of his willingness to undertake the mission. Mr. Wesley prepared an abridgment of the Prayer Book, containing the articles of religion, and a mutual providing for the ordination of deacons, elders, and superintendents, copied, with but little alteration, from that of the English Church, which he printed in England, and gave to Dr. Coke to take with him. He selected also Richard Whatcoat and Thomas Vasey, two of his experienced ministers, to accompany the doctor. Calling them together at Bristol, he, assisted by Dr. Coke and Mr. Creighton, a minister of the Church of England, ordained Whatcoat and Vasey, first, as deacons, and subsequently as elders. Then, with the assistance of the three elders, be ordained Dr. Coke as superintendent of the Church in America. He also designated Francis Asbury as general superintendent, to be associated with Dr. Coke.

The Societies in America had patiently waited more than three years after they had sent their request to Mr. Wesley to advise them as to a proper plan for the administration of the sacraments. They thus gave the strongest possible proof of their respect for his judgment, and of their attachment to his plans. In September, 1784, Dr. Coke and his associates left England, and arrived at New York November 3, where they were received by Mr. Dickins, then in charge of the Church in that city. To him Dr. Coke unfolded his plan, and consulted with him as to the necessary measures. It was agreed that Dr. Coke should go forward into Delaware. Mr. Asbury, hearing of his coming, invited a number of preachers to meet at Barrett's Chapel, at their ensuing quarterly meeting. Here Asbury and Coke met and embraced each other with brotherly love. The first sacramental season conducted by ordained Methodist ministers in America was held there amid deep religious feeling. The plan was fully considered, and Mr. Garrettson was sent southward to summon the preachers to meet in a general conference on Christmas day, at Baltimore. Dr. Coke traveled extensively in the interval, and a week before the Conference a few of the preachers met to mature and prepare matters for the coming session.

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## First General Conference

At ten o'clock on Christmas Day, 1784, the General Conference commenced in the Lovely Lane Chapel, in Baltimore. There were then eighty-three preachers occupying circuits or stations, and of these about sixty assembled. A few in distant parts of the Church did not receive the notice in time to be present, and a few, owing to unforeseen difficulties, were delayed in their journey. At the opening of the Conference, a letter from Mr. Wesley was read, stating his appointment of Dr. Coke and Mr. Asbury, and his ordination of Whatcoat and Vasey to act as elders; and giving his opinion that the brethren in America should be wholly independent of the English hierarchy, and should "follow the Scriptures and the primitive Church." On motion of Mr. Dickins it was unanimously agreed to form an independent Church, to be called the Methodist Episcopal Church. Mr. Asbury declined accepting ordination unless elected by his brethren. Whereupon Dr. Coke and himself were unanimously elected as superintendents. It was then agreed that the persons to be ordained deacons and elders should be "nominated by the superintendent, elected by the Conference, [2] and ordained by imposition of the hands of the superintendents and elders. The superintendent has a negative voice." On the second day of the session Asbury was ordained

deacon by Coke, assisted by Vasey and Whatcoat; on the third day he was ordained elder, and on Monday he was consecrated superintendent. Mr. Otterbein, of the German Church, by Mr. Asbury's special request, assisted Dr. Coke and the elders. Subsequently a number of preachers were elected and ordained deacons, and thirteen of these deacons were elected elders, of whom two were set apart for Nova Scotia, one for Antigua, in the West Indies, and ten of them, together with Whatcoat and Vasey, were designed for the United States. Three of those elected elders, however, were not present, but were subsequently ordained. At that time less than thirty preachers had traveled four years. A few of these, through age and infirmities, were deemed unsuitable for the office, while others had not sufficient stability and culture. Dr. Coke records his very favorable impression of the carefulness and impartiality of the brethren in the discussions which followed, and in the elections which were made. He says: "They are, indeed, a body of devoted, disinterested men, but most of them young." In this state of affairs Mr. Wesley had specially requested that no greater number should be ordained elders than would suffice for the purpose of administering the sacraments. No change, except in matters pertaining to ordination, was made in the economy of the Church. The general Minutes of Mr. Wesley were accepted, and all the usages of the Church remained intact.

At this Conference no changes were made in the appointments, and the preachers returned to their several charges. Never in ecclesiastical history was such a change so unanimously adopted. There was not a single dissenting vote in the Conference as to the organization of the Church, or as to its name, or as to its outline of government. What is still more remarkable, there is no record of a single complaint or murmur as to its doings from any absent minister, or from a single member in any one of its Societies. Everywhere the organization was hailed with joy, and the sacraments were eagerly attended: The Prayer Book, as revised by Mr. Wesley, was used in the larger towns, and in some country places, in the Sabbath services, and in a few instances on Wednesdays and Fridays. But the preachers being obliged to travel extensively, and the people not being furnished generally with prayer books, and in many places no Societies having been organized, its use was attended with difficulty. Some of the ministers were opposed to it, believing they could be more devotional, and more useful, without a set form. In a few years it was omitted from the services, though never formally discountenanced or abolished. The custom of wearing the gown and bands was introduced by Dr. Coke, and was followed for a time by Bishop Asbury and some of the elders, but this met with opposition from both preachers and members. They were considered to be superfluous, and as they encumbered the preacher, who must make long journeys on horseback, without private rooms, in many places, to make the needed changes, the custom was soon abandoned. Such had been the progress of the Societies during the period of the Revolutionary struggle, that at the organization of the Church we find the number of members was fourteen thousand nine hundred and thirty-eight, having increased more than fourfold in nine years, and the number of preachers had in creased from nineteen to eighty-three.

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## 07 -- PROGRESS FROM 1785 TO 1792

Three Annual Conferences had been appointed for the year 1785. Dr. Coke and Bishop Asbury traveled southward, and visited Charleston, South Carolina, and other points. They held their first Conference for the South at the residence of Mr. Green Hill, in North Carolina, and they

ordained on their route Henry Willis, Beverly Allen, and John Tunnel, who had not been present at the Christmas Conference. From thence they passed to the Virginia Conference, held at Mr. Mason's, and thence to the Baltimore Conference, which was the principal one, and which closed the list.

On their way from Virginia to Baltimore, Bishops Coke and Asbury called upon General Washington, dining wit h him, by appointment, at Mount Vernon. He received them very politely, and conversed with them on the subject of slavery, they having prepared a petition asking for the emancipation of the Negroes. General Washington informed them that he agreed with them in sentiment, and would so signify to the Assembly if it should consider the petition, but did not deem it proper for him to sign it.

As Dr. Coke was to sail on the second day of the Baltimore Conference for Europe, it sat the first day until midnight. Dr. Coke preached that day, and also the next morning. During this session five additional brethren were elected as elders and three as deacons. One, who had been elected at the General Conference, was temporarily laid aside. The Minutes, as published, show twenty in the list of elders, the name of the one who was laid aside being omitted. Of these, twelve are marked as elders having several appointments under their care.

At the organization of the Church, measures were taken for the establishment of a college. As early as 1780 Dickins and Asbury had devised a plan for a seminary, and had drawn up a subscription paper which a few brethren had signed. In the first interview between Dr. Coke and Mr. Asbury this project became a matter of conversation, and Dr. Coke proposed the establishment of a college rather than a seminary. Abingdon, eighteen miles northeast of Baltimore, on the road toward Philadelphia, was selected as the site; subscriptions were immediately commenced, and over a thousand pounds were reported. At the close of the Conference Dr. Coke and Mr. Asbury drew up a plan for the building, and on the fifth of June, after the adjournment of the Baltimore Conference, Mr. Asbury laid the cornerstone. The plot of ground contained about six acres, and commanded an extensive view down the bay -- supposed, by Bishop Coke, to be some fifty miles. The edifice was of brick, one hundred and eight feet long by forty feet wide, and three stories high. The building was not finished or the institution opened until December, 1787. An excellent course of study was marked out, careful teachers were selected, and though the discipline was, perhaps, unnecessarily rigid, the institution was prosperous. It added largely, however, to Bishop Asbury's care, as he was made its nominal president, and was engaged from time to time in securing subscriptions not only for the erection of the building, but to meet its current expenses. Plans were also devised at that Conference for raising funds for the support of ministers, for the greater comfort of preachers' wives, and to aid missionaries both in Nova Scotia and the western settlements.

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Changes

The following year there were three Annual Conferences, and we find some slight changes in the Discipline of the Church. These were effected by laying propositions before each Conference in succession, and only those were adopted which received the approbation of a

majority of the preachers in each Conference. The only notable change was an addition to the duties of the elders. In the Minutes of 1785, in answer to the question, "What are the duties of an elder?" was the following: "To administer the sacraments of baptism and the Lord's supper, and to perform all the other rights prescribed by our liturgy."

The Conference of 1786 added a second answer:

To exercise within his own district, during the absence of the superintendents, all the powers invested in them for the government of our Church. Provided, that he never act contrary to an express order of the superintendents." After a year's trial, simply for the administration of ordinances, it was thus found, as in the case of class-meetings, that an additional use which had not been thought of could be made of this arrangement.

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## Title Of Bishop

Early in 1786 we find, from Asbury's "Journal," that Mr. Dickins had drawn up a revised edition of the Discipline, arranging the different parts under proper heads. Mr. Asbury examined the manuscript, but, probably desiring Dr. Coke's concurrence, it was not laid before the Conferences of that year. After having received Dr. Coke's approbation it was laid before the Conferences of 1787, and published after their close. In this edition of the Discipline, the word superintendent was changed to that of bishop. While there was some opposition to the change, it received the approbation of the majority of the preachers in the several Conferences. The history of the matter appears to be this: Mr. Wesley had used the word superintendent, and it was employed in the Discipline of the Church but in common conversation the superintendents were known as bishops. Charles Wesley objected to the ordination of Coke and Asbury because it made them bishops, and he feared for the results in England. Dr. Coke, in his sermon preached at the ordination of Bishop Asbury, and which was published in England in 1785, uses the expression, "Our bishops, or superintendents, as we rather call them," etc. This was published under Mr. Wesley's eye without disapprobation. In Mr. Asbury's Journal, in 1786, we find him alluding to the title bishop, showing that they were so known to the public. As the term is a scriptural one, and shorter, Dickins, in arranging the Discipline, introduced it; but the Discipline was not published until after it had been adopted in this form and language by the Conference.

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## A Council

In the year 1788 an attempt was made to secure more unity of action and a better system for bringing matters before the Conferences. The plan for a council was devised, which was approved by the Conferences, beginning with those held in the spring of 1789. The council was to consist of the bishops, and the presiding elders of the several districts. If any presiding elder could not attend, he was to send an elder from the district in his place; but nine were required to constitute a quorum. The object of the council was to supervise the connectional interests, especially the college and the Book Concern, and to devise and mature all plans to be laid before the several

Annual Conferences. No measure. however, was to be adopted until it received, first, the unanimous vote of the council, and secondly, the vote of the Annual Conferences. In this plan for the council, we first find in the Discipline the name of presiding elder; but in the same edition the word is also used in reference to trial of preachers, the presiding elders being required to call a committee. The council met in December, 1789, and again in 1790. It, however, became very unpopular: first, because nothing was matured and decided without a reference to the Conferences; and secondly, because the presiding elders who constituted it, in the language of Jesse Lee, "were appointed, changed, and put out of office by the bishop, and just when he pleased." He adds: "Of course the whole of the council were to consist of the bishops and a few other men, of their own choice or appointing." To remedy some of these defects, the first council determined that thereafter. instead of its being constituted of the presiding elders, it should consist "of experienced elders," "elected by ballot," so as to properly represent the several Conferences. It was further determined that it should have power to direct and manage the printing, to conduct the plan of education, to appoint teachers, and fix their salary, and to preserve the general union of the preachers and people. The second council, being an elected body, considered itself authorized to take decisive action in the temporal matters connected with the college and the Book Concern, and to recommend alterations in the Discipline to the various Annual Conferences.

Mr. O'Kelly, one of the presiding elders, who at first had been strongly in favor of the council, and who attended its first session, became utterly opposed to it. Mr. Lee says, it was supposed "that he went to the first council with some expectation of being promoted in the Church, but finding himself disappointed, he returned home greatly mortified." However this may be such was his influence that in his Annual Conference he succeeded in preventing the adoption of any measure which the council had proposed, and thus rendered its action void. He also advocated, in its stead, the calling of a General Conference. Bishop Asbury finding the opposition strong, and also seeing the great difficulty of securing any proper results, at once agreed to the proposed call. The plan was approved by the preachers, and the Conference was appointed to assemble on the first of November, 1792.

The increase in ministers and members from 1784 to 1792 was very large. The Minutes are as follows: 1784, eighty-three ministers, fourteen thousand nine hundred and eighty-eight members; 1792, two hundred and sixty-six ministers, sixty-five thousand nine hundred and eighty members. Of the eighty-three ministers in 1784, only thirty-three remained in 1792, more than seven eighths being new men. This marvelous growth brought with it some dangers. The vast majority were inexperienced in the Discipline of the Church, and some had no attachment to it. As early as 1783 Mr. Wesley had perceived the danger of improper men entering the American work, and had written a strong letter on the subject. He said: "Beware of preachers coming from Great Britain or Ireland without a full recommendation from me. Three of our traveling preachers here eagerly desired to go to America, but I could not approve of it by any means, because I am not satisfied that they thoroughly like either our Discipline or doctrine ... Neither should you receive any preachers, however recommended, who will not be subject to the American Conference ... Undoubtedly the greatest danger to the work of God in America is likely to arise either from preachers coming from Europe, or from such as will arise from among yourselves, speaking perverse things ... It is far easier for you to keep them out, than to thrust them out."

It is somewhat singular that nearly all the troubles and secessions in Methodism have arisen from trying to introduce English ideas and plans into our American Church, or, in other words, from trying to condense our immense continent into the area of a little island. Every agitation has begun by extolling British usages and depreciating American.

In every instance, however, the Church has adhered to American ideas, and has resolutely refused to change her policy at such dictation. Even Dr. Coke, one of the wisest and best of men, was supposed, because of his residence and official duties in England, to be in sympathy with British plans, and hence lost much of his influence in this country. On his first visit he remained seven months, and was then absent a year and nine months. Prior to his return he issued a call for a General Conference, to assemble at Baltimore, May I, 1787. He received a note from Mr. Wesley desiring him to make this call, and also desiring the appointment of Richard Whatcoat as superintendent. As this call was made without consulting either Bishop Asbury or the preachers, and as it was supposed to be at Dr. Coke's desire, it excited much dissatisfaction. It, moreover, necessitated a change of the times of the Annual Conferences, which had been announced and published the previous year.

When Dr. Coke arrived, he states that Bishop Asbury received him rather coldly, but that soon all estrangement disappeared. The Conference, however, was dissatisfied, not only with the change of time and place, but still more by the attempt of Dr. Coke to introduce the British mode of deciding questions without a vote. He said that Mr. Wesley had instructed him to put as few questions to vote as possible, saying, "If you, Brother Asbury, and Brother Whatcoat are agreed, that is enough. [3]

To this the preachers positively refused to agree. They also declined to accept Mr. Whatcoat as superintendent, for two reasons: "I. That he was not qualified to take charge of the connection; 2. That they were apprehensive that if Mr. Whatcoat was ordained, Mr. Wesley would likely recall Mr. Asbury, and he would return to England." [4]

Dr. Coke insisted that the Conference was bound to obey Mr. Wesley, because they had said, "During the life of the Rev. Mr. Wesley we acknowledge ourselves his sons in the gospel, ready in matters belonging to Church government to obey his commands." As this Minute was liable to be misunderstood, it was at once rescinded. Dr. Coke, finding that his course had displeased the Conference, acknowledged his mistake, and promised in writing, that when absent from the country he would not exercise any episcopal authority, nor when present would he exercise any functions, except presiding, ordaining, and traveling at large. This difficulty being settled, the Conference proceeded in great harmony.

On the 27th of May Dr. Coke sailed for England, having remained in the country not quite three months. He felt afflicted by the action of the Conference, and his representations greatly prejudiced Mr. Wesley against Bishop Asbury. Beverly Allen, who was subsequently expelled for immorality, and Mr. O'Kelly, corresponded with him, and also addressed letters to Mr. Wesley complaining of Bishop Asbury's conduct, which led to a severe letter from Mr. Wesley.

In February, 1789, Dr. Coke made his third visit. The proposition for a council was before the Conferences, and though he did not favor it, yet he made no opposition. He visited, with Bishop

Asbury, the different Conferences, and was exceedingly delighted with what he saw and heard of the gracious revivals prevailing over the land. The New York Conference sat May 28, and as the first Congress under the new Constitution had assembled, and General Washington had been inaugurated as president, it was deemed proper to present an address of congratulation. Bishop Asbury and Dr. Coke presented it in person to General Washington, who made a neat and appropriate reply. This was the first address presented to him by any Church, but it was soon followed by a number of others.

On the 3d of June Dr. Coke sailed again for England, having remained on his third visit a little more than three months. He returned on his fourth visit,. February 21, 1791. In his absence Mr. O'Kelly and Mr. Allen had severely assailed Bishop Asbury, and they had written letters which had unfavorably influenced the doctor's mind. Mr. O'Kelly had been for two years alienating the affections of the young preachers from Bishop Asbury by representing him as a tyrant, and as being ambitious and mercenary. He had greatly affected young McKendree, afterward bishop, who was surprised to find the bishop so kind and affable, and that in 1790 he proposed the names of those most unfriendly to him to be elected deacons, for at that period the nominations for orders were made by the bishop.

In his Journal Bishop Asbury informs us that he found Dr. Coke's feelings much changed since his last visit. He evidently sympathized with Mr. O'Kelly and his party. Alarmed at the agitation which prevailed in Virginia, Dr. Coke wrote a letter to Bishop White, suggesting the possibility of some plan of union. He did this, as he subsequently explained, because he feared for the stability of the Church, but he afterward saw his error. On the 29th of April he received the news of Mr. Wesley's death, and immediately prepared to return to England.

Before leaving, he gave his influence to the O'Kelly party by approving their platform, which consisted of five propositions: "1. The abolition of the arbitrary aristocracy, (the council.) 2. The investing of the nomination of the presiding elders in the conferences of the districts. 3. The limitation of the districts to be invested in the General Conference. 4. An appeal allowed each preacher on the reading of the stations. 5. A General Conference of at least two thirds of the preachers as a check on every thing."

To the abolition of the council and the call of the General Conference Bishop Asbury heartily agreed. The Church generally waited without anxiety for the approach of the Conference; but O'Kelly, active and restless, was exerting his utmost power to excite and inflame his preachers.

"On the first day of November, 1792, the first regular General Conference began in Baltimore. Our preachers, who had been received into full connection, came together from all parts of the United States where we had any circuits formed, with an expectation that something of great importance would take place in the connection in consequence of that Conference. [5]

The only resolution which Mr. O'Kelly presented to change the Discipline, but which was probably selected as his strongest point, and as a test of strength, was as follows: "After the bishop appoints the preachers at Conference to their several circuits, if any one thinks himself injured by

the appointment, he shall have liberty to appeal to the Conference and state his objections; and if the Conference approve his objections, the bishop shall appoint him to another circuit."

Mr. Lee tells us the debate was conducted "in a masterly manner. There never had been a subject before us that so fully called forth all the strength of the preachers. A large majority of them appeared at first to be in favor of the motion." [6] After three days' discussion, however, the vote was taken, and the "motion was lost by a large majority." Whereupon Mr. O'Kelly and several others seceded from the Church. Mr. Lee tells us that Mr. O'Kelly had denied in his preaching the doctrine of the trinity, and anticipated that if he remained charges would be presented against him.

Bishop Asbury in this exciting debate showed great coolness and magnanimity. He vacated the chair and retired from the Conference, that the preachers might not be restrained by his presence. Dr. Coke, who presided, was known to be in favor of the measure, and it had all the influence of being in harmony with the British plan. Yet, after the most thorough and free discussion, the preachers resolved to abide by the American system, as best suited to their large and growing work.

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Presiding Elders

The Conference revised the Discipline, and made a number of changes. A section was added defining the duties and mode of appointment of presiding elders. Prior to that time no distinct law had been made, as the office and the name were the simple outgrowth of the administration. It had been sanctioned in the Discipline of 1789, and had been used in the Minutes as published in this country, and also by Mr. Wesley in the English Minutes. But as it had been called in question, the Conference made the distinct enactment, which has remained essentially the same to this present time. As we have already seen, the elders elected to administer the sacraments visited for this purpose the quarterly meetings. In their reports to Bishop Asbury, he saw how serviceable they could be to the administration, and in 1786 they were vested with powers of government. Some elders, however, were from the beginning stationed preachers. In the memoir of John Hagerty, one of the first elders ordained, his appointments are given as follows: "In 1785, he was stationed in New York; in 1786 and 1787, he acted as presiding elder; in 1788, he was stationed in Annapolis; in 1789, in Baltimore," etc. [7] The term "presiding elder" is not found in the Discipline or Minutes until 1789, but it was probably used as early as 1786. Mr. Ware tells us that his appointment was changed by his presiding elder in 1786; and Freeborn Garrettson informs us that he was very unexpectedly appointed by Bishop Asbury in 1787, "to preside" in the Peninsula. The inequality in numbers, however, before 1789, did not require much distinction, as the greater part of the elders were required for districts. But in 1789 there were thirty elders, and but twelve districts; in 1792, before the General Conference, there were seventy-eight elders and eighteen districts.

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Book Concern

The first notice of the Book Concern appears in 1789, with the appointment of John Dickins as book steward, in Philadelphia, and its interests were cared for by the General Conference of 1792. But as we shall hereafter see, books were published at a much earlier date.

The preachers at this Conference determined that a session should be held every four years, to be attended by all the preachers who were in full connection, and the time of the next session was fixed for the 20th of October, 1796.

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## 08 -- FROM 1792 TO 1800

After the close of the General Conference, Bishop Coke remained but a short time in America. His brethren in England had requested that he might soon return to assist them in settling difficulties which had arisen after the death of Mr. Wesley. Nor does it appear that the American brethren earnestly requested his delay.

Mr. O'Kelly no sooner returned home to Southern Virginia than he began to denounce the Church and to proclaim its ruin. He succeeded in associating with him several traveling preachers, and in drawing off a large number of local preachers and members. He organized them into a Church, called the Republican Methodist Church, in which it was claimed that all ministers should be of equal authority, and the members should elect all their officers by vote. Subsequently the name was changed to the Christian Church; but the organization was never strong. For several years, however, the strife produced by his preaching and publications materially retarded the progress of the Church. As the Conferences which were affected by this secession were held in 1793, shortly after the General Conference, we find a small increase for that year. But in the three years following there was a decrease, so that the membership in 1796 amounted to only 56,664, being a decrease in four years of 8,684. The preachers, however, show an addition of 67.

The history of this secession presents the same features apparent in all. Mr. O'Kelly began by finding fault with the economy of the Church, and then by assailing the reputation of its officers. He raised the cry of "tyranny" and "one-man power" against Bishop Asbury, and denounced all who sustained the economy of the Church as the "bishop's party." or the "bishop's creatures." Finding himself in a decided minority he withdrew, taking a few preachers with him.

Mr. Lee says: "In the latter part of this year (1793) they began to form Societies, and to establish them on a kind of leveling plan ... One preacher was not to be above another, nor higher in office or power ... No superiority or subordination was to be known among them ... They prevailed with a good many of our people to leave us and join them. In some places they took off whole Societies together, and in many places they drew off a part, others they threw into confusion, and in some places they scattered the flock and separated the people ... without securing them to their own party. They took a few meeting-houses from us ... and some we left to avoid contention ... The bishop was more despised by them than any other man. The name of bishop they abhorred ... Brother was turned against brother, and one Christian friend against another. The main contention was about the government of the Church." [8]

His party made proselytes for two or three years, and then began to decline. He assailed Bishop Asbury in a virulent pamphlet, to which Mr. Snethen replied. About 1801 he published a pamphlet, in which he styled himself and party "the Christian Church." Subsequently they began to divide and subdivide, and then to disappear.

Mr. Hammett, a preacher from the West Indies, succeeded, in 1792, in inducing a large part of the society in Charleston to follow him into an independent organization, which he called the Primitive Methodists. He gathered a few preachers around him and organized a few Societies. He and his preachers, however, divided, and he died in 1803.

While these difficulties occurred at the South, a band of brave and heroic men, with Jesse Lee at their head, pushed the work northward into Massachusetts, Maine, and Canada, and their labors were greatly blessed. Others at the same time were ex tending our borders in the forests of the West.

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## Cokesbury College

From 1792 to 1795 the college continued to flourish, and Abingdon became a favorite place with the Methodists of Baltimore and vicinity. Bishop Asbury watched carefully over its interests, and collected funds in its behalf. Several precious revivals had occurred among the students, and it was becoming endeared to the Church. But on the night of December 7, 1795, it was destroyed by fire, supposed to be the work of an incendiary. The governor of the State offered a reward of one thousand dollars for the detection of the offender, but the effort was unsuccessful.

A few liberal and enterprising friends in Baltimore purchased a building in that city, and re-opened the college under favorable circumstances, but in one short year it also was consumed by fire. Bishop Asbury and the friends generally were discouraged, and abandoned the enterprise. Prior to this time arrangements had been made for the establishment of a seminary, together with a prospective college in Georgia. Land had been procured, and steps taken for the erection of the building. A site, with a large body of land, was also secured in Kentucky; but, with the abandonment of the college in Baltimore, the leading men of the Church believed that God had not, at that time, called them to devote their means and energies to educational operations. They considered it their especial duty to spend all their time, efforts, and means in the general work of evangelization; and not for nearly another quarter of a century were any active measures adopted to found educational institutions.

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## General Conference Of 1796

The General Conference of 1796 met on the 20th of October. Dr. Coke, who had been absent nearly four years, was present, and brought with him a letter of fraternal greeting from the British Conference. The work was divided into six Annual Conferences, whose boundaries were fixed for the first time at this session, though the bishops were contingently authorized to add

another. Measures were taken to secure proper deeds for church property, and the preachers were enjoined to pay increased attention to the subject. A chartered fund was constituted, trustees appointed, and application made for a charter to the Legislature of Pennsylvania.

At this session it was agreed that local preachers might be ordained deacons upon receiving recommendations from Quarterly Conferences, indorsed by a number of preachers. More minute arrangements were also made for the trial of local preachers.

As the Church was extending its borders, and the labor of Bishop Asbury increasing, the Conference discussed the propriety of electing another bishop. During the discussion Dr. Coke offered to give himself wholly to the work in America, if the brethren desired, and thereupon the Conference declined to order an election.

At the following Virginia Conference, the British Conference desired the return of Dr. Coke. In accordance with this request, Bishop Asbury and the Conference gave their consent, at the same time informing the British Conference that the General Conference alone had power to release him.

At the close of the eighteenth century, the Church moved steadily forward without any material change. The General Conference was recognized as the only law-making power, the Annual Conferences as the meeting of the preachers for administrative purposes. The time for the Annual Conference was appointed by the bishop, and the place selected by the Conference. The restless spirits having withdrawn with O'Kelly, there was little agitation within the Church and the attention of the preachers and people were given to the preaching of the Gospel, the erection of churches, and the extension of the Church into the rapidly settling region west of the mountains.

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General Conference For 1800

The General Conference for 1800 was appointed for the first of November; but, owing to the prevalence of the yellow fever in the fall preceding, the Annual Conferences, at the suggestion of Bishop Asbury, changed the time to the month of May, at which date it has since uniformly met.

Bishop Asbury's health was greatly impaired during the years 1797 and 1798, and Jesse Lee held for him several of the Conferences. Bishop Coke was present at the General Conference, but brought an urgent request from England that he might be allowed to return. To this the Conference assented, on the conditions that he would return at the end of four years. As Bishop Asbury was still frail, and as he had expressed an intention to resign, the Conference passed a resolution appreciating his services, and earnestly asking him to continue them, as far as his health would permit. To this he consented, and the Conference resolved to elect an additional bishop.

Prior to the election a discussion arose as to the powers of the new bishop, and whether he should be considered an assistant to Bishop Asbury, or his equal. Dr. Coke, still in favor of the British plan, moved that the new bishop should present the appointments to the Conference for their consideration and revision, but, finding the motion very distasteful to the preachers, asked

leave to withdraw it. A motion to unite a committee with the bishop, in making the appointments, was rejected. The Conference adhered to its original plan, and resolved that the new bishop should be a joint superintendent.

On the first ballot no one had a majority; on the second there was a tie between Jesse Lee and Richard Whatcoat. On the third ballot Richard Whatcoat was elected, and he was ordained May 18, 1800.

Prior to this period, at the request of the Annual Conferences, colored preachers were occasionally ordained under a special arrangement. Bishop Asbury, at this session, desired that the arrangement should be formally adopted by the General Conference. Accordingly it was enacted that when the colored members had built a house of worship, and had a person qualified, he might be ordained a deacon upon obtaining a recommendation of two thirds of the male members of the Society, and also one from the minister in charge and his associates in the city or circuit. The rule, however, was offensive to many of the southern people, and though acted upon locally, was never inserted in the Discipline. The first colored deacon ordained under this rule was Richard Allen, of Philadelphia, who subsequently became the leader in the secession of the colored people from the Church, and was elected the first bishop of the African Methodist Episcopal Church. Others were subsequently ordained in New York, Philadelphia, and in the northern border States.

It was resolved that hereafter the General Conference should consist only of elders who had traveled four years; and the Annual Conferences were directed to send their Journals to the General Conference.

Before this time the bishops had not received their support by any regular plan. A few private friends had furnished Bishop Asbury whatever he had needed. It was now resolved that each Annual Conference should pay its proportional part of the allowance.

This Conference recommended the purchase of ground and the erection of parsonages in each circuit, and took additional action in reference to the support of the ministers. The number of Conferences was increased from six to seven. In the sixteen years from the organization of the Church, the numbers had increased from fourteen thousand nine hundred and eighty-eight to sixty-four thousand eight hundred and ninety-four, and the number of preachers had increased from eighty-three to two hundred and eighty-seven. But owing to the O'Kelly excitement and other causes the number in 1800 was not quite equal to that of 1792. The work among the colored people had greatly enlarged, their numbers amounting to thirteen thousand four hundred and fifty-two; almost half that number, five thousand four hundred and ninety-seven, being in Maryland; the white membership in Maryland amounting to six thousand five hundred and forty-nine. The heaviest white membership was then in Virginia, being ten thousand eight hundred and fifty-nine. The Minutes show that by far the largest proportion of membership was in the southern, or slave territory.

Reviewing the condition of the Church in the first quarter of our centennial period we find its numbers had rapidly and largely increased. It had erected a large number of small and plain churches, though we have no definite statistics. It had established a Book Concern, with but small capital, and as yet without any property, conducted by Ezekiel Cooper, in Philadelphia. It was then

destitute of any educational institutions, Cokesbury College, as we have seen, having been consumed by fire, and the academies having been abandoned. The preachers, however, were in perfect harmony, and the Church was prepared for the glorious scenes which followed. Indeed, during the services of the General Conference a revival of unusual power and influence commenced.

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09 -- FROM 1800 TO 1808

The first Annual Conference after the General Conference of 1800 was held not far from Baltimore. The session was remarkable for its religious interest. The Conference met daily in a private room, but the young preachers and members were, almost continually, engaged in services in the church and in private houses. The interest was so great that, it is stated, services were held without interruption for forty-five hours. Although the population was comparatively sparse and small, Mr. Lee says: "I believe I never saw before for so many days together such a glorious work of God, and so many people brought to the knowledge of God by the forgiveness of their sins. I think there were at least one hundred and fifty souls converted at that place in the course of that week." From this time a remarkable revival prevailed during the summer and autumn over a large portion of the eastern work. A wonderful work commenced about the same time in Kentucky and Tennessee. The country being newly settled, people were attracted from great distances. Such crowds assembled as no house could hold, and as the neighbors were not able to entertain. The ministers were obliged to preach out of doors, and they sought the shade of the groves. People brought their provisions and lodged in their wagons in order to attend the meetings. Thus arose what were termed for the first time "camp-meetings." As these meetings continued to increase in interest and in numbers, people prepared tents, to protect them both from the night air and the rain. So much good was accomplished by these meetings that they were afterward held in different parts of the country. At first they were conducted alike by the Presbyterians and Methodists. Out of the revivals which followed the Cumberland Presbyterian Church arose, retaining the Presbyterian polity, but rejecting the doctrine of election and reprobation. These meetings brought a great number of converts into the Church. The Minutes for 1802 show an increase of thirteen thousand eight hundred and sixty; for 1803, seventeen thousand three hundred and six; and for 1804, nine thousand and sixty-four; making in three years an increase of over fifty per cent.; the total membership in 1801 being seventy-two thousand eight hundred and seventy-four, and in 1804, one hundred and thirteen thousand one hundred and thirty-four.

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General Conference Of 1804

The General Conference of 1804 commenced in the city of Baltimore on the 6th of May. The Journals show that the Discipline was examined, paragraph by paragraph, from beginning to end. Amendments were suggested, and a vote was taken on each section. A rule was adopted that the bishops should allow the Annual Conferences to sit a week at least, and that they should not allow any preacher to remain in the same station or circuit more than two years successively. In a few cases the preachers had been stationed for three years, and it was understood that the bishops

desired an enactment of this rule, to free them from embarrassments as to certain ministers who desired a longer stay.

From 1800 to 1808 we find but little change in the general condition of the Church. Its borders were constantly enlarging and its membership increasing, so that in 1808 there were reported five hundred and forty preachers and one hundred and fifty-one thousand nine hundred and ninety-five members, showing that the numbers had more than doubled in the eight years. A feeling of insecurity with regard to Church order had prevailed in the Church for some time. The General Conference, composed at first of all the ministers in full connection, though limited in 1800 to the elders, had supreme authority over all parts of the Church, and by the vote of the majority could at any time change any part of the Articles of Religion or of the church economy. In 1804 a motion was offered by Dr. Coke that no regulation or law should be adopted until heard at three distinct sittings, and until it had received the approbation of the Conference each time. This was lost, and the rule that two thirds should be required to abolish a provision of the Discipline came within one vote of being rescinded. The feeling of insecurity was also increased by the fact, that, the General Conference meeting in Baltimore, the whole of the Church was necessarily placed in the hands of the preachers in the central parts. We have no list of the preachers in attendance until 1804, when we find that, of one hundred and twelve ministers present, forty-one were from Philadelphia Conference, and twenty-nine from Baltimore; giving these two Conferences almost two thirds of the body.

As early as 1800, a proposition was made by a preacher from Virginia, that there should be a delegated General Conference, but it was promptly negatived. This was renewed in 1804, but was voted down by a large majority. One writer, however, says that it was with the understanding that the subject should be considered by the Annual Conferences, and brought, with other suggestions, before the Conference of 1808. On the assembling of that body we find one hundred and twenty-nine members reported; but the biographer of Bishop McKendree states that there were but seven from the Western Conference instead of eleven, as reported in the Minutes, making the number only one hundred and twenty-five. Of these, Philadelphia had thirty-two and Baltimore thirty-one, being a majority of the entire body.

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Death Of Bishop Whatcoat

Bishop Whatcoat labored assiduously in the discharge of his duties as bishop from his election in 1800 to the spring of 1806. He was then obliged to desist, and found a home at the house of Governor Bassett, in Delaware. His last affliction was very severe, and, after an illness of thirteen weeks, he died in the triumphs of faith, July 5, 1806. Though not distinguished for great brilliancy in the pulpit, or for great executive ability, he was, nevertheless, an excellent preacher, and was faithful and diligent in all his work. He was remarkable for his meekness and humility, and for the deep spirit of piety which he manifested, both in public and private. In reference to his ordination a distinguished writer has said: "Holy hands were never laid on a holier head."

After his death, Bishop Asbury, being in feeble health, earnestly desired the election of another bishop, and the New York Conference proposed to the Annual Conferences to call a

delegated Conference of seven members from each, to meet the next year and elect a superintendent. The four most distant Conferences, to wit, New York, New England, the Western, and South Carolina, approved the plan; but the Virginia Conference, under the leadership of Mr. Lee, rejected it, and it failed. The chief argument against it was, that it might interfere with the plan of a regular delegated conference. This opposition was, doubtless, wise, as it compelled the General Conference to regard the wishes of the distant Conferences

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Conference Of 1808

The subject of a delegated body being brought before the Conference of 1808, a committee of fourteen, consisting of two from each Conference, was appointed to consider the propriety of the measure, and to report such regulations as might be necessary. The New York Conference had unanimously memorialized the General Conference to adopt such plan. The New England and Western Conferences had unanimously concurred, as also the South Carolina, with the exception of five members.

As Bishop Asbury was alone in the episcopacy, the Conference decided to elect another as joint superintendent. The choice fell on William McKendree, who had long been distinguished as an active leader in the Western Conference, had filled the office of presiding elder for a number of years, was an able and eloquent preacher, and a laborious and successful administrator. During the session of the Conference he preached a sermon of unusual beauty and strength, which produced a powerful effect on the audience. Bishop Asbury at its close said, "That sermon will make McKendree bishop." So it did. He received a large majority of the votes cast.

The committee, to which had been referred the subject of a delegated General Conference, formed from its own body a subcommittee, consisting of Ezekiel Cooper, Joshua Soule, and Philip Bruce, to prepare a report. Each of these was requested to draw up an outline, that the three might be compared. The paper drawn up by Joshua Soule was approved by the subcommittee, and subsequently by the entire committee, and was reported to the Conference. A similar paper had been drawn by Ezekiel Cooper, differing, however, in a few respects. The third restriction, as prepared by Bishop Soule, and ultimately adopted by the Conference, was, "they shall not change or alter any part or rule of our government, so as to do away episcopacy, or to destroy the plan of our itinerant general superintendency." That prepared by Mr. Cooper read, "they shall not do away episcopacy, nor reduce our ministry to a presbyterial parity." The whole plan of the General Conference as it now exists, and with its restrictions, was debated for some time, when it was moved by Ezekiel Cooper, of the Philadelphia Conference, seconded by Joshua Wells, of the Baltimore Conference, "to postpone the present question to make room for the consideration of a new resolution, as preparatory to the minds of the brethren to determine on the present subject."

The motion prevailed, and they immediately introduced a resolution, that, "each Annual Conference respectively, without debate, shall annually choose, by ballot, its own presiding elders." This question was debated at the session held Monday afternoon, and Tuesday and Wednesday mornings, and finally was lost by a vote of fifty-two for, and seventy-three against.

The plan for a delegated body was then voted upon and lost, fifty-seven being for and sixty-four against.

As four Conferences had asked for the adoption of this plan, and as it was lost by the votes, principally, of Philadelphia and Baltimore, great feeling was excited. The New England delegates asked leave of absence, and they were followed by the western delegates, stating, however, that they were not disposed to make any difficulty in their charges, but they considered their presence wholly useless in the General Conference. Henry Smith tells us that, "Burke's brow gathered a solemn frown , Sale and others looked sad; as for poor Lakin, he wept like a child." The brethren remained in the city however, another day, and by the personal exertions of Bishops Asbury and McKendree some private interviews were held, and a number of the members of the Philadelphia and Baltimore Conferences agreed to vote for the plan if the brethren would remain. This they accordingly did; and subsequently the plan was adopted with great unanimity.

Thus the constitution of the Church was essentially changed, and its stability was secured. Prior to that time the General Conference was supreme in all departments. Since that time it is supreme, excepting in the items specified in the restrictions, no change in which can be made without the consent of the preachers in their several Annual Conferences. So tenacious was the General Conference upon these restrictions, that it was enacted that they should be altered only by a majority of two thirds, on the joint recommendation of all the Annual Conferences. This remained the law of the Church until 1832, when the ratio of delegation, which had been fixed at not less than one for every seven, made the Conference an unwieldy body. After various efforts the Annual Conferences consented not only to alter the ratio of delegation, but gave their consent that all the restrictions, except that referring to the Articles of Religion or standards of doctrine, might be changed by two thirds of the General Conference, on the recommendation of three fourths of the members of the Annual Conferences. Since that period the ratio has gradually been changed, until at present it is one for every forty-five.

At this Conference Ezekiel Cooper resigned the office of Book Agent; he had been elected to succeed John Dickins, who died in 1798. He states, in his resignation, that when he took charge of the Concern, in the spring of 1799, the whole amount of the clear capital and stock, including debts, and all manner of property, was not worth more than four thousand dollars. In 1804 I could show a capital of about twenty-seven thousand dollars." At that time the location was changed from Philadelphia to New York; John Wilson was associated with him in the agency, and they reported: "Now we show a capital of about forty-five thousand dollars." John Wilson was appointed as editor and general book steward, and Daniel Hitt was elected by ballot as the assistant editor and general book-steward. At the Conference of 1804, when the rule limiting the ministerial term to two years was enacted, the office of editor and book steward was made an exception. Since that period the exception has been extended to all General Conference officers, and to some others specifically named.

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10 -- FROM 1808 TO 1820

No special events occurred in church history from 1808 to 1812. General satisfaction as to the constitution of the delegated Conference prevailed, and the preachers pursued their work with their wonted zeal and activity, so that the Minutes of 1812 show six hundred and eighty-eight preachers and one hundred and ninety-five thousand three hundred and fifty-seven members, with eight Annual Conferences.

The first delegated General Conference met in the city of New York on the first of May, 1812, and was composed of ninety members. Prior to this time, the bishops were members of the General Conference, and had equal rights upon the floor; they made motions and took part in the debates. From this time forward, their duties were limited to the simple office of presiding. Prior to this time, the office itself could have been abolished by a single vote of the General Conference, or they could have taken from the episcopacy any one of the functions which they had assigned it. Since that period, it has required a concurrent vote of all the Conferences, or, since 1832, of three fourths of the preachers voting in the Annual Conferences, and of two thirds of the members of the General Conference, either to do away the office itself; or in any way to destroy "the plan of our itinerant general superintendency." The same is true as to the trial of members and ministers, and their right of appeal. Prior to 1808, by a simple vote, the right of appeal could have been refused, and the trial of members could have been taken out of the hands of the Societies. Since that period, by the constitutional restrictions, no such change can be made without the concurrence aforesaid. At this Conference local deacons were made eligible to the office of elders. A proposition was made to remove the Book Concern to the city of Baltimore, no property as yet having been purchased in New York; but the motion was lost, and Daniel Hitt and Thomas Ware were elected Book Agents.

At the opening of the Conference Bishop McKendree made a communication in writing, portions of which were referred to appropriate committees. This was the commencement of the episcopal addresses, which have been continued with more or less regularity from that time. Bishop Asbury also made a long verbal address, directing it chiefly to Bishop McKendree.

The subject of electing presiding elders was again brought forward at this Conference, though the precise form of the plan is not stated in the Journal. The movement had been commenced in the New York Conference, and its friends were sanguine of success. It failed by a vote of forty-two to forty-five. Bishop Asbury says: "After a serious struggle of two days in General Conference to change the mode of appointing presiding elders it remains as it was."

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## Death Of Coke And Asbury

Between 1812 and 1816, the Church was called upon to mourn the death of two of its bishops. Though Dr. Coke had not visited America since 1804, his name had been retained in the Minutes. In England he was very active in conference business, and was the center of all its missionary operations. As early as 1784 he had drawn up a plan for a missionary society. In 1786 he issued a call for subscriptions to support the missions in the islands adjacent to England and in the West Indies and Nova Scotia; and, under Mr. Wesley's approbation, he collected and disbursed a large amount of funds. He visited the missions in the West Indies, and through his earnest efforts

the public attention of England was in great measure aroused to the horrors of slavery. He early meditated the establishment of a mission in India, and after much correspondence and removing many embarrassments, he finally sailed, in December, 1813, with six preachers, for Ceylon, to commence missions in the East Indies. When he had almost reached that country, on the 3d of May, 1814, he was found in the morning dead in his cabin. During his voyage he had been assiduous in his studies, and had read and written nearly all the time. His heart yearned for the evangelization of India, and though cut off suddenly, the work, which he had long wished to see established, was placed on a permanent basis. It has constantly prospered and enlarged from that time to this, and has accomplished a vast amount of good. Notwithstanding that Bishop Asbury and he differed on some points of church economy, yet there was cordial and abiding confidence and attachment between them. Bishop Asbury regarded him as surpassed in activity and missionary zeal by no man since the apostolic age.

Bishop Asbury had been for years greatly enfeebled, yet he had continued to travel extensively. For some years, the Conference allowed him a traveling companion. Unable to ride on horseback, he had traveled in a plain carriage. Often unable to stand in the pulpit, he had sat while he preached earnest and powerful sermons. The Sabbath before he died, he was seated on a table in the pulpit when he addressed the congregation. He expired near Fredericksburg, Va., the 31st of March, 1816. A man of less energy would have taken to his bed long before, but he continued to travel and to preach until the last. On the Sunday of his decease his traveling companion desired to call in a physician, but as there was none within ten or twelve miles, he declined to have one sent for, saying, "He could only pronounce me dead." The day was stormy, and no person was present save the family; but he insisted on having regular religious worship. After it was ended, raising himself in bed, he asked that the "mite subscription should be presented," but was told that no strangers were present. In the afternoon he calmly fell asleep. After he was unable to speak, in response to a question he raised his hands toward heaven, in the joyful assurance of everlasting life. The mite subscription for which he asked as his last official act, was a paper which he carried to raise money for the poor preachers who were distressed in their circumstances, and who traveled in frontier settlements, performing purely missionary work. Thus he showed to the last that his thoughts were with his brethren, and he died in the midst of his efforts in their behalf. As an apostle to the Churches of America he has had no equal. He shunned no toil or sacrifice which lay in the pathway of duty. Enfeebled and diseased, he kept ceaselessly on his way, crossing mountains and traversing forests, seeking the lost, and inspiring young ministers with missionary zeal. To no other man does American civilization owe so much as to Bishop Asbury. He is worthy of a place among the heroes of 1776.

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## General Conference Of 1816

The General Conference of 1816 met in the city of Baltimore, Bishop McKendree presiding alone. It was resolved to elect two additional bishops, and Enoch George, a delegate from the Baltimore Conference, and Robert R. Roberts, a presiding elder of the Philadelphia Conference, were chosen. Both of them were men of deep piety, and they enjoyed to a large degree the esteem and confidence of their brethren. Bishop Roberts especially, by his dignified hearing, apostolic simplicity, comprehensive views, sound common sense, and his exposure to the

hardships of a frontier life, exercised a commanding influence in the Church. Bishop George was earnest, active, zealous, and useful, though less cultured, perhaps, than any other of those who have been elected to that office.

At this session, also, the question of electing pre siding elders was brought before the Conference, but it was again rejected. A resolution was adopted directing the bishops to prepare a course of study to be pursued by the candidates prior to their admission into full connection. The number of Annual Conferences was increased from eight to eleven, and the bishops were authorized to appoint an additional Conference if; in their judgment, the number of circuits required it.

A few houses of worship about this time were built with pews, and the matter being brought to the attention of the General Conference, a vote of disapprobation was passed. A resolution was also adopted directing the bishops and presiding elders to guard against too great division and reduction of districts and circuits. The publication of a monthly Missionary Magazine by the Book Agents at New York was recommended. The capital of the Concern at this time was reported to be about eighty thousand dollars, and yet, owing to various causes, it was considerably embarrassed. A change in management was deemed necessary, and Joshua Soule and Thomas Mason were elected Book Agents. The capital of the Chartered Fund was reported as amounting to twenty thousand six hundred and fifty-two dollars. The report of numbers showed considerable increase, the membership being two hundred and fourteen thousand two hundred and thirty-five, and the preachers, six hundred and ninety-five.

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New Movements

The period from 1816 to 1820 forms in several respects an interesting era in the Church. A few men of creative minds, such as Joshua Soule, Nathan Bangs, John Emory, Elijah Hedding, Wilbur Fisk, and Martin Ruter, became leaders in their respective spheres, and gave breadth and energy to connectional movements. The monthly "Methodist Magazine" made its appearance in 1818, and was the first literary connectional bond in the Church. The news it contained, though small in amount, created a desire for the weekly periodical literature which was to follow.

In 1817 a Tract Society was organized in New York, to aid in circulating cheap religious publications. It was closely identified with the Book Concern, which printed and circulated its issues, and kept its accounts, without any other agency.

About 1819 a seminary was opened at New Market, New Hampshire, which was ultimately removed to Wilbraham, Massachusetts, and of which Dr. Fisk was once the able and accomplished principal. It is the only survivor of the literary movements of that period. About the same time a seminary was organized in New York, with a building in Crosby Street. The building was afterward sold to the Book Concern, and the seminary was removed to White Plains. It ceased several years since to be a Church institution.

The great movement of the period was the formation of the Missionary Society of the Methodist Episcopal Church, largely through the efforts of Joshua Soule, Nathan Bangs, and Laban Clark, assisted by Freeborn Garrettson and a few other persons. The cry for help was long and loud from the frontier work, and oftentimes, under appeals from the bishops, collections had been taken, and private subscriptions made. Another call came from the Indian tribes, whose borders had been reached by the wave of civilization. The story of Stewart, to which we shall allude hereafter, stirred the hearts of many, and some systematic arrangement was needed to collect and disburse the contributions of the Church.

While these movements were in progress some agitation arose in church polity. The discussion on elective presiding elders led to discussions as to the rights of the local preachers. They claimed that they had a right to be heard, as they were preachers also, and worked more disinterestedly than the traveling ministers; and that if officers were to be elected they should in some way take part. The excitement spread to the membership to some extent, who suggested their rights to be represented when changes were proposed in church economy. In the midst of these discussions, the membership during the quadrennium increased forty-two thousand six hundred and forty-six; not quite so large a percentage as in previous years, but giving a total of two hundred and fifty-six thousand eight hundred and eighty-one.

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General Conference Of 1820

The General Conference of 1820 met in Baltimore, and was composed of eighty-nine delegates.

It approved the formation of the Tract and Missionary Societies, and strongly recommended the Annual Conferences to found academies and universities. The condition of the Church in Canada occupied considerable attention. During the war with Great Britain from 1812 to 181S, the preachers were much embarrassed. The Wesleyan Missionary Society embraced the opportunity of sending several ministers from England, who endeavored to alienate the membership from the American Church. On the return of peace, the Societies, generally, earnestly requested that ministers should be sent as formerly, but a few of the official members in the large cities preferred those from Great Britain. This led to a warm controversy. In 1816 Messrs. Black and Bennett, the missionaries from England, visited the General Conference and addressed that body. In consequence of the representations made, a letter was sent to the British Conference explaining the position of the Church, but it received no answer. Subsequently, Bishop McKendree and Bishop George addressed the Wesleyan Missionary Society, but no response was given. At this Conference a number of memorials were received praying the Conference to continue its oversight. An address was sent, in reply, relating the efforts made to secure an understanding with the British Conference, and promising continued attention.

Subsequently, a motion was adopted directing the bishops, if they judged it best, to send a delegate to confer with the Wesleyans in England. Accordingly John Emory, afterward bishop, visited England during the ensuing season. Thus commenced the interchange of delegates, which has continued till this time.

As the Church was enlarging it was judged best to elect an additional bishop; and Joshua Soule, then Book Agent at New York, received forty-seven votes and was elected. His competitor was Nathan Bangs, who received thirty-eight. This vote probably represented the strength of the parties on the presiding elder question which subsequently created no little excitement.

After the election, Bishop McKendree, who considered quiet and rest essential for his health, retired from the Conference into the country, designing to return and be present at the ordination services. During his absence resolutions were introduced, similar to those rejected by previous General Conferences, on the election of presiding elders. After considerable discussion it became apparent that they would be defeated. An intimation was given by one of the members that the bishops had a compromise plan in view, and a committee was appointed to wait upon and to confer with them. It was well known that Bishop George was in favor of the election of presiding elders; Bishop Roberts considered it an infringement of the constitutional provision of the Discipline, but had no personal objection to the plan, and felt unwilling to interpose any episcopal influence. Bishop George, after consultation, informed the committee that all hopes of agreement were at an end. The next morning he invited the committee to meet him on the adjournment of the Conference at noon.

He met them alone, and explained his views, and they reported the resolutions to the Conference, who, understanding it was a joint agreement of the bishop s and of the committee, adopted them without debate, by a vote of sixty-one to twenty-five. Hearing of this action, Bishop McKendree returned to the Conference, and called the bishops together. He expressed to them his decided conviction that the action was in violation of the third restrictive rule, as it changed the plan of general superintendency. Bishop Roberts concurred with him in this view, but did not wish to make any personal opposition.

Bishop George declined to express any opinion as to its infringement of the restriction, but expressed himself in favor of the plan. Bishop Soule, whose opinions were well known, had been elected by a majority of nine over Dr. Bangs, who at that time represented the party in favor of election. Being a man of decided convictions, and believing the action to be unconstitutional, he informed the bishops that he was unwilling to administer under it. This information Bishop McKendree communicated to the Conference. Considerable discussion followed, during which Bishop Soule declined to be ordained, and resigned the office of bishop. The majority of the Conference, finding that their action had been taken in consequence of incorrect information, or of misunderstanding voted to suspend the resolutions for four years, and they directed the bishops to administer under the Discipline as it had previously stood. An effort was then made to establish some plan by which the constitutionality of measures might be properly considered. A resolution was passed recommending the Annual Conferences to so alter the Discipline that if a majority of the bishops judged a measure unconstitutional they should return it to the Conference with their objections, and a majority of two thirds should be required for its final passage. This resolution, however, was not adopted by the constitutional majority of the Annual Conferences. After Bishop Soule had declined to be ordained, the bishops expressed their desire for another election to be held, as they greatly needed the assistance of an additional colleague The majority at once expressed their purpose to re-elect Bishop Soule, and the minority, finding them resolute, petitioned the bishops to withdraw their request and let the election be deferred for four years.

Whereupon Bishops George and Roberts agreed that they would undertake to perform the extra labor.

To prevent misunderstanding it should be stated that the only plan which was before the General Conference of 1816, and the plan on which the Conference of 1820 voted, gave to the bishops the right of nominating the presiding elders, and to the Conferences the right of confirming or rejecting without debate. After the adoption of the Restrictive Rules we find, on examining the Journals, the names of such men as Ezekiel Cooper, John Emory, and Nathan Bangs attached only to motions or resolutions giving the bishop the right to nominate.

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## 11 -- FROM 1820 TO 1832

After the close of the General Conference, Bishop McKendree, who had signified to the Conference his purpose to do so, issued an address to the several Annual Conferences expressing his strong convict ion of the unconstitutionality of the provision regarding the election of the presiding elders. But, for the sake of peace and harmony, he recommended to the Annual Conferences such an alteration of the restrictive rule as would allow the plan which had been voted upon in the General Conference to be adopted. This was laid before the Annual Conferences and seven out of twelve expressed their judgment that the resolutions were unconstitutional, and recommended the General Conference, in accordance with Bishop McKendree's advice, to so alter the restrictive rule as to enable the General Conference to pass the suspended resolutions. Five of the Annual Conferences, the majority of which were in favor of the suspended resolutions, refused to act upon Bishop McKendree's address, or to memorialize the General Conference, and consequently the plan of Bishop McKendree failed. They refused to take this action, believing that they were in the majority and could secure the desired action at the next General Conference. These questions gave rise to an animated, and in some cases a bitter, controversy. The discussion extended to the nature and powers of the episcopacy; and the membership of the Church became excited on the subject of lay representation in the General and Annual Conferences, and on the election of class leaders and stewards. The local preachers also claimed a representation in Conference. The "Wesleyan Repository," a monthly publication, was commenced in Trenton, then in the bounds of the Philadelphia Conference, for the purpose of securing these change s. In its pages, inflammatory articles were published, and severe attacks were made upon the economy of the Church. The English system was represented as superior to the American, and it was claimed that the excitement was sweeping over the Church. The combination was a formidable one. The dissatisfied traveling preachers had succeeded in exciting a large proportion of the local preachers on their right of representation, and a part of the membership on lay delegation. They determined also to carry the question into the election for delegates to the ensuing General Conference, where they expected to have a decided majority.

Bishop McKendree, lest his presence at the northern and central Conferences, where the excitement was greatest, might be misunderstood, declined to attend those sessions immediately preceding the General Conference, when delegates were about to be elected. Bishop Roberts refused to exercise any influence whatever, while Bishop George expressed his opinions freely in favor of the resolutions. He gave to the ministers his judgment that their passage was essential to

the harmony and success of the Church. The elections, however, preceding the session of 1824 being finished, it was ascertained that the majority of delegates chosen was opposed to the contemplated alterations.

During this period Augusta College was founded, in Kentucky, under the patronage of the Kentucky and Ohio Conferences, being the first college successfully organized after the failure at Abingdon and Baltimore. J. P. Finley was its first president, and a number of useful and distinguished men were educated in its halls.

The increase in membership, notwithstanding the agitation, was quite encouraging. From 1820 to 1824 seventy-one thousand six hundred and forty-two were added to the Church, making the total membership three hundred and twenty-eight thousand five hundred and twenty-three.

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General Conference Of 1824

The assembling of the General Conference of 824 was a period of deep interest. Bishop McKendree's health was becoming more feeble, and enlarging work required more episcopal labor. After full discussion two additional bishops were thought to be requisite for the work. On the first ballot no one had a majority. On the second ballot Bishop Soule was elected, and on the third ballot Bishop Hedding, the next highest being Beauchamp, of Ohio, and Dr. Fisk, who, after the second ballot, requested his name to be withdrawn. This shows that while the majority were in favor of Bishop Soule, they were not disposed to make the election of bishops a party question, but elected also Bishop Hedding, who had previously favored the suspended resolutions.

The Journal of the General Conference is somewhat obscure, and we cannot clearly trace its decision on the suspended resolutions. A resolution, offered by David Young, of Ohio, stating that the majority of the Conferences had pronounced them to be unconstitutional, and declaring them to be of no effect, it is said, was sustained. Subsequently, near the close of the session, they were, by a resolution, declared to be "unfinished business," and to be suspended until the next General Conference.

That we may not recur to this subject again, we may state that the General Conference of 1828 formally rescinded the resolutions, declaring them null and void. From that time, until recently, there has been little discussion on this point of Discipline. It is also but just to say, that while Dr. Bangs represented the party in favor of the election, he subsequently changed his opinion upon its propriety.

The "Methodist Magazine," which had been established in 1818, was the only periodical published by the Church. It was conducted somewhat after the plan of the English magazine, publishing sermons, religious essays, and general religious intelligence, but containing comparatively little Church news. For some time the Church desired a weekly periodical. As we have seen, in 1821 the "Wesleyan Repository" was started at Trenton, N. J. In New England, in 1823, "Zion's Herald" was printed at Boston, under the trustees of Wilbraham Academy; and shortly after the "Wesleyan Journal" was commenced in Charleston, S. C. The General Conference

recommended the establishment of a weekly periodical, to be published by the Book Agents, as soon as it was deemed to be safe. Dr. Bangs was elected Book Agent, and Dr. Emory was Assistant Book Agent, and also editor of the "Quarterly Review."

As the Church continued to grow it became manifest that the General Conference would be too large a body, unless the ratio of representation should be reduced. The Annual Conferences were requested, by the General Conference of 1824, to so change the restrictive rule as to allow a representation of not less than one for every twenty-one. According to the restrictive proviso it required, however, the consent of every Annual Conference to enact such a measure, and it was lost.

Rev. Richard Reese and Rev. John Hannah were received by the General Conference as delegates from the British Conference. Their visit created a very favorable impression, and their religious services were highly esteemed. The bonds of union between the two bodies were more closely cemented by this fraternal visit, and the bishops were authorized to appoint a delegate to reciprocate the courtesy. Circumstances, however, prevented the selection of a delegate.

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Reform Excitement

As soon as the General Conference had taken decided action against any modification of the eldership, and the majority of the Annual Conferences had decided that the proposed measures were unconstitutional, the most thoughtful leading men declined further agitation. The more violent commenced the publication of inflammatory articles.

The "Wesleyan Repository," to which we have alluded, was transferred to Baltimore, and merged in the "Mutual Rights." Its course was so exciting that another periodical was started in Baltimore for the defense of the Church. It was termed the "Itinerant," and was edited by Dr. Thomas E. Bond. His racy editorials exercised a wide-spread influence, and under his leadership the friends of the Church rallied more vigorously in its defense. Those who were favoring reform turned their attention chiefly to the subject of lay delegation, as this was the only question in which they could, to any extent, interest the mass of the people. As some of the ministers had incurred grave censures because of articles which they published in the "Mutual Rights," "Union Societies" were formed among the membership, both to spread their principles and support each other in case of prosecution by the Church. As articles which were considered untrue and slanderous continued to be published in the "Mutual Rights," the character of one of the ministers was arrested by the Baltimore Conference. He refused to obey their directions, and was left for a year with out an appointment. Still refusing to submit to their authority, the next year he was expelled, but gave notice of his appeal to the General Conference of 1828.

The interval between 1824 and 828 was one of great excitement. The whole economy of the Church was severely assailed. Both bishops and presiding elders were denounced as tyrants, and the people were invited to contend for their rights. In 1827 a convention was called in Baltimore, which laid down a platform of principles, and appointed a committee with authority to call a second convention when they should deem it advisable.

In 1826 the first weekly periodical published by the Church was commenced in New York, and called the "Christian Advocate." The other two papers were soon merged into it by purchase, and its name was changed to the "Christian Advocate and Journal, and Zion's Herald." Being published by the Book Room, and ably edited, it soon acquired a large circulation. For several years it was the only weekly periodical published under the authority of the General Conference, and it is still its leading paper.

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## General Conference Of 1828

The General Conference of 1828 assembled, for the first time, west of the Allegheny Mountains, meeting in the city of Pittsburgh. It had become evident to every thoughtful mind that a secession must probably take place. The Conference heard the appeal from the decision of the Baltimore Conference, and affirmed its judgment. Resolutions were also adopted disapproving the course pursued by writers in the "Mutual Rights," and the membership were requested not to give it their patronage. They also issued to the people a conciliatory address explaining the economy of the Church and urging moderation. As a number of persons had been expelled for taking part in the "Union Societies and in acts of insubordination arising therefrom the Conference directed that, if proper concessions were made, they might be restored to membership on application within six months Bishop Hedding, who had formerly favored some modification and had voted with the minority, was now the most severely assailed by his former friends. Considering himself misrepresented and slandered by an article in the "Mutual Rights," which was written by a leading minister and member of the General Conference, he brought the matter before the attention of that body. The parties had an interview, and the writer acknowledged that he had done injustice to the bishop. He admitted that some of his inferences were incorrect, and that, as he found his premises were faulty, his inferences might all be erroneous. The Conference fully sustained the position and administration of the bishop The most ungracious assault however was that which was made upon Bishop George by Alexander McCaine. Such, generally, is the lot of those who, while favoring partial changes, adhere to the vital principles of an organization. They must either go with the reformers to the point of destruction, or be regarded as traitors to their interests.

During the session, a motion was made to revive the question of the election of presiding elders, but it was promptly, and by a large majority, laid upon the table. The General Conference requested the Annual Conferences to concur in changing the restrictions, so that, on the recommendation of three fourths of the members of the Annual Conferences present and voting, two thirds of the ensuing General Conference might adopt an amendment. In this request the Annual Conferences subsequently concurred, and since that date it has continued to be the law of the Church.

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## Canada Methodism

The attention of the Conference was also called to the condition of the work in Canada. Formerly that territory was included partly in the New England and partly in the Genesee Conferences. At the session of 1824 a new Conference was instituted bounded by the line of Upper Canada. In 1828 that Conference forwarded a memorial, requesting permission to have the work in Canada constituted a separate and distinct Church. They alleged that they labored under great embarrassment, in consequence of their union with a foreign ecclesiastical government. At the instance of Dr. Ryerson a paper was prepared setting forth these difficulties, and resolving that the compact existing between the Canada Annual Conference and the Methodist Episcopal Church was dissolved by mutual consent, and that the members in Canada were at liberty to form themselves into a separate Church.

The Conference believed that they had no right to divide the Church, but assuming that the union had been voluntary, and that the relation of the Canada Conference was missionary, rather than an integral part of the Church, a resolution was adopted that if the Canada Conference should declare itself an independent Church, and should elect a superintendent, the bishops should be authorized to ordain him.

In October, 1828, the Canada Conference held its annual session, under the presidency of Bishop Hedding, and formed itself into the Canada Methodist Episcopal Church, adopting the Discipline of the old Church as the basis of its constitution and discipline. It remained independent for several years, but the Wesleyans of England having offered missionary and other help, a union was effected in 1833, and the Conference became part of the Wesleyan Church of Great Britain. Several ministers, and a number of members, dissatisfied with this action, reorganized the Methodist Episcopal Church of Canada, and have maintained their separate existence.

Before the close of the General Conference of 1828, Dr. Nathan Bangs was elected editor of the "Christian Advocate," John Emory was elected principal Book Agent and editor of the "Quarterly Review," and Beverly Waugh assistant Book Agent. Dr. William Capers of South Carolina was chosen as delegate to the British Conference.

The increase in membership, notwithstanding the intensity of the excitement, had amounted to nearly ninety thousand members in the quadrennium, showing a membership of four hundred and eighteen thousand four hundred and thirty-eight.

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Methodist Protestant Secession

The action of the Conference was accepted by the Reformers" as a clear indication that the Church would maintain its general order and discipline. Giving up all hopes of thereafter being able to control its counsels, they prepared for a secession. A convention was called by the committee to which we previously alluded, which met in Baltimore in November, 1828. They had claimed in their publications, that if not a majority, at least a very large minority, embracing the intelligence and wealth of the Church, was in sympathy with them; and they expected that the Church they were about to organize would far excel the mother Church. Contrary to their expectation, the convention was attended by comparatively few. They formed Articles of

Association, under the title of the "Associate Methodist Churches," and a preparatory Discipline was adopt ed. Large secessions took place in Baltimore, Pittsburgh, Cincinnati, and in several towns in different parts of the country. The leaders were, however, much disappointed in finding that these secessions were chiefly confined to the cities, and that in the aggregate they were but small. Many, who had sympathized with them as to some of the modifications advocated, preferred the peace and quiet of the Church to uncertain agitations. We have no means of ascertaining precisely how many seceded, though it was supposed that from 1828 to 1834 there may have been thirty thousand. Among these, especially in Baltimore, Pittsburgh, and Cincinnati, were some of the most able and wealthy laymen, while among the ministers were such leaders as Nicholas Snethen, Asa Shinn, Cornelius Springer, and George F. Brown. In many places the Societies were divided, and the force of the Church was greatly weakened. In some localities, church edifices, not having been carefully deeded, were taken possession of and held by the seceding party. A number of suits followed with varying results, according to the character of the deeds and other circumstances, and a bitter and protracted controversy ensued. The old Church was attacked and denounced as a system of tyranny, as being antirepublican, and as denying its ministers and members their just rights. Not only was this course pursued by the seceders, whose feelings had become embittered, but history compels us to say, that the ministers of almost every other denomination joined with the secessionists in denouncing the Church. From their pulpits, in many places, and through their presses, they proclaimed its overthrow, and rejoiced in its apparently approaching dissolution. The friends of the Church were severely tried, but they resolutely maintained the economy of the Church with which they had been identified. They believed it to be the most efficient system which had been devised for the rapid propagation of the Gospel, and they were content to be denounced, if they might be successful in winning souls to Christ.

Whoever carefully examines the Minutes of the Church, will be surprised to find, in comparing the reports of the membership from year to year, that he can discover no indication of a secession. The effect of quiet and union in the Church, the restoration of confidence and brotherly love among its members, the devotion and enterprise of its ministers, more than counterbalanced the loss which had been sustained. Bishop Asbury, at the secession of Mr. O'Kelly and his friends, quietly remarked, "If some of our children leave us, God will give us more." The statistics show that, while the

"Reformers," as they termed themselves, were leaving the Church, in 1829 there was an increase of 29,305, and in 1830 an increase of 28,410, besides the loss of the Canada Conference, which numbered 9,678. The increase during 1831 was 37,114, and in 1832 it was 35,479, making in the four years from 1828 to 1832 -- the chief period of secession -- an increase in ministers from 1,642 to 2,200, and in members from 418,438 to 548,593, being more than 130,000 in the four years. This was by far the largest increase the Church had ever realized in the same period, so that the secession, so far as numbers were concerned, scarcely occasioned a ripple on the surface. The Church, united, compact, and powerful, was prepared for greater triumphs in the future. Thus history teaches us, that the greatest misfortune that can befall any organization is to be divided within itself. Secessions, however large, are far less dangerous than contention and strife within.

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Death Of Bishop George

Early in the summer of 1828 Bishop George was taken ill, and died at Staunton, Va., August 23. He was a man of great simplicity of manners, and was a "very pathetic, powerful, and successful preacher, greatly beloved in life, and very extensively lamented in death."

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## Education

The Church having largely increased in numbers, as also in means, and its periodicals affording a medium for consultation and discussion as to measures of improvement, its attention was more fully turned to the subject of education. We have already alluded to the organization of the earlier seminaries, as well as to the founding of Augusta College. In 1830 a property at Middletown, Conn., which had been occupied as a military school, and which was then supposed to be worth about thirty thousand dollars, was offered to the Church, on condition of its raising forty thousand dollars more, to commence a university. The offer was accepted by the New England and New York Conferences, and the institution was opened under the presidency of Dr. Wilbur Fisk. During this period, also, a number of academies sprang into existence, and from this era we date the Commencement of educational activity.

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## General Conference Of 1832

The General Conference of 1832 met in the city of Philadelphia. The disturbing element having seceded from the Church, the session was a remarkably quiet one. James O. Andrew, of Georgia, and John Emory, of Baltimore Conference, but who at that time was not a delegate, were elected bishops. The election of Emory in 1832, and subsequently of Fisk in 1836, and of Bishop Janes in 1844, were the only instances in which the elected bishops were not members of the General Conference. Both Bishop Andrew and Bishop Emory were men of decided ability. They possessed great energy of character, united with superior executive power. Bishop Emory, especially, was a man of high intellectual culture.

We find at this session a large number of petitions presented asking an amendment of the rule on the subject of temperance so as to make it more thorough and stringent, but no decided action was taken.

The population having largely increased in the West, an earnest demand had been made for a western periodical, and the General Conference authorized the establishment of the "Western Christian Advocate," of which Thomas A. Morris, subsequently bishop, was elected editor. John F. Wright and Leroy Swormstedt were elected Western Book Agents.

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# 12 -- FROM 1832 TO 1844

After the Conference of 1832 the Church moved quietly and steadily forward, though there were some discussions in reference to temperance, and still more in reference to slavery. The latter question, especially in the Northern Conferences, was from year to year assuming increased importance, and, in some places, producing excitement. The increase from 1832 to 1836 was one hundred and two thousand and eighty-five, being a little less than that of the previous period.

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## Death Of Bishop McKendree

During this quadrennium the Church sustained severe losses. Bishop McKendree had for many years been very feeble. He was born in 1757, was ordained bishop in 1808, and had superintended the Church for twenty-seven years. The writer well remembers to have heard him address the Pittsburgh Conference, which sat in Wheeling, in 1829, and can bear witness to his patriarchal appearance, his simplicity of manners, and his fervor and pathos of address. He gave at that time, as the early bishops had been in the habit of giving, a sketch of the work in the different Conferences which he had visited. This service, though then interesting, has been, in later years, superseded by the diffusion of our Periodical literature. For several years he had been able to do but little episcopal work. He preached his last sermon at Nashville, Tenn., November 23, 1834, and died March 5, 1835, repeating, "All is well for time and for eternity." Next to Bishop Asbury, he had done more for the extension of the Church, and for its permanent advancement, than any other man. He had traveled over all parts of the continent, and endured difficulties which would have dismayed one of less energy and heroism. He was a firm yet kind administrator, and a man of deep and positive convictions. As a preacher he possessed unusual power, swaying vast audiences by his eloquence, and great results everywhere followed his ministrations.

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## Death Of Bishop Emory

The same year the Church mourned the decease also of Bishop Emory. He was a younger man, and was taken away in the prime of life. He was born in 1788, in Maryland, was classically educated, and had studied for the legal profession. In 1810 he joined the Philadelphia Conference, and was so honored by his brethren, that in 1816 he was elected a member of the General Conference. In 1820 he was appointed the first delegate to the British Conference, and four years afterward was elected Assistant Book Agent. In 1828 he was made principal Agent, and also editor of the "Quarterly Review" and books. In 1832 he was elected bishop. In all these various offices he was characterized by great intellectual clearness and pre-eminent skill in administration. His residence, after he was elected bishop, was near Baltimore. Early on the morning of the 16th of December, 1835 he started from home for the city, and a few hours afterward he was found dying on the highway, having been, by some accident, thrown from his carriage. He was of slight frame, but well proportioned. His nervous system was so exceedingly sensitive, that he could scarcely sleep if there was any noise in an adjacent room yet so energetic was he, and rigorously systematic, that he accomplished a vast amount of work. In his earlier years he had favored some modifications of Church polity, but as the discussions advanced, he became the most able and

successful defender of the fathers, and his name is connected with the origination or the development of many of our grandest Church enterprises.

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Pittsburgh Conference Journal

In 1833 the "Pittsburgh Conference Journal" was originated and edited by Dr. Charles Elliott. The population of Western Pennsylvania being chiefly Calvinistic, (many of them being emigrants from Ireland and Scotland,) the doctrines and polity of the Church were frequently and bitterly attacked. This Journal did good service in resisting these attacks, and in explaining the doctrines of the Church and maintaining its economy. It is still continued, though the title has been changed to "The Pittsburgh Christian Advocate."

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Colleges

That year, also, was remarkable for the enlargement of educational facilities. The property of Dickinson College, at Carlisle, was proffered to the Baltimore and Philadelphia Conferences, on certain conditions, which they accepted; and this old institution, commenced in 1783, passed under the patronage of the Church. Dr. Durbin was elected its first president. Allegheny College, in Meadville, Pennsylvania, was also tendered to the Church and accepted in lieu of Madison College, which had formerly existed in Uniontown, Pennsylvania. Randolph Macon College, at Boydtown, Virginia, and Lagrange College, at Lagrange, Alabama, were also founded the same year, the former under the presidency of Dr. Olin, and the latter under that of Dr. Paine, since bishop in the Church South.

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Missions

In 1833 a great impulse was given to the missionary cause by the visit of some Flat Head Indians to St. Louis, Missouri. They had accidentally heard from a stranger, during one of their religious festivals, that the white men had a book which told them about the Great Spirit and about the future world. They appointed several of their number, who crossed the Rocky Mountains, and after a long and tedious journey reached the Missouri River, which was, at that time, on the borders of the civilized world. The news of their visit spread rapidly over the Country, and Dr. Fisk published an appeal in their behalf. Several young men volunteered to go as missionaries, and contributions were made to that end, increasing nearly twofold the previous collections.

In 1835 a mission to Liberia, Africa, was also projected, and Rev. Melville B. Cox was selected as the first missionary. He had scarcely entered, however, upon his work, which opened brightly before him, when, prostrated by the fever of that climate, from his dying bed he sent back to the Church that thrilling utterance, "Though a thousand fall, let not Africa be given up!" His place was soon supplied by others, and the mission developed into an Annual Conference.

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## Book Concern

In February, 1836, the Book Concern in New York was consumed by fire. The loss sustained was supposed to be about two hundred and fifty thousand dollars. Unfortunately the insurance was but partially recovered, as, owing to a previous severe fire, many of the companies were either bankrupt or embarrassed. The sympathy of the public, however, was excited, and subscriptions amounting to nearly ninety thousand dollars were made.

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## General Conference Of 1836

The General Conference of 1836 met in the city of Cincinnati. In addition to the ordinary business brought before the attention of the Conference a discussion unexpectedly arose in reference to slavery. A number of petitions had been forwarded to that body asking a change in the General Rule so as to make the Discipline more stringent. In the early history of the Church very stringent rules had been adopted, and a strong protest had been entered against slavery; but as it was believed to be impossible to execute those rules in the South, they were soon suspended. The utterances of the Church ever remained strong against the evil of slavery; but as the membership increased in numbers and in wealth they became more or less connected with it. At first its members became slaveholders by inheritance, and gradually by purchase, professing a benevolent aim. Some of its ministers, also, became slaveholders, by inheritance, or by marriage. As the laws of many of the Southern States forbade emancipation, both members and ministers were tolerated. But, where the law allowed the minister to free his slaves, he was required to do so. The spirit of slavery, however, like evils of every kind, became aggressive. Its influence extended both in the Church and in the State. The North was compelled, under constitutional provisions, to return fugitive slaves, and scenes were enacted which stirred the hearts of many. As the subject was discussed more widely, petitions were circulated and signed for the restoration of the early rules, while abolition societies were organized in many of the Northern States to secure political action. Some were also organized in the Churches to influence Church action in the same direction. It is not surprising, that the discussion of this subject created intense excitement in the South, where the slave owners supposed their property and their lives were in jeopardy: it is surprising, however, that so much feeling was excited in the North. Antislavery meetings we re frequently broken up by violence; antislavery lecturers were mobbed; antislavery presses were broken up and thrown into the river; and, in some cases, houses and public halls were burned. Notwithstanding the opposition, agitation increased, and the antislavery sentiment of the country constantly received accessions.

During this Conference in Cincinnati a general antislavery meeting was called in the city, and two members of the body attended and took part in the discussion. A great excitement followed. it was supposed by some that they had originated the meeting, at which some of the speakers denounced the Church and used opprobrious epithets against its ministers. Be that as it may, the Conference passed, by a vote of one hundred and twenty to fourteen, a resolution

disapproving the conduct of the two members, as misrepresenting the sentiments of the body. They also disclaimed, the part of the Conference, any right to interfere with the civil or political relations between master and slave. But such censure and such resolutions only added to the excitement which followed. Prior to the session a paper, called "Zion's Watchman," had been established in New York, for the purpose of influencing church sentiment and securing decided action against slavery. It published an exaggerated view of the action of the General Conference, and added to the antislavery agitation within the borders of the Church. In a short period it commenced also an assault upon church discipline and order, and was ultimately instrumental in producing a secession from the Church.

The Book Concern having been burned, as we have stated, early in the year, some friends in Baltimore tendered to the General Conference a lot of ground for the erection of suitable buildings in that city. A similar proposition was made by an individual in Philadelphia. After full consideration, the Conference resolved to continue its location in the city of New York.

Since the election of any bishop, McKendree and Emory had died, and additional help was needed. A resolution was passed to elect three additional bishops. On the first ballot, Beverly Waugh of Baltimore, then Book Agent at New York, and Wilbur Fisk, President of the Wesleyan University, were elected. After successive ballotings, Thomas A. Morris of Cincinnati was also chosen. Dr. Fisk was then absent in Europe, and on his return declined accepting the office, believing it to be his duty to remain president of the university. Dr. Nathan Bangs was elected resident Missionary Secretary. Prior to that time he had attended to the correspondence of the Society without compensation, having added it to his other official duties.

Dr. Lord had been received by the Conference of 1836 as a delegate from England, and in return Dr. Fisk, who, as we have stated, was then absent in Europe, was appointed to return the fraternal courtesy. Dr. Durbin, who had been elected editor of the "Advocate" in 1832, having accepted the presidency of Dickinson College, Dr. Samuel Luckey and John A. Collins were elected editors of the "Advocate," and George Lane and Thomas Mason were chosen as Book Agents. In the West, John F. Wright and Leroy Swormstedt were re-elected Book Agents, and Dr. Charles Elliott was elected editor of the "Western Advocate."

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Antislavery Progress

From 1836 to 1840 the antislavery excitement continued to increase. Resolutions were introduced into various Annual Conferences condemning slavery and asking for changes in the Discipline. Sometimes resolutions were presented censuring the acts of other Conferences, especially in the South, and in some instances condemning the administration. Some of the bishops, believing that such resolutions were injurious to the harmony of the Church, and that one Annual Conference had no right to censure the proceedings of another, declined to entertain them. This action gave rise to animated discussion, touching the rights of Annual Conferences, and the prerogatives of the superintendents. Others of the bishops, entertaining the same views of the resolutions, after deciding them out of order vacated the chair, allowing the Conferences,

informally, to express their judgment. This course was more satisfactory to the Conferences generally.

Notwithstanding this excitement in the Church, which prevailed chiefly among the Conferences of New England and of Central New York, there was a constant increase in numbers. The membership amounted in 1840 to seven hundred and ninety-five thousand four hundred and forty-five, being an increase in the four years of nearly one hundred and forty-five thousand. During this period, also, a number of literary institutions were commenced, among which were the Indiana Asbury University, and several institutions in the South.

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General Conference Of 1840

The General Conference of 1840 met in the city of Baltimore. Such had been the extension of the work that there were then twenty-eight Annual Conferences, and five others were constituted by that body. The session was in many respects a very important one. Rev. Robert Newton was received as a delegate from the British Conference. He delivered several interesting addresses before the Conference, and preached several sermons, sometimes in the open air, to immense crowds, both to their edification and delight. Thus the attachment between the bodies of Wesleyan Methodism was constantly strengthening.

Petitions were presented to this Conference asking the extension of the ministerial term from two to three years, but the committee reported unfavorably, and no change was made.

The bishops laid before the Conference their decision upon the question of their right to reject matters which were not prescribed in the duties of an Annual Conference, or which were not connected with the interests of the Churches under their care. The Conference sustained the administration of the bishops, and decided that it was their right, as administrators, not to entertain any business which did not refer to the duties of the Conference as prescribed in the Discipline, or which did not arise in connection with the interests of the Churches in their bounds. The same principle was extended to Quarterly Conferences. Presiding elders were empowered to rule out from Quarterly Conferences resolutions not pertaining to their legitimate action. In these bodies, however, from time to time, such business has been introduced informally, or they have expressed their opinions at the close of their regular sessions.

The subject of slavery was again brought to the attention of the Conference by the increased number of applications containing the most earnest requests for an alteration in the Discipline. Owing to conflicts, which sometimes occurred between the Quarterly Conferences and the presiding elders, that office was again called in question, and we find petitions presented, for the first time in twelve years, asking for their election by the Annual Conferences, and also praying for a moderate episcopacy. All these petitions came from circuits and charges which had been excited by the antislavery discussion. Resolutions, asking for a change of Discipline upon the subject of slavery, had passed the New England Conference, and had been sent to the other Annual Conferences for concurrence, but they had not been adopted by the Conferences generally. The New York Conference also passed a resolution asking an alteration of the rule in reference to

spirituous liquors. A number of memorials were presented on the subject of lay representation, and a special committee was appointed, to whom all petitions touching that subject, as well as the presiding eldership and the episcopacy, were referred. The committee subsequently reported adversely to any change, and their report was adopted.

The Liberia Annual Conference forwarded a memorial asking for the appointment of a bishop to superintend their work, but the General Conference did not deem it expedient. In 1836, a resolution had been passed requesting one of the bishops to visit Africa. At this session, Bishop Waugh presented to the Conference the reasons why the superintendents had not been able to comply. By a rising vote, the Conference accepted the explanation as satisfactory.

At the suggestion of the Rev. L. L. Hamline, subsequently bishop, the Ohio Conference had memorialized the General Conference to establish a periodical for women. The committee reported favorably, and the Western Book Agents were authorized to commence such a periodical, as soon as sufficient patronage could be obtained. In consequence of this action the "Ladies' Repository" was commenced, and L. L. Hamline was appointed its first editor.

Owing to difficulties arising out of the slavery agitation, the New England Conference sent a memorial, asking that the Discipline should be so altered that a bishop could not transfer a member from one Conference to another in opposition to his own wishes, or in opposition to the wishes of the majority of the Conference to which the transfer was proposed. The committee, however, reported adversely, and the General Conference adopted their report, deeming that the transfer of ministers was essential for the strengthening of the weak points, and for the preservation of connectional union. It was supposed that this petition grew out of a suggested transfer of the editor of "Zion's Watchman," a member of the New England Conference, who was then residing in the city of New York. If so transferred he would become amenable to the New York Conference.

A question also arose, as to the admission of the testimony of colored members in Church trials, where the law of the State did not allow them to be witnesses in civil cases. The question created an animated discussion, which ended in the passage of a resolution against the expediency of admitting such testimony, by a vote of seventy-six for, to seventy-four against. The passage of this resolution, striking directly at the religious character of members of the Church, and their rights as such members, added largely to the antislavery excitement in the North.

Under the active superintendence of Dr. Bangs, the Missionary Society had enlarged its labors. It had extended its field among the colored people in the South, and among the Indians both in the South and West. The removal of a number of large tribes to the western frontier had increased the public interest in them. Measures were taken for the establishment of schools, and church assistance was requested. Missions had also been established, in 1836, in South America, at Rio Janeiro, Montevideo, and Buenos Aires, especially among the English speaking populations. This enlargement of work was supposed to demand additional secretaries. Dr. Bangs was continued in his office as Corresponding Secretary; William Capers was elected for the South, and Edward R. Ames for the West. Thomas Mason and George Lane were elected Book Agents at New York. Dr. George Peck was elected editor of the "Quarterly Review," and Dr. Thomas E. Bond, a local preacher of Baltimore, who had edited the "Itinerant" with such distinguished ability, was chosen editor of the "Christian Advocate," with George Coles as

assistant. J. F. Wright and L. Swormstedt were elected Book Agents at Cincinnati, and Dr. Elliott was re-elected as editor of the "Western Christian Advocate." A remarkable work had commenced in 1836 among the Germans, under the leadership of Dr. Nast, and in 1837 the "Christian Apologist," a German periodical, was started by the Book Concern at Cincinnati. So much had been accomplished by the movement, that the General Conference, at this session, elected him as editor of the paper and of German books.

The Conference appointed Bishop Soule as a delegate to the British Wesleyan Conference, and authorized him to select his traveling companion. Thereupon he appointed Thomas Sargent, of Baltimore Conference. Bishop Hedding was also requested to represent the Church at the Wesleyan Methodist Church of Upper Canada in 1841, or, being unable to do so, that the superintendent should appoint in his place a suitable delegate.

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From 1840 To 1844

The period from 1840 to 1844 was remarkable for the number of revivals which prevailed in different parts of the country. The increase of the Church during that time far exceeded any thing known in its previous history: being in 1841,57,473; in 1842, 60,883; in 1843, 154,624; and in 1844, 102,831 making a total increase in the four years of more than 375,000. A part of this increase was doubtless owing to a highly excited state of the public mind. The Second Adventists were very active. Their leader, Mr. Miller, had predicted that the personal coming of Christ, and the destruction of the world, would take place in 1843. He had studied the prophecies with great care, and had so arranged a table of dates and events as to make his statements appear quite plausible. The natural love of the marvelous and the supernatural inflamed the public curiosity, and, especially when united with an indefinite fear of the invisible, which instinctively rises in the mind, had greatly excited many communities. Many thought they saw indications in the skies of coming changes, and every sight or sound unusual was seized upon as an omen of impending events. The churches were more than usually frequented, and many, no doubt, were seriously affected. Of these a great part, doubtless, retained their serious convictions and became true Christians, exemplifying in subsequent life their devotion to the Saviour; others, however, influenced by temporary excitement, finding themselves deceived in their expectation when the set time had passed, became skeptical, not only as to the second coming of Christ, but as to the truth of divine revelation. As might be expected, many of these fell away, and there followed a period of apathy and decrease in the Church.

The antislavery excitement continued to increase in intensity. Various associations were organized, especially in New England and Central New York, to concentrate and intensify the opposition to slavery in the Church. These associations ultimately led to a secession. In 1842 the Wesleyan Methodist Church was organized, under the leadership of Rev. Messrs. Scott, Horton, Sunderland, and others. It accepted the doctrines and general usages of the parent Church, but rejected many features of its Discipline. In its organization were no bishops or presiding elders, and it made non-slaveholding a test of Church membership. Strong and persistent efforts were made to induce the membership of the Church to secede; and both among ministers and members the indications seemed, for a time, to be formidable; yet, when the secession occurred, it was

found to be comparatively small. As we have already seen, the increase in membership was so large as to far more than compensate for the number of those who withdrew. They established a paper called the "True Wesleyan;" and subsequently a Book Concern, in Syracuse, New York. It was supposed at the time that within two or three years about twenty thousand members withdrew, but we have no accurate statistics on this subject. Among their ministers were a number of men of more than usual power, such as Orange Scott, and Drs. Lee, Prindle, and Matlack. The organization, however, did not prosper very greatly, and after the Southern separation, and the strong antislavery position of the Church, a number of its leading ministers and members returned to the fold.

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## Death Of Bishop Roberts

Early in 1843 Bishop Roberts closed a long and eventful history, having traveled as a bishop from 1816 to 1843. He was abundant in labors, amiable, affable, dignified, and deeply devoted. He had been instrumental in accomplishing great good, especially in the West. His patriarchal appearance and apostolical simplicity were every where recognized. The year prior to his death he had visited the Indian missions west of Arkansas and Missouri, and had manifested a deep interest in their prosperity. After a severe illness, resulting in typhoid fever, he died at his residence near Lawrence, Indiana, March 26, 1843.

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## Continued Progress

The secession of the dissatisfied antislavery element had left the Church in entire peace and quiet, and when the delegates were elected to the General Conference of 1844 there was little, if any, anticipation of a prolonged or exciting session. In every department there seemed to be prosperity. Revivals had prevailed, numbers increased, means accumulated, churches were being built, and the literary institutions were increasing in numbers as well as in a higher grade of scholarship. The periodical press was extending its issues, and the publishing department was sending forth many valuable volumes. In New England, and in Northern and Western New York, there had been some damage sustained by the secession: but the Church, left in peace and union, was rapidly regaining, even in those sections, the ground which it had lost.

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## General Conference Of 1844

The General Conference met on the first of May in the city of New York, and it was soon found that the session would be a stormy one. The Baltimore Conference, a few weeks before the commencement of the session, had suspended one of its members, Rev. F. A. Harding, from the ministry. The charge against him was, that he had refused to manumit certain slaves received by marriage. He appealed to the General Conference, and the case was argued with great ability. The Southern preachers contended for his right to hold the slaves received through his wife. But the

decision of the Baltimore Conference was sustained by the decisive vote of one hundred and seventeen to fifty-six. This action produced no little excitement throughout the South, and even upon the border. It would not, probably, had it stood alone, have been followed by any very serious consequences; but preceding a case of much greater magnitude, it became invested with a degree of interest to which, of itself, it had no claim.

Shortly before the session of the Conference Bishop Andrew, who resided in Georgia, married a lady who was an owner of slaves, and thus himself became a slave-holder. As soon as the report reached the General Conference. a resolution was adopted directing the Committee on Episcopacy to inquire as to the facts. They called upon Bishop Andrew, received his statement, and made their report. As we have heretofore stated, ministers residing in the States where emancipation was forbidden by law were not compelled by the Church to emancipate their slaves. The bishop, however, was at liberty to 'select his own place of residence, and the Conference saw no reason why he should continue to reside where emancipation was impracticable. It would become his duty to preside in the Northern Conferences as well as in the Southern, and his connection with slavery would seriously impair his usefulness. It was generally supposed that he would either .emancipate his slaves or resign his office, and it is probable that his own preference would have induced this action. He was, however, exceedingly popular as a bishop; and as he exercised a commanding influence, his brethren urged him to stand firm, and to settle their rights, as they termed them, in his case. The discussion lasted for several days, and various efforts at compromise were ineffectually made. Ultimately the Conference passed a resolution, declaring it to be the sense of the Conference, that Bishop Andrew "desist from the exercise of his office so long as this impediment remains." The resolution was adopted by a vote of one hundred and ten to sixty-eight.

After this action was taken, Dr. Capers moved a series of resolutions recommending the several Annual Conferences to alter the constitutional restrictions so as to allow the formation of two General Conferences, each of which should have supreme jurisdiction within its own borders and elect its own bishops, the one being in the States south of Maryland and the Ohio and Missouri Rivers, and the other embracing those north of that line; that the Book Concern should be maintained as common property, the editors and agents to be elected at the Northern General Conference, the South casting its votes by delegates; and that the Missionary Society should be jointly maintained, in such manner as might be agreed upon. This plan, however, did not meet with any general favor.

Subsequently, the delegates from the South presented a declaration, that, in their judgment, the action of the General Conference made it impossible for the ministry to be successful in the South were under its jurisdiction. This paper was referred to a Committee of nine, who were also instructed, if they could not amicably adjust the difficulties, "to devise, if possible, a constitutional plan for a mutual and friendly division of the Church." Near the close of the session the committee made its report, that, "should the Annual Conferences in the slaveholding States find it necessary to unite in a distinct ecclesiastical connection," a certain rule laid down by them should be observed as to boundary; that ministers of every grade might remain in the Church, or, without blame, attach themselves to the Church South; and that the Annual Conferences should vote upon the question of altering the Restrictive Rule so as to allow the division of the property of the Book Concern in a pro rata proportion to the number of traveling preachers in the organizations. A commission was

appointed to carry this last item into effect, should the separation take place, and the Annual Conferences approve; and further, that all the property of the Church in meeting-houses, parsonages, colleges, etc., within the limits of the Southern organization, should be free from any claim, "so far as this resolution can be of force." The bishops were also directed to lay the proper part of the report before the Annual Conferences. This report has been generally alluded to in the discussions which followed as "the Plan of Separation." It was adopted by a vote of one hundred and fifty-three to thirteen.

While the vote was thus overwhelmingly in favor of the report, unfortunately there were different views in reference to its meaning. Many of the Northern delegates, who voted for it, understood that no action should be taken until the Southern Annual Conferences found a necessity laid upon them; others supposed that the whole report was dependent upon the action of the Annual Conferences as to the change of the Restrictive Rule. The Southern ministers, however, understood the plan to give them full liberty, at once, to take initiatory measures for forming a separate organization and that the alteration of the Restrictive Rule had no reference to any part of the report except the property of the Book Concern.

The death of Bishop Roberts, and the expansion of the work, together with the increasing age of Bishops Soule and Hedding, determined the General Conference to elect two additional bishops, and on counting the ballots, Rev. Leonidas L. Hamline, of Cincinnati, who was editor of the "Ladies' Repository," and Rev. Edmund S. Janes, who was Secretary of the American Bible Society in New York, were elected, and subsequently ordained.

At this Conference a separate editor was ordered for the "Sunday School Advocate and Sunday School Books," and Rev. Daniel P. Kidder was chosen to that office.

A decided advance was made on the subject of Temperance. The Annual Conferences were requested, by a vote of ninety-nine to thirty-three, to alter the Restrictive Rule, so as to restore Mr. Wesley's original rule on this subject, which read "Drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity." The resolutions which had been adopted in 1840, on the subject of the testimony of colored members in church trials, were rescinded by the decisive vote of one hundred and fifteen to forty'. This session of the General Conference was the longest, as well as the most exciting, on record, not closing until the night of the 10th of June.

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## 13 -- FROM 1844 TO 1860

The action of the General Conference produced great excitement throughout the Church, as well as in the public mind. It was rumored that some of the leading southern ministers had been in correspondence with southern statesmen, and that the measures looking toward separation had been under their advice. There was no evidence, however, of the correctness of this statement, excepting that Dr. Capers was in personal correspondence with John C. Calhoun; yet many regarded a prospective separation of the Church as shadowing forth, and only anticipating a separation of the States. Hence the mind of the Church throughout the Northern States recoiled from

the thought of separation, and the report, which had been adopted, was very generally condemned. In the South, there was general acquiescence in the steps which had been taken by their ministers. They vainly hoped that the separation of the Church would free them from the influence of antislavery agitation. Though many deeply regretted the measure, it was supposed that the peace and quiet which would follow would more than compensate for the loss of brotherly union. The part of the plan which was laid before the Annual Conferences failed to receive the constitutional majority, and many supposed that thereby the whole plan had been defeated. The South, however, as we have already said, taking a different view, proceeded to elect delegates to a convention to meet on the first of May, 1845, in the city of Louisville. This convention consisted of delegates from fourteen Annual Conferences, and was presided over by Bishops Soule and Andrew. It declared the Conferences represented to be an independent Church, and thus organized "The Methodist Episcopal Church, South." The doctrine, usages, and discipline of the Church were retained intact, except that every thing against slavery was omitted. They called a General Conference to meet May 1, 1846, which elected additional bishops, and which has since met quadrennially.

The separation did not take place until the summer of 1845, but the agitation which had been kept up during the year caused a decrease of thirty-one thousand seven hundred and sixty-nine members. Possibly this may have been, in part, occasioned by the reaction from the Millerite excitement, to which we have already alluded. We are not able to give accurately the number which separated from the Church, but we find that in 1847 the traveling preachers were reduced to three thousand six hundred and forty-two, and the members to six hundred and thirty-one thousand five hundred and fifty-eight, showing a decrease in three years of nine hundred and seventy-nine traveling preachers, three thousand one hundred and seventy-four local preachers, and five hundred and thirty-nine thousand seven hundred and ninety-eight members. The decrease which occurred in 1846, and which probably corresponded most nearly with the actual loss of members by the separation, was four hundred and ninety-five thousand two hundred and eighty-eight. Such a fearful price did the Church pay for its antislavery sentiments, and such a loss it firmly resolved to bear rather than yield what it believed to be its true loyalty to the great Head of the Church. Other Christian bodies had frequently called in question the real antislavery sentiment of the Church, and ministers, assuming great boldness, had denounced it as time-serving and compromising. There is, however, no record in the history of our country of any Church having made such sacrifices for its stern devotion to principle, and no other Church so greatly influenced the public sentiment on this great question. In the border States of Delaware, Maryland, Virginia, Kentucky, and Missouri, great excitement followed, and doubtless many members were lost from both Churches. This resulted not merely from the bitter feeling which the controversy excited, but also from the action of other Christian Churches, which seized the occasion for extensive proselytism.

In reviewing the excitement of the years which followed, it must be admitted that severe and exaggerated statements were made, both orally and from the press, which the calm and sober judgment of all parties would now disapprove. Still there was a radical difference in sentiment, and the spirit of slavery being aggressive, would brook neither restraint nor opposition. To carry some of the border Societies into the southern organization, not only argument was employed, but, in some instances, force and violence also. In several instances ministers were mobbed their letters and periodicals opened in the post-offices; the papers of the Church were decided to be incendiary, and were not delivered to their subscribers; and those adhering to the old Church were

fearfully ostracized, their business destroyed, and, in a few instances, some were even put to death. We can now, however, see the guidance of an all-wise Providence, which overruled the counsels of men in the midst of all these commotions. It was the Divine will that slavery should be destroyed. With determined purpose, step by step, the South moved forward in the separation, first, of the Christian Churches, and then in the attempted division of the States, to that fearful war which resulted in the emancipation of the slaves. No instance in history more clearly shows how God has made "the wrath of man to praise him, and the remainder of wrath" he has restrained.

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## Foreign Missions

In 1847 the Missionary Board resolved to open a mission in China, and four missionaries were sent out during that year. Thus in the midst of excitement at home, and actual decrease in members, the Church took its first bold step of founding its missions in the heathen world. Though no speedy results followed, yet the eyes of the Church being turned to its work abroad, and the great contest with sin throughout the world, it gathered strength and unity at home. The work among the German population continued to grow with increasing rapidity, and steps were also taken to begin a work among immigrants speaking other languages. Rev. O. G. Hedstrom, an earnest minister in the New York Conference, a converted Swede, commenced a mission in a Bethel Ship in New York city. His congregation was composed not only of Swedish sailors, but also of immigrants from Denmark and Norway, and a religious interest was excited which led to the conversion of a number of active men. Some of these, emigrating westward, originated Swedish and Norwegian missions, especially in Wisconsin and Minnesota.

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## General Conference Of 1848

The General Conference met for the second time in Pittsburgh, on the first of May, 1848. Its previous session in that city had occupied much of its time in connection with what was then termed the "radical controversy." Its second session was still more fully occupied with the consideration of the relation of the Church to the southern separation which had taken place. As the Conference believed that the provisions of the plan, adopted by the General Conference, had been seriously infracted upon the border; and as they further believed that the previous General Conference had exceeded its constitutional right in enacting, even provisionally, such a plan, resolutions were adopted, almost unanimously, declaring that the General Conference had no power "either directly or indirectly to effectuate or sanction a division of the Church." A resolution was also passed declaring the plan null and void.

Dr. Lovick Pierce, the father of Bishop Pierce, of the Church South, an old and highly estimable minister, had been sent by the Southern Church as a delegate to propose fraternal relations. The Conference was disposed to receive him cordially, and to grant him every personal courtesy, but he made his personal reception contingent on the adoption of internal relations. The General Conference was not prepared to adopt fall fraternal relations while a suit was threatened in the United States Court, and while aggressions, as they believed, were being made upon the

territory of the Church. These they regarded not merely as local outbursts of excitement, but as movements sanctioned by the administration of the Church South. When the Conference declined to adopt, at that time, fraternal relations, Dr. Pierce refused further to attend the sessions of the body.

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## Suit For Book Concern

As the Annual Conferences had refused their consent to an alteration of the restrictive rule to permit a division of the church property, the book agents were not authorized to make it. Several efforts at compromise had also been ineffectual. Resolutions were adopted by this Conference expressing a wish to settle the matters in controversy amicably, and authorizing the book agents, if they could legally do so, to submit the matters at issue to arbitration. The measure, however, was not acceptable to the ministers of the Church South, and a suit was commenced in the United States Court, which was finally decided in favor of the South. The grounds assumed were, that the ministers were the owners of the property of the Book Concern; that they were fully represented in the General Conference, and that the superannuated ministers connected with the southern Conferences had a vested right in the profits of the establishment. By this decision the Church South, held control of the printing establishments in Richmond, Charleston, and Nashville. To them were transferred the debts due from persons residing within the limits of their Conferences, and, in addition, two hundred and seventy thousand dollars were paid them in cash, the Book Concern also paying the costs of the suit. Thus the financial loss was of no inconsiderable character.

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## California And Oregon Conference

As the population in Oregon had considerably enlarged, and as an increasing emigration was directed to that coast as well as to California, the General Conference authorized the establishment of an Annual Conference in California and Oregon. This, though considered by many at that time as premature, proved to have been a wise arrangement, as during the next year the discovery of gold in California was made. Such was the tide of emigration which then flowed to that region, that active measures were adopted by the Missionary Society for planting the Church on our western coast.

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## British Delegate

Rev. Dr. James Dixon brought to this Conference, as a delegate, the fraternal greetings of the British Conference. He was most cordially welcomed, both personally and in his official capacity. His modest and unassuming deportment, his devout and loving spirit, his quick perception, and his clear and forcible statements, made him a favorite with the Conference, and gained him many friends. Subsequently he traveled somewhat through the country, and on his return, wrote a creditable work on American Methodism.

Bishop Hedding was appointed to visit the Wesleyan Conference to reciprocate its greetings, but impaired health prevented him from undertaking the journey.

The decrease which had taken place annually, after 1844, was arrested in 1847. The increase at first was slow, but from 1848 to 1852 the Minutes show an increase of eighty-nine thousand six hundred and thirty-four members, and six hundred and seventy-two traveling preachers.

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## Missionary Secretary

The health of Dr. Pitman, who had been Missionary Secretary, became so impaired that he was unable to discharge the duties of his office, and, on the nomination of the bishops, Dr. Durbin was appointed in his stead. Under his able administration, as well as by his earnest and eloquent appeals, the Missionary Society made rapid advances, and the organization was brought more perfectly into harmony with that of the Church

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## Bishops Hedding And Hamline

During this period the health of Bishop Hamline became so seriously affected that in 1820 he was obliged to desist from episcopal labor. Early in 1852 Bishop Hedding rapidly declined in health, and after a severe and protracted illness died at his residence in Poughkeepsie, on the 9th of April. He had exercised the episcopal office nearly twenty eight years. He was not only an able and talented minister, but an executive officer of superior ability. Intellectually, he was one of the ablest men ever elected to the office. To deep piety and great dignity of character, he added the gentleness and simplicity of a child. Wherever he was known he acquired not only the confidence, but the deep affection, both of ministers and members.

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## General Conference Of 1852

The General Conference of 1852 assembled in the city of Boston. It was the first time it had met in New England, and its reception presented a remarkable contrast to that of Jesse Lee, more than half a century before. Not only were the delegates handsomely entertained, but many courtesies were shown to them by the officers of the city, among which was an excursion through the harbor and down the bay. No efforts were spared to render their visit and sojourn in the "Athens of America" both pleasant and interesting.

Bishop Hamline, unable to be present, tendered to the General Conference the resignation of his office. Many were unwilling to accept it, but it was understood that he most earnestly desired the Conference to release him, as he believed that if he remained connected with the office, its care and anxiety, though he should desist from active labor, would hasten him to an

earlier grave. The Conference reluctantly accepted it, and thus he retired from his position, becoming a superannuated member of the Ohio Conference. He was a man of remarkable intellectual power, and of fine literary attainments and culture. As a writer he had few superiors; and in spiritual life, and devotion to the Church, he was a bright example to his brethren.

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## Election Of Bishops

While the bishops were thus diminishing in number, the Annual Conferences had increased. It was resolved to elect four additional bishops, and on the first ballot Levi Scott, Matthew Simpson, Edward R. Ames, and Osmon C. Baker, were elected. These, with the exception of Bishop Baker, are still in active service.

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## Pewed Churches

The question of pewed churches was brought to the attention of the Conference by an appeal from the action of the Ohio Conference in censuring one of its ministers. After considerable discussion the rule forbidding their erection was rescinded, and another was adopted expressing the decided judgment of the Church in favor of free churches.

A memorial and petitions were presented on the subject of lay delegation, to which we shall hereafter refer.

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## Sunday Schools And Churches

At this period general peace and harmony prevailed in the Church, and increased interest was manifest in all its enterprises. Large additions were made to the Sunday School library, and Sunday school papers were more extensively circulated. The most notable feature of improvement was the commencement of the erection of the better class of church buildings. Prior to this time but little attention had been paid to tasteful architecture. Many of the early churches had been unwisely located in the suburbs of towns and villages, and the edifices were exceedingly plain. In Boston the Hanover Street Church had been purchased from the Unitarians, and was the most tasteful building at that time owned by the Church. Charles Street, in Baltimore, and Trinity, in Philadelphia, were the most neat and beautiful churches which had been erected by our congregations up to that date. Christ Church, in Pittsburgh, was the first church erected of Gothic architecture, and fitted up in modern style. From that time forward, in all the principal cities, movements were made for the erection of handsome and commodious churches. Simultaneously with their erection, the Church began to give to its ministers a better support, and the general financial interests were more carefully considered.

In some sections there was a growing interest in reference to a change in the General Rule on the subject of Slavery in order to make it more stringent, and several resolutions were adopted by Annual Conferences looking to that end.

The membership increased to seven hundred and twenty-eight thousand seven hundred, including probationers, and the preachers to four-thousand five hundred and thirteen traveling, and five thousand seven hundred and sixty-seven local. The distinction between colored and white members was omitted during this period.

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## General Conference Of 1856

The General Conference of 1856 assembled in the city of Indianapolis, a point farther west than any previous session had been held, and indicating the rapid and continuous spread of the Church over the western sections of the country.

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## British Delegates

Drs. Hannah and Jobson attended this session as delegates from the British Wesleyan Conference. Their ministrations were highly valued, and both by their public addresses and their private intercourse they won the affections of their brethren, and their mission tended to strengthen still further the bonds of union. To reciprocate their mission, Bishop Simpson and Dr. McClintock were selected to visit the British and Irish Conferences in 1857. Dr. Robinson Scott was also a visitor from the Irish Conference, asking assistance for a literary institution which had been established in Belfast. The enterprise was recommended to the confidence and liberality of the Church.

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## General Measures

The subject of slavery came very prominently before the Conference, and the discussion was earnest and animated. It was evident that those who were in favor of making the General Rule more stringent were in the majority, yet they were solicitous not to embarrass unnecessarily their brethren on the border, who were already severely pressed. At the same time they felt it their duty to make a strong and decided utterance.

With the emigration westward the Church had kept constant pace, and it became necessary to establish new Conferences in Kansas and Nebraska. A decided improvement was made in the collection and publication of statistics. Hitherto they had been confined chiefly to the numbers of members and ministers. The tables were enlarged so as to embrace the number of deaths, the baptisms both of infants and adults, the number and value of churches and parsonages, and the

contributions made for missions, Sunday Schools, and other benevolent departments. Since that period a more perfect view can be obtained of the progress of the Church.

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Foreign Visitation

In 1857 Bishop Simpson and Dr. McClintock visited the English and Irish Conferences, under the direction of the General Conference. Bishop Simpson, also, visited the Continent, and held the Mission Conference of Germany and Switzerland. This work had been commenced a few years previously under the superintendency of Dr. Jacoby. He had shown unusual zeal and foresight in all his movements. He had established, at Bremen, a printing-press, publishing a weekly paper, and had issued several tracts and books in the German language. Though surrounded with difficulties, and meeting great opposition, he had succeeded in establishing congregations in several centers. Prior to this time, also, missions had been commenced in Denmark and Norway, which were also visited, and a number of native ministers were ordained to extend the work. The episcopal visit was extended down the Danube, along the borders of Bulgaria, and the missionaries, just appointed to that country, were met in Constantinople, and consultation was held in reference to their work.

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Mission To India

The mission to India had also been projected, and in 18)6 Dr. Butler sailed with his family for that distant land. The following year the terrible Sepoy rebellion occurred, from which he and his family and his associates narrowly escaped with their lives. Under his superintendence the mission, however, was successfully established, and has since enlarged into an Annual Conference, where the work is exceedingly prosperous.

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Education

The spirit of education continued to advance in its various departments. The number of students in attendance at the seminaries increased. The endowment of colleges began to be augmented, and in several institutions a partial theological course was arranged. A theological school had been established several years before at Concord, New Hampshire, which, though small, had done much service in the education of young ministers. Bishop Baker had been for several years a professor, and subsequently to his election as bishop he was its nominal president.

In 1856 Mrs. Garrett, of Chicago, offered a large property for the establishment of a Biblical School at Evanston, Illinois. A charter was obtained for that purpose, which was laid before the General Conference of 1856 and received its approval. This was the first endorsement of a strictly theological institution by the General Conference. As the number of professors in the academic institutions increased, and as some of these sought connection with the Conference

without any purpose of engaging in the itinerant ministry, the bishops thought proper to call attention to that fact, and suggested that those who had no purpose to itinerate ought not to be admitted as members in the Conferences.

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## Bishop For Africa

The General Conference of 1856 adopted a special measure for the election of missionary bishops, but it required the concurrence of the Annual Conferences to change the Restrictive Rule. Having been referred to the several Conferences, it received the requisite three-fourths majority. Accordingly the Rev. Francis Burns, a member of the Liberia Conference, who had been elected by that body according to the direction of the General Conference, was ordained bishop, October 14, 1858. He was the first colored minister elected to that office in the Church, but he lived only a few years to perform its functions.

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## Slavery

The antislavery excitement continued to increase from 1856 to 1860. The discussion in the Church was no doubt in part stimulated by the political events which followed each other in rapid succession. A warm controversy arose in reference to slavery in Kansas. It had been excluded by what had been termed the "Missouri Compromise," but when Kansas was opened for immigration, and especially when it asked for admission as a State, the South asserted their right to carry slaves into that territory. The Contest was carried into political movements, and the people became thoroughly aroused. Finally, the contest culminated in the triumph of the antislavery party, in the election of Abraham Lincoln as President of the United States. During this period of excitement, many of the Annual Conferences passed strong resolutions demanding an alteration in the Discipline, so as to exclude all slave-holders from Church communion. The feeling throughout the North became intense, and almost unanimous; but in the border States, which had adhered at the time of the separation, there was much excitement. In 1845 the Methodists in Delaware, Maryland, and in portions of Virginia, Kentucky, and Missouri, remained in connection with the old Church. During this excitement, the membership in those States feared they could not maintain their position in the face of stronger resolutions, or of an altered disciplinary action.

Notwithstanding this excitement, however, the Church continued to increase. Its numbers swelled, during the four years, from seven hundred and ninety-nine thousand four hundred and thirty-one, to nine hundred and seventy-four thousand three hundred and forty-five, being an increase of nearly one hundred and seventy-five thousand, of which the increase for the year 1858 was much the largest portion.

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## Death Of Bishop Waugh

On the ninth of February, 1858, Bishop Waugh closed his earthly labors. He had exercised the office of bishop from 1836, and had traveled extensively throughout the Church. He was remarkable for his personal gentlemanly bearing, his Christian dignity, and for his cautious and skillful administration. Before his election as bishop he had served as book agent in New York for eight years. For several years before his death he was in delicate health, but he had continued to discharge his episcopal functions with great regularity until a short period before his departure. His illness was short, and his death happy.

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## General Conference Of 1860

The General Conference of 1860 met in the city of Buffalo. The session was a pleasant and harmonious one, though several exciting questions came before it for consideration. The Annual Conferences, generally, had passed resolutions touching the alteration of the General Rule on Slavery. Some of them had requested, that if that could not be effected, there should be an alteration in the chapter on that subject, which should declare more distinctly the doctrine of the Church. It was found that the constitutional majority had not agreed to the change of the General Rule, but the chapter was altered by a decided majority, so as to give this distinct expression. Fears were entertained for the result, but the church difficulties were soon merged into the far greater ones which arose in the country.

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## "Nazarites"

Prior to the meeting of the General Conference, unpleasant contests had arisen in several Churches in western New York in reference to the organization of societies within the Church, which professed to desire its purification, but which were conducted in opposition to its discipline and economy. The members of these associations were usually distinguished by the term "Nazarites" Several ministers had been tried for matters growing out of these associations, some of them for insubordination, and others for falsehood, and had been expelled by the Genesee Conference, and had given notice of their appeal to the General Conference. Notwithstanding their expulsion, they had continued to preach, and to organize societies in defiance of church order, thereby seriously affecting the interests of the Church in several of its stations and circuits. Their appeal was presented to the Conference, and was referred to the committee of trial. They were represented, and their cause was advocated by several able ministers, but their appeal was rejected because they had refused to submit themselves to church discipline. The disaffected ministers and members organized themselves into what is termed the "Free Methodist Church."

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## Lay Delegation

The subject of lay delegation came prominently before this Conference. In 1852, a convention was held in the city of Philadelphia to secure the admission of lay delegates into the

General and Annual Conferences. The convention was composed of a number of the most prominent and active members, who professed entire loyalty to the discipline and economy of the Church, and who declared their anxiety to add to its influence and power. Their memorial was received at the session held in Boston, and referred to a large committee, which held open sessions, in the afternoon, in one of the churches, and not only considered the memorial, but listened to addresses and representations of brethren who appeared before them, both in favor of; and in opposition to, the measure proposed. After full consideration, the committee agreed that any action at that time was inexpedient, as there was no evidence that it was generally desired by the members or ministers of our Church. The discussion of this subject, however, continued to a greater, not less, extent until the commencement of the session of 1860. A committee, appointed on this subject, reported in favor of lay delegation when the members and ministers of the Church should desire it, and they proposed to submit the question to a vote of the members and ministers to be taken in 1862. This report, after discussion and amendment, was adopted.

After the rise of the Conference a periodical was started in New York, called the "Methodist," designed as an advocate of lay representation, and as an organ through which those favoring the measure could express their views. The following year, however, the fearful Rebellion occurred in the South, and the most intense excitement prevailed throughout the land. National questions, for a time, took precedence of all others. The vote when taken was exceedingly small, but was decided in the negative, twenty-eight thousand eight hundred and eighty-four members voting for, and forty-seven thousand eight hundred and fifty-five against. The proportion of ministers opposed to the measure was somewhat larger.

At this session the bishops were authorized to Constitute the missions in India into a Mission Annual Conference, as soon as, in their judgment, it would promote the interests of the work.

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## 14 -- FROM 1860 TO 1875

Scarcely had the members of the General Conference returned to their homes, when the political contests to which we have alluded became exciting and intense. Notwithstanding secessions were threatened on the border, and in some cases actually occurred, church interests were generally prosperous. As the business of the country revived after the financial depression of 1857, the contributions for church building and for colleges, and for other important enterprises, increased in amount. Revivals of religion indicated more rapid progress, and the friends of the Church were hopeful for its future.

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### The Rebellion

In a few months all was changed. The slaveholders of the South precipitated their States into secession. The hopes of a peaceful settlement, how ever, were not fully abandoned until the

fatal shot was fired at Fort Sumter. This put an end to all efforts at compromise, and aroused the entire nation.

Inspired by patriotism, devoted to the Government of their country, and opposed to slavery, which had already rent and torn their Church, it is not surprising that a very large number of the young men of the Methodist congregations volunteered for the army. Through these dreadful years of bloody contests large numbers of the members and friends of the Church fell while supporting the banner of their country.

Throughout the entire conflict the support of the membership of the Methodist Episcopal Church was given to the Government. To them the American flag was a symbol both of union and freedom. They mourned at its reverses and rejoiced at its triumphs. They gave many of their ablest men to the field; and the records show, that of soldiers' orphans, far the largest proportion is of Methodist parentage. So greatly was this the case, that many feared the Church would be largely depleted both of men and means.

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Emancipation

This era was remarkable for one of the most wonderful facts of history. The Proclamation of Emancipation was issued by President Lincoln in September, 1862, conditioned on the continuance of the rebellion; and on the first of January, 1863, that proclamation was made final. Thus the manacles were struck from nearly four millions of human beings; and from that time forth they were to some extent employed in the army. It was the general conviction that God had permitted this great struggle to occur to end the system of slavery. Statesmen had anxiously sought, but were unable to find, a proper mode of relief. Instead of gradual emancipation advancing, as had been hoped, slavery had assumed a more aggressive attitude, and had shown a bolder determination to extend its area. So far as human vision can perceive, in no other way could this evil have been so speedily and so successfully terminated. It was permitted to become the agent of its own destruction. The rebellion was commenced by the South. A leading orator had boasted that he would call the roll of his slaves on Bunker Hill. The South fired the first gun, made the first attacks, and precipitated the nation into the fearful struggle which resulted, under the blessing of God, in the abolition of slavery, and in the strengthening and consolidation of the general union. In this issue the Church most heartily rejoiced.

In 1864 a committee was appointed to express to President Lincoln the sympathy of the General Conference as the representative body of the Church, and to assure bins of their determination to support the Government of the country both by their prayers and by their efforts.

Mr. Lincoln responded to this address, and said: "Nobly sustained as the Government has been by all the Churches, I would utter nothing which might in the least appear invidious against any. Yet, without this, it may fairly be said that the Methodist Episcopal Church, not less devoted than the best, is, by its great numbers, the most important of all. It is no fault in others that the Methodist Episcopal Church sends more soldiers to the field, more nurses to the hospitals, and

more prayers to Heaven, than any. God bless the Methodist Church! God bless all the Churches! Blessed be God, who, in this our great trial, giveth us the Churches."

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New Conferences

A portion of the northern slave States having been occupied by the army, the union men in those sections earnestly requested the Church to send them ministers. Their request having been favorably answered, the borders of the Church were largely extended. The General Conference of 1864, which met in Philadelphia, organized a number of new Annual Conferences, and gave the bishops authority to form such other organizations as might be necessary for the interests of the work.

At this session three additional bishops were elected, namely, Davis W. Clark, of the New York Conference, who had resided at Cincinnati as editor of the "Ladies' Repository;" Edward Thomson, of the North Ohio Conference, who had served the last four years as editor of the "Christian Advocate and Journal;" and Calvin Kingsley, of the Erie Conference, who had been editor of the Western Christian Advocate."

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General Interests

The membership from 1860 to 1864 shows a decrease of over sixty-eight thousand. Notwithstanding this loss, which occurred chiefly on the border, which had been overrun by the secession army, and from deaths in the service, the financial interests of the Church were constantly improving. The foreign missionary work enlarged from year to year, and the contributions for missions increased in a rapid ratio, being over sixty per cent. in the four years.

Notwithstanding the division of the capital of the Book Concern with the South, it had been able not only to carry forward its plans, but greatly to enlarge its operations. In the midst of the struggles of the war, the Annual Conferences, with great unanimity, recommended the alteration of the restrictive rule so as absolutely to forbid slaveholding in the Church; and the Conference of 1864, in accordance with the recommendations, made the requisite change.

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Ministerial Term

The term of ministerial appointment, which from 1804 had been limited to two years, was now extended to three. At the same time, however, the bishops were forbidden to continue either supernumerary or superannuated ministers longer than that term, or to permit, through the presiding elders, the employment of local preachers for any greater period: Prior to that time, supernumerary and local preachers had, in a few instances, been employed for a longer term.

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## Trustees For The Church

A board of trustees was appointed, and subsequently chartered by the Legislature of Ohio, to hold, for the benefit of the Church, donations and bequests made to the Church and not otherwise specially designated or directed.

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## Church Extension Society

At this Conference was originated the Church Extension Society, with its center in Philadelphia Its first secretary was Rev. S. V. Monroe, of New Jersey, who in a short time died in the midst of his work. Since that period, under the able administration of Rev. Dr. Kynett, of Upper Iowa Conference, it has accomplished great good in aiding feeble Societies, especially in the South and West. It has also been instrumental in saving for the Church a number of the edifices, which had become greatly embarrassed, and which would in all probability have been lost but for the exertions of the Society. Its permanent fund, for which Rev. C. C. McCabe has been earnestly laboring, promises to become of immense service.

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## Close Of The War

The spring of 1865 witnessed the end of the Rebellion and the triumph of the Union arms. When Mr. Lincoln was inaugurated the second time, he uttered words which will live as long as the English language when he said: "Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet if God wills that it continue until all the wealth piled by the bondmen's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another, drawn with the sword, as was said three thousand years ago, so still it must be said, 'the judgments of the Lord are true and righteous altogether.' With malice towards none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive to finish the work we are in, to bind up the wounds, and care for him who shall have borne the battle, and for his widow and his orphans, and achieve a just and a lasting peace among ourselves and with all nations." On the 9th of April, 1865, General Lee surrendered. In one short week, however, the joy of the nation was turned into sorrow by the assassination of President Lincoln, and the attempted assassination of Secretary Seward. It was too late, however, for the South to profit by this terrible catastrophe, and it only intensified the hatred of the people against slavery, and their determination to maintain the union of the country.

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## Centenary Year

As the first American Methodist Society was organized in 1766, the Centenary of Methodism occurred in 1866. The General Conference of 1864 arranged preliminary measures for thanksgiving services, and for pecuniary offerings in behalf of our institutions. A committee was appointed, consisting of the bishops, with twelve preachers and twelve laymen, to prepare proper plans. It was suggested that two millions of dollars should be raised, chiefly for educational and connectional purposes but the different Conferences were authorized to select for themselves more special objects. The first Sabbath of the year was devoted to religious services, and public meetings were held at different times. The chief celebration occurred in the month of October. The Churches, however, preferred local enterprises, such as the erection of edifices of worship and the removal of debts on church property, and the establishment or endowment of local seminaries or colleges. When the offerings were made, the Church was astonished to find that, instead of two millions, they amounted to more than eight millions of dollars. Among these offerings were the donations for the Drew Theological Seminary at Madison, New Jersey, and for the erection of a large building for the Garrett Biblical Institute at Evanston, Illinois, as a memorial to Barbara Heck, who is frequently styled the mother of American Methodism. The Connectional Educational Fund, which the committee recommended, received only about twelve thousand dollars, and the Children's Fund, fifty-nine thousand dollars. To care for this fund, a board of education was appointed and properly organized. The amount has now increased to over one hundred thousand dollars, yielding annually some seven thousand dollars. The proceeds are devoted to the education of young men for the ministry and for the missionary work. No grander scheme could have been inaugurated for the future welfare of the Church.

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## European Visit

Rev. W. E. Thornton having been received with great pleasure by the General Conference of 1864, as a delegate from the British Conference, Bishop Janes was requested to visit Great Britain and Ireland, and to convey to those Conferences the fraternal salutations of their brethren in America. This duty he performed with great ability, and was most cordially welcomed by the British and Irish Conferences. He also held the Conference in Germany, and visited the missions in Switzerland and in Scandinavia.

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## Southern Work

The close of the Rebellion and the freedom of the slaves, opened for the Church a wide field in the South. The union men in East Tennessee, in Northern Georgia, and in other places, anxiously desired the services of the old Church, while the colored people looked to it for sympathy and aid. They were unwilling to trust themselves to the Church South, which was controlled by their former masters, and they doubted whether that Church desired their presence. They joined in most earnest requests that preachers should be sent to them. For the accomplishment of this work Conferences were organized, at first in the region contiguous to the border, but ultimately embracing the entire territory of the States formerly in rebellion. The Church entered with great vigor into its new field, and the results show a heavy increase. The number of members

swelled from nine hundred and twenty-eight thousand three hundred and twenty, in 1864, to one million two hundred and fifty-five thousand one hundred and fifteen in 1868, being an increase of nearly three hundred and twenty-seven thousand. This was the largest, for the period, which the Church had ever known, and enlarging the numbers to an amount greater than before the separation of the South in 1845.

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## Freedmen's Aid Society

The condition of the South enlisted the sympathy of many northern people for the education of the freedmen. Several public societies were organized for this great end. It, however, soon became manifest that the different Churches would be obliged to act each in its own way, and in the autumn of 1866 the "Freedmen's Aid Society of the Methodist Episcopal Church" was organized in Cincinnati. Its object was to select and send teachers to the South, and to exercise a watchful supervision over them and their work. At the General Conference of 1872 this society was regularly indorsed, and it has ever since been successfully working under the vigorous management of the Rev. Dr. Rust, its untiring secretary.

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## General Conference Of 1868

The General Conference of 1868 assembled in the city of Chicago, being the farthest point West at which it had ever met. Delegates came to this Conference from the newly-formed Mission Conferences, who had been elected contingently, and applied for admission. An able and earnest debate occurred as to their reception, which was ultimately decided in the affirmative.

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## Lay Delegation

The subject of lay delegation was again brought before the Church. The Conference of 1864 had reaffirmed its willingness to admit lay delegates whenever the Church desired it. At this session a plan for their introduction was adopted by the General Conference, to go into operation, contingently, upon the vote of a majority of the membership, which was to be taken in 1869, and upon a three fourths majority of the ministers, the vote to be taken in 1870. The discussion in the General Conference was able and dignified, although no small amount of feeling was elicited. The discussions which followed the session were generally conducted in a kind and fraternal spirit, though, in a few instances, unguarded utterances were made, and motives were improperly impugned. Seldom, if ever, has so important a measure been so thoroughly and so kindly discussed. The result was, that out of a vote of over two hundred thousand of the laity, more than two to one desired a change. The measure also received the sanction of the Annual Conferences by the requisite three-fourths majority, and delegates were chosen to meet at the ensuing session of the General Conference.

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Death Of Bishops

The quadrennium between 1868 and 1872 was marked by an unprecedented fatality among the bishops of the Church. The work having been greatly enlarged, and the interests in many directions having increased, the supervision involved a great responsibility. The majority of the bishops in 1868 desired an increase in the episcopal board, but the opponents of lay delegation earnestly opposed such increase, alleging that the majority of that Conference was accidentally in favor of lay delegation, and that no bishop ought to be chosen until the sense of the Church on that measure had been decided. The health of Bishop Baker had been seriously impaired for several years. He had suffered during his visit to the Colorado Conference, in 1866, from a slight paralytic affection, and from that time he had been unable to perform much episcopal work. In the spring of 1870 Bishop Thomson, after attending the West Virginia Conference, was seized with pneumonia. After a very short illness he died in the city of Wheeling, on the 22d of March, 1870, before any of his family could reach him. His death produced a profound impression, and threw a shadow over the Church. As a preacher and a writer, a man of clear intellect, enlarged culture, and wise judgment, he had few equals. He had especially distinguished himself as principal of the Norwalk Seminary, as editor of the "Ladies' Repository," and as president of the Ohio Wesleyan University, which, under his management, had grown rapidly, both in strength and in popularity. In 1860 he had been elected editor of the "Christian Advocate," which position he reluctantly accepted. but the duties of which he performed with ability and fidelity, and in 1864 he was elected bishop.

Scarcely had the intelligence of Bishop Thomson's death reached the extremities of the Church, when a telegram from Beirut, in Syria, brought the sad news that Bishop Kingsley was no more. The bishops of the Church having been requested to visit the different missions, Bishop Kingsley had undertaken, for this purpose, a journey around the world. In the previous fall he had crossed the Pacific Ocean, and visited the missions in China; from thence he passed to India, holding the Annual Conference in that country, and from thence continued on the route homeward through Palestine.

He had satisfied a long-cherished desire to look upon the holy city of Jerusalem, and to visit the scenes made sacred by the footsteps of the blessed Saviour. Having completed his tour through that country, he had reached Beirut, and had taken his passage to Constantinople, with Dr. Bannister, of the Garrett Biblical Institute, who had met him in Syria. He went upon the housetop of his hotel to take a parting view of the mountains of Lebanon, and returning to his room he was seized with a pain in the region of the heart. In a few moments he expired in the arms of his associate. His tomb occupies a prominent position in a cemetery at Beirut, overlooking the Mediterranean Sea. He was a man of fine culture, had been for many years professor in Allegheny College, had distinguished himself for theological acuteness, and for active efforts in behalf of the finances of the institution. He was editor of the "Western Christian Advocate" for four years prior to his election as bishop, and had been one of the early and decided leaders in the antislavery contest, and during all the discussions and contests he had maintained unquestioned loyalty to the Church. As a bishop he had been prudent, careful, and diligent; he sympathized fully with the ministers in all their afflictions and privations, and exerted himself as well for their accommodation, as for the proper supply of the Churches.

The unaccomplished part of his work in visiting the German Conference and European missions devolved upon Bishop Simpson, who, at the request of his colleagues, in connection with Dr. R. S. Foster, now bishop, carried the fraternal greetings of the Church to the British Conference.

In the autumn of the same year Bishop Clark's health became seriously impaired, and he suffered severely during the winter. He was unwilling, however, to give up his episcopal work, and attempted to attend his spring Conferences. It was found necessary for one of his colleagues to accompany him, and after having attended the Pittsburgh and New England Conferences, he was exceedingly anxious to reach the New York Conference, of which he had been formerly an active member, and in which he had been a great favorite. He succeeded in reaching the seat of the Conference at Peekskill, and opened its session; he led in the administration of the Lord's Supper, and presided during a part of the morning session. He then retired to his room to cease all active work. He suffered so severely and sunk so rapidly that at one time during the session he was supposed to be dying; but his strength afterward rallying, his friends succeeded in removing him to his home in Cincinnati, where he died May 3, 1871. He was a clear thinker, a chaste writer, an able preacher, and a firm administrator, and the Church sustained no ordinary loss in his removal.

Bishop Baker, who had been unable to attend to episcopal duties for several years, gradually became weaker until December 20, 1871, when he calmly passed away. He was a man of deep piety, unaffected modesty, a clear preacher, a good presiding officer, and was greatly beloved by those who were intimately acquainted with him. Prior to his election as bishop he had been president of the New bury Seminary, and professor in the Biblical Institute in its earlier years.

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## Health Of Other Bishops

Thus in one year and nine months four of the bishops passed away. Bishop Morris being in feeble health, and unable to attend to active episcopal labor, the entire supervision of the Church devolved upon Bishops Janes, Scott, Simpson, and Ames. Such was the stress, both of anxiety and labor, that their health was considerably affected, both during the summer of 1871 and the winter and spring preceding the General Conference. Bishop Scott, while attending the North Indiana Conference, was prostrated with sickness a few weeks before the General Conference; and Bishop Janes, having opened the sessions of that body and presided the first morning, was confined to his bed by a severe illness a great part of the session.

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## Election Of Bishops

In view of these deaths and the impaired health of the remaining bishops; the General Conference of 1872, which met in Brooklyn, N. Y., elected eight additional bishops, to wit: Thomas Bowman, William L. Harris, Randolph S. Foster, Isaac W. Wiley, Stephen M. Merrill,

Edward G. Andrews, Gilbert Haven, and Jesse T. Peck. All of these had filled prominent positions, and were well known to the Church generally.

They were ordained on the 24th of May. The occasion was one of unusual solemnity and interest, as never before had so large a number been ordained at one time. In electing this increased number of bishops, the General Conference judged it best to name the proper places of residence for the bishops, that they might the better supervise the entire work. But they left each one to select from them his place in order of seniority of office.

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Lay Delegates

At this General Conference the lay delegates who had been chosen appeared, and, by vote of the Conference, were admitted to their seats therein. The General Conference moved forward in the discharge of its ordinary duties with great peace and quietness; and all fears as to the introduction of laymen unfavorably affecting the interests of the Church, which had been honestly entertained by many, were seen to have been groundless.

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Book Concern

The only matter which produced some excitement in the Conference was the condition of the Book Concern. A difference of views in reference to its administration had occurred between the agents, and also between different members of the book committee. Their reports, when presented to the Conference, were referred to a large and judicious committee, and the accounts and books were carefully examined by a subcommittee of men of known financial skill and integrity. Their report was indorsed, first by the committee, and then, without discussion, by the General Conference.

Thus a controversy which had been painful in its origin and unpleasant in its progress was happily settled through the intervention, chiefly, of the lay delegates in the General Conference. However skillful and accurate ministers might have been, neither the great body of the Church nor of the public gene rally would have felt the same confidence in their decisions respecting matters purely financial.

The discussion and agitation, so far from injuring the interests of the Book Concern, only inspired greater confidence in the public mind as to its general honesty of management, as well as to its safety. It was the means also of introducing precautionary measures and improved methods which, it is to be hoped, will add both to its security and its growth.

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Statistics

The additions of the Church from 1868 to 1872 were large and encouraging, the membership having increased from 1,146,081 reported in 1867, to 1,421,323 reported at the close of 1871; being an increase of 275,242: and also showing an increase of 1,695 traveling preachers.

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## Church Trials

The introduction of the lay element turned attention to several questions which were of deep interest to the Church. A number of distinguished jurists being among the delegates, a desire was expressed that a more simple and general code of ecclesiastical jurisprudence might be adopted. Not infrequently questions had arisen which perplexed the administrator of discipline, and in some points, it was thought, the rights of the membership were not so fully guarded as they might be. Accordingly the Conference requested the bishops to appoint a commission, to consist of three ministers and three laymen, "to prepare gratuitously a succinct code of ecclesiastical jurisprudence and procedure," and who should make their report to the next General Conference.

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## Church Property

Questions touching the titles to church property, as affected by defects in deeds, and in charters granted in several States, were also brought to the attention of the General Conference. The bishops were requested to select some gentleman of high legal attainments, in each State and Territory, to prepare a form of deeds and charters in accordance with the laws of each State, so as properly to secure church interests; and the Conference directed that such forms, when properly prepared, should be published by the "Church Extension Society."

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## Church Boards

An important change was also made in the constitutions of the Missionary Society, of the Church Extension Society, and of other benevolent societies, so as to bring them more perfectly into harmony with church order. Formerly they were simply voluntary associations, and the members of these societies, assembling on certain days, elected their different hoards of directors. But as they extended over the entire area of the Church, it became impossible for the membership generally to participate in the elections; consequently the entire management passed into the hands of a single locality, the general Church having no voice whatever. The General Conference directed that such change should be procured in the charters as should constitute church hoards, the members of which should be appointed by the General Conference. In anticipation of such a change, members were selected for the boards of each of the benevolent societies.

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## Fraternity

From the year 1820, delegates had exchanged fraternal greetings between the General Conference and the British Wesleyan Conference. More recently delegates from the Irish Conference were received, and also from the Canada Wesleyan and the Canada Methodist Episcopal Church, and from a few other branches of Methodism. At this session, however, the feeling of fraternity was represented more strongly than ever before. Rev. Luke Wiseman and Rev. William Morley Punshon were present as delegates from the British Conference. They were most cordially welcomed, and delivered interesting and eloquent addresses. The Conference directed that the bishop who should visit the Conferences in Germany and Switzerland, and Dr. J. A. McCauley, should visit the English and Irish Conferences, and reciprocate their greetings. Fraternal delegates Were also received from the Irish Conference, the "Wesleyan" and "Methodist Episcopal Churches of Canada," the "Methodist Church," the "Methodist Protestant Church," the "General Assembly of the Presbyterian Church," the "American Congregational Council," the "Baptist Church," the "Free Church" of Italy, and the "Evangelical Association." A telegram of greeting was received from the "African Methodist Episcopal" General Conference, then in session, and a letter from three of the bishops of the "African Zion Church." The addresses from the representatives of these bodies were listened to with deep interest, and served to exhibit to the world more fully the substantial unity of the great Protestant denominations. In return delegates were appointed to convey the fraternal salutations of the Conference to the various Churches which had been represented.

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## Deaths

Of the persons elected to office by the General Conference of 1872, three departed this life before the close of the quadrennium. Dr. Thomas M. Eddy, having served the Missionary Society with great zeal and fidelity, was prostrated with disease, and after a short and severe illness, died October 7, 1874. Few men of his years had accomplished so much for the Church, or had brighter prospects before them. He was widely known and beloved, and his death was greatly lamented. Dr. Cobleigh died early in 1874, after a short illness; and Dr. Lore was also suddenly stricken down in the summer of 1875. Both of these men were in the prime of life, and were actively serving the interests of the Church.

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## Mission To Italy

In 1871, Rev. Dr. L. M. Vernon was appointed missionary to Italy, but the mission proper was not opened until during the present quadrennium. For many years, some of the leading minds of the Church, among whom was the lamented Dr. Elliott, anxiously looked forward to the establishment of a mission in Italy, and, if possible, in Rome. The headquarters of the mission were at first established, under the order of the Missionary Board, at Bologna, but Dr. Vernon became satisfied that the proper center was Rome. He has succeeded in gathering around him a band of earnest native missionaries, some of whom are converts from the Roman Church, and who possess more than ordinary culture and ability.

During the last year, he succeeded in purchasing a church site, in a central part of the city, and a neat building, of Gothic architecture, was erected, and was dedicated on last Christmas Day. On that occasion several probationers were received into full connection, the sacrament was administered to nearly one hundred communicants, and three persons joined on trial. In connection with Mr. Piggott, superintendent of the Wesleyan Missions in that country, Dr. Vernon is also issuing a neat little periodical in the city of Rome. Thus Methodism stands face to face with Romanism in its own great center.

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## Mission To Japan

In 1872 Dr. Maclay, who had spent many years in China, was selected to commence a mission in Japan. Several young missionaries were associated with him, and the mission has been opened under favorable circumstances. A neat edifice has been erected in Yokohama, and a few members have united with the Church. Two other chapels have been opened, and houses for the missionaries have been secured. In this mission, as also in the missions in China, India, and Mexico, the Woman's Missionary Society has taken an active part.

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## Mission To Mexico

The same year (1872) a mission was established in the Republic of Mexico, under the superintendence of Dr. Butler, who founded the mission in India. A beautiful and convenient property in the city of Mexico has been secured, as also church sites in Puebla and Pachuca. A mission press is in operation, and orphanages, both for girls and boys, have been established. A number of native preachers are now united with the mission, and its prospects are encouraging. Notwithstanding it encounters the opposition of the priesthood, and of the ignorant masses under their control, it is favorably received by the intelligent and liberal part of the people, and, in common with other Churches, is protected by the Government. President Lerdo and his cabinet are friends of religious freedom and of general education; and if Mexico can have a few years of tranquillity, grand results may be anticipated.

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## Episcopal Visitations

Bishop Harris having been appointed to visit our foreign missions, sailed for that purpose from San Francisco in the summer of 1873, taking passage for Japan and China. He met the missionaries who had recently arrived in Japan, counseled with them, and directed them to fields of labor. Thence he passed to China, visiting the different mission stations, and preaching through an interpreter. Thence he passed to India, where he held the India Annual Conference, which has now become an active, vigorous body. He also visited the mission work outside of the conference boundary. Returning through Palestine, he visited the missions in Europe, and held the Conference

of Germany and Switzerland. In accordance with the resolution of the General Conference, he attended the Irish and British Wesleyan Conferences, and conveyed to them the fraternal salutations of the Church. Thence he returned to New York, having completed the first circuit around the globe in the visitation of Methodist Conferences and Missions. Thus was realized by the Church the grand exclamation of Mr. Wesley: "The world is my parish , It would have been accomplished four years earlier, had not Bishop Kingsley fallen before his journey was completed.

In 1873, Bishop Foster visited the missions in Scandinavia, Germany, and Switzerland, and held the German Conference. He also sailed to South America, visiting the missions there, and encouraging and strengthening the brethren. In the winter of 1872-3 Bishop Haven visited Mexico, laying, in conjunction with Dr. Butler, the superintendent, the foundation of our Church in that republic. The following year Bishop Simpson visited the Mexican mission, and in the summer of 1875 the missions in Italy and Scandinavia, also holding the Conference of Germany and Switzerland. Bishop Harris had designed to visit the missions in Africa, as Bishop Roberts, who had been elected Missionary Bishop in 1866, had died in 1874, but he was unexpectedly prevented by circumstances which he could not control. Thus in the midst of the extension of the work at home, episcopal supervision was extended to the missionary work in all parts of the globe.

Since the General Conference of 1872 the Church has moved steadily forward. Notwithstanding the great financial depression which has prevailed in the country, a large number of new churches have been erected, and others have been rebuilt or improved. Increased attention has been paid to educational institutions, and the general interests of the Church are in a healthy and vigorous condition. The subject of establishing fraternal relations between all the branches of Methodism has been considerably discussed in their respective bodies. The General Conference of 1872 passed resolutions favoring fraternal action, and appointed committees to visit the different bodies. These committees, in every instance, have been cordially received. Notwithstanding there still exist points of embarrassment and difficulty, it is believed a kindlier spirit is pervading the Churches generally, and that the spirit of fraternity is constantly and steadily advancing.

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## Death Of Bishop Morris

After the close of the General Conference Bishop Morris continued to grow more feeble, and on September 2, 1874, he departed this life in the eighty first year of his age, having been in the ministry for nearly sixty years. He was a man of great purity of character, simple in his habits, of strong common sense and superior administrative abilities, and, though reticent in company, yet genial and affable among friends. As a pioneer preacher he had, in his earlier ministry, endured great hardships; and subsequently, both as presiding elder and as editor of the "Western Christian Advocate," he had been eminently successful. In every position he enjoyed the Confidence and esteem of his brethren.

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## Increase

The membership has increased from 1,421,323 at the close of 1871, to 1,580,559 at the close of 1875, being an increase of 169,236. Never in the history of the Church has there been such prosperity as in the last ten years. The membership of 1865 was 929,259, and in the ten years succeeding there have been added 651,300, which is as large as the entire membership in 1836, seventy years after the formation of the first Society, and fifty years from the organization as a Church.

Such unparalleled prosperity, however, is attended with some disadvantages. About two fifths of the body having been added in ten years, there exists within the Church a vast amount of undisciplined and untrained membership. Educated under different forms, and with different prejudices, it is almost impossible to mold them speedily into a Compact and homogeneous body. Hence many do not understand thoroughly Methodist discipline or usages, and cannot be expected to have that affection for them which prevails among the older members.

Almost the same ratio prevails among the traveling preachers. In 1865 there were 7,175; in 1875, 10,923. This shows an increase of 3,748, or more than fifty per cent. More than one third of the entire ministry of the Church is of less than ten years' standing. If we take into consideration the number of deaths, and the number of supernumerary and superannuated preachers, the proportion of the youthful part of the active ministry is still larger.

As might naturally be expected under such circumstances, there has been the revival of a number of mooted questions in church economy, which were thoroughly discussed half a century since, and upon which the Church then expressed its decided opinion. It is a matter, however, of no little satisfaction, to know that the discussions and propositions in our Church looking toward changes, are not the result of declension or decay, or even of a lack of prosperity. On the contrary, they are the outgrowth of unprecedented progress.

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Contrast

If we contrast American Methodism as it existed in 1775 with the condition of even its largest branch, the Methodist Episcopal Church, in 1875, the change is a wonderful one. Then there were 3,148 members; now there are 1,580,557. Then there were 83 traveling preachers; now there are 10,923. We do not know the number of the local preachers at that period, but now there are 12,881. Then we had no ordained ministers to administer the sacraments. and our members were not considered as an organized Church. Now the Church is compact and thorough in its organization, exciting the admiration of sister Churches, and of the public, for its energy and Christian activity. Then we had a few small churches, not one of which was finished in its interior. Now we have 15,633, The value of the church edifices was then insignificant; now the value is estimated at $71,353,234. At that time there was not a single parsonage; now we have 5,917, valued at $9,731,628. Then there was not a Sunday School in operation in our bounds; now we have 19,287 schools, and the total of teachers and scholars amounts to 1,613,350.

That the Church is now in a most vigorous condition, is shown also by the increase of church property. The first report of the number of churches and of their value was made ill 1857. Then the number of the churches was 8,335; and the estimated value was $15,781,310. In 1865 the value was $26,750,502: in 1875, $71,353,234. The reader will notice that the last ten years has added of this sum $45,602,732, while the first hundred years had accumulated only $26,750,532. Thus the value of church property has much more than doubled in the last ten years.

A hundred years ago, we had neither a religious press, periodicals, nor books published in this country we had no university, college, or school. Now we have many periodicals ably conducted, and widely circulated. From our presses are issuing, from time to time, works of intellectual and moral value. Colleges are increasing their endowments and their number of students. Multiplied seminaries are in active operation; and our theological schools are well attended by hundreds of promising young men.

Abroad, the missionary work has been blessed in every one of its widening fields; and calls for more laborers, and more means to occupy opening territory, are heard upon every side. Then the Church occupied but a strip upon our Atlantic border; now it has spread into every State of the Union, and into every territory except Alaska. It has established its missions, and has a Conference organized, in every quarter of the globe. Its ritual is translated, its services are heard, and its hymns are sung in the German, Swedish, Danish, Spanish, French, Italian, Bulgarian, Hindustani, Chinese, and Japanese languages and, to some extent, in several of the Indian dialects of our own continent. Papers and tracts are published by its presses in Germany, Scandinavia, China, India, Italy, and Mexico. A theological school is in operation at Frankfort-on the-Main, and one has been commenced in India; while in every mission-field, some arrangements have been made for preparing, on a limited scale, a few young men for the ministry.

The century has also witnessed a vast change in the relation of other Churches to Methodism. Then the various pulpits sounded notes of alarm, and Methodism was denounced as a fearful and dangerous heresy. Today it receives fraternal greetings from nearly all the large Churches in Christendom. It exchanges pulpits with many, and is recognized by nearly every Protestant denomination, as an active branch of Christ's visible Church. Its usages have also spread, in the form of revival work, into many of its sister denominations.

During the century it has trained up, almost without exception, its own ministry and it has, in addition, furnished many of its young ministers to the pulpits of other denominations. Persecuted in its infancy, it has never persecuted in turn. Its theology is broad and comprehensive; it proclaims free and full salvation; it assumes no exclusive divine right either in discipline or usages; it recognizes the right of each denomination to adopt for itself such plans as are in harmony with the Holy Scriptures, and are best adapted for the accomplishment of its great work. It reaches out a hand of fraternal greeting to the disciples of Christ everywhere, and is at all times ready to join in any plan for the conversion of the world.

What may be its future, is known only to Him who knows all things, and who controls all agencies. Should its sons emulate the wisdom and devotion of their fathers, and follow in their footsteps; should it wisely conserve its Church unity and energy; should it maintain its spirit of piety and its loyalty to the great Head of the Church then, in the coming century, its prayers will

ascend and its songs resound in every land and in all languages, and it will join, with the other branches of Christ's Church, in the song of millennial triumph over a redeemed world.

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## 15 -- DOCTRINES, USAGES, AND ECONOMY

Having given a simple sketch of the rise and progress of the Methodist Episcopal Church, we may notice, in a more connected form, its doctrines, usages, government, and institutions, that the thoughtful reader may the better perceive the cause of its success.

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### Doctrines

The doctrines of Methodism are contained in its "Articles of Faith," and its moral code and chief principles in its General Rules. (See Appendix) Its creed may be styled evangelical Arminian. It teaches the natural depravity of the human heart; the atonement made by the Lord Jesus Christ as a sufficient sacrifice for the sins of the whole world; that salvation is offered to every individual on condition of repentance toward God and faith in our Lord Jesus Christ; that a man is justified by faith alone, but that good works follow and flow from a living faith. It teaches that every believer may have the witness of the Spirit attesting his sonship, and insists upon following after holiness, without which no man shall see the Lord." It also teaches the doctrines of future rewards and punishments, the immortality of the soul, and the resurrection of the body. Its system of doctrines is similar to that of the Church of England, omitting its Calvinistic article, and putting more stress upon the work of the Spirit in the conscious purification of the heart. It differs from the Calvinistic Churches, by rejecting the doctrines of election and reprobation, and of the impossibility of falling from grace. It differs from the Unitarians, by asserting the divinity of the Lord Jesus Christ; and from the Pelagians, by holding the natural corruption of the human heart, and human inability, without divine grace, to turn from sin to holiness. It teaches, however, that a sufficient measure of that grace is given to every man to profit withal, and that through the merits of the atonement, full salvation is the privilege of every individual.

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### Usages

Its doctrines being thus broad and comprehensive, its usages partake of the same spirit. It recognizes every true believer as a part of the sacramental host of the Lord Jesus Christ. It urges each individual to seek a clear and definite experience, and then to work for the salvation of others. Its members are divided into classes, consisting usually of from twelve to thirty, which are expected to meet once a week for religious conversation, instruction, and prayer. The services are conducted by one appointed for the purpose, who is styled the class leader. In these meetings such advice and sympathy are afforded as conduce to the edification of the members. Each one is expected to participate, the youngest as well as the oldest, the women as well as the men, and thus each becomes accustomed to speak of his religious experience and to take part in religious duties.

Occasionally, larger social meetings are held, termed "general class meetings;" and at certain stated periods a love feast, in which, after the example of the ancient Christians, they partake of bread and water in token of fraternal affection and Christian union, and an hour is devoted to religious experience. The members are also urged to engage, according to their opportunities, in teaching in Sunday Schools, and in visiting the sick and the poor. Young men who manifest a truly devotional spirit, and feel themselves inclined thereto, are permitted to give a word of exhortation, and, if approved by the membership, they are licensed as exhorters.

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Ministers

Such of these as feel inwardly called of God for more public duties, and are believed by the Church to possess the requisite ability, are licensed as local preachers. These, while performing public duties on the Sabbath, follow their accustomed avocations during the week, and are of no expense to the Church. From among these the traveling ministry is chosen, upon a recommendation of the Society, and of the Quarterly Conference of which they are members. Thus the ministry arises, from time to time, from the bosom of the Church. Some come from its schools and colleges, while others are recognized as called of God and prepared for active work, who may not have enjoyed such important advantages.

As we have previously remarked, the platform of Methodism, so far as it affects the individual and the societies, is precisely the same as that laid down by Mr. Wesley in its early organization. In all its great outlines it is preserved in every division and every branch of the Methodist family. In the administration of the sacraments, it inculcates the largest liberality. The candidate for baptism chooses for himself the mode of its administration, the Church believing, that the essential element in the ordinance is the application of water in the name of the Holy Trinity, indicating the Spirit's influences in cleansing the heart and conscience, and that the mode is not clearly defined or limited in the Holy Scriptures. So also, in the administration of the Lord's Supper, it invites to the communion all believers in the atoning merits of the Lord Jesus Christ, without reference to speculative points of creed, or to what division of the Church militant they may belong.

Where individual Churches or Societies are not sufficiently strong for the support of the minister, several are united together, constituting what is termed a "circuit," which the minister visits in regular order, dividing his labors among them. In early times and in sparse populations these circuits sometimes included from thirty to forty appointments, scattered over an area of from ten to one hundred miles. This imposed great labor on the minister, but carried religious services to those who otherwise would have been destitute. Thus the Church became a strong element of Christian civilization, in teaching and restraining those who would have been beyond the limits of other religious influences. The first circuit which the writer traveled embraced thirty-four appointments in six weeks. As population becomes more dense and the Church grows strong, these circuits are divided and subdivided, until at last each appointment becomes a separate and self-sustaining congregation, and is usually called a "station."

The officers of the Church are, first, the class leaders, of whom we have spoken; secondly, from five to nine individuals, who are called stewards, are selected to attend to the financial interests of the charge, as to its current expenses. Their duty is also to confer with the minister, and advise in reference to the general management of the work. Thirdly, the church property is vested in trustees, appointed or elected for the purpose, who hold the property and manage its interests, in trust, for the use of the Church, and in further trust, that the pulpit shall be occupied, from time to time, by such ministers as shall be appointed according to the rules of the Church. In large churches in the cities the trustees attend to the duties of the stewards as well as of their own, there being but one financial department; but in the work generally, the current expenses and the interests of the property are administered by different boards. Perhaps in no one thing was the foresight of Mr. Wesley more clearly seen than in this arrangement. The stewards, owning no property and being alone responsible for the current expenses, no debt was permitted to accumulate. Each year, so far as the salary of the minister was concerned, closed its operations. Sometimes the minister left his work sadly deficient, but he had no further claim. Usually, however, the stewards and the members were stimulated to make up all deficiencies before the time expired.

Where societies build their own churches by contributions wholly among themselves, it would be equitable that their property should be responsible for their engagements to their ministers; but from the beginning of Methodist history, the churches were built not exclusively, oftentimes, indeed, in small part, by the local societies. Subscriptions and collections were made in adjacent charges to build houses of worship, which should not be put in jeopardy by any temporary neglect of the immediate locality. Thus the connectional bond of Methodism was strengthened, and in its poorest periods, the sale of a church was a very rare occurrence, as Methodists everywhere felt more or less interested in the erection and preservation of every church.

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## Leaders' Meetings And Quarterly Conferences

For counsel and supervision the leaders and stewards, in stations or small circuits, meet the preacher weekly, or at short periods, to report the condition of the classes and to advise as to all matters of current interest. The government of the individual Church, however, is vested in what is termed the Quarterly Conference, which assembles once in every three months. The minister or ministers regularly appointed, the local preachers, exhorters, stewards, class leaders, and such trustees and superintendents of Sunday Schools, as are members of the Church, compose this body. The stewards of the Church are elected by the Quarterly Conference on the nomination of the preacher, and, the trustees are answerable to it for the correct performance of their duties. It has also the control of the Sunday schools in its bounds; and it recommends such persons as it may approve to be licensed as local preachers. It also recommends local preachers to be admitted on trial in the Annual Conferences, or to be ordained. Its president is the presiding elder of the district, who is required to visit every charge once in three months, and to inquire into its practical workings during that period.

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## District Conferences

The last General Conference authorized the formation of District Conferences, but left to the Quarterly Conferences of each district to decide whether they should be held. Probably about one half of the districts made the experiment. In many instances they have been a decided success, and have proved of great value. In other instances they have accomplished but little. Where instituted, they are composed of the preachers, traveling and local, the exhorters, and the district stewards, and one Sunday School superintendent from each charge. All matters pertaining to the licensing, recommending, and trying local preachers are transferred to them.

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## Itinerancy

The peculiar feature of Methodism is the itinerancy of its ministers. Primarily each congregation has the right to select its own minister, and each minister has the right to select his own congregation. The period of ministerial stay must then depend upon the negotiations and engagement s between the respective parties. This is the theory and practice of all Congregational Churches. In Presbyterian Churches and other connectional bodies, before these arrangements can be perfected, the consent of the Presbytery, or, in the Protestant Episcopal Church, the consent of the bishop, must be obtained.

The system of an itinerant ministry requires that the congregations on the one hand, and the ministers on the other, shall agree to submit to a selected umpire, the arrangement of the appointments. Both parties are at liberty, however, so far as they may see fit, to make known their peculiar condition, wishes, or circumstances.

* * *

## Annual Conferences

The ministers within certain boundaries assemble each year, their meeting being called an Annual Conference. In this body the character of each minister is carefully examined and approved, as he represents not himself merely as an individual, but the whole body of the ministry of which he is a member. The bishop, who presides at an Annual Conference, after consultation with the presiding elders, and after having received as full information as practicable, annually appoints each minister to his field of labor.

Prior to 1804 the bishop was at liberty to continue a minister in the same charge without limit; but the usual practice was to change every year, and sometimes changes were made two or three times during the year. At that time the great mass of ministers were single men, and could change without inconvenience. We are informed by Mr. Ware that, as late as 1809, when the Virginia Conference consisted of eighty-four members, there were but three who had families. In 1804 it was agreed that no minister should remain more than two years successively upon a circuit or station. This continued to be the law of the Church until 1864, when the ministerial term was lengthened from two to three years, subject, however, to annual appointment.

This system imposes no small privations, and oftentimes hardships, upon the ministers. From the earliest period of the Church, the ministers have been remarkable for their self-sacrificing heroism, and this spirit fitted them for the great work which they have accomplished.

The itinerancy, however, furnishes for the Church a variety of ministerial talent; and where changes are desired, they can be annually arranged, without that friction which so frequently arises where no provision is made for periodical changes.

At these Annual Conferences, the general interests of the Churches within their bounds are also carefully considered, and such order is taken as is deemed to be for the benefit of the whole.

Preachers recommended by the Quarterly or District Conferences may be admitted by the Annual Conference on trial. They are then subject to appointment by the bishop. After two years' probation, and after passing a prescribed course of study, they are eligible to admission into full connection. If admitted, they have a right to participate in all the deliberations and business of the Conference. They are also eligible to deacons' orders. After two years' appointments as deacons, and having pursued their course of study, they are eligible to elders' orders. For missionary work the probation for orders may not be required.

Local preachers, if properly recommended and qualified, may be elected and ordained as deacons after four years' experience in the ministry, and as elders after four years' service as deacons.

* * *

General Conference

The supreme government of the Church is vested in the General Conference. At the Christmas Conference of 1784 this body was composed of all the traveling preachers. They were invited to meet Dr. Coke, who came as the representative of Mr. Wesley, who had been earnestly requested to aid them in the organization of an independent Church. During the following eight years, whatever measures were enacted were made binding only by the votes of the preachers in the Annual Conferences. As this system was cumbersome, and tended to a separation of interests, a General Conference was called in 1792, to which all the preachers in full connection were invited; and from that time the General Conference has met every fourth year. After 1796 only elders were permitted to attend.

From 1792 to 1808 the General Conference possessed supreme and absolute authority. By the simple vote of the majority, it had power to change any article of faith or any usage of the Church, or to alter or abolish any feature of church government. Many thoughtful ministers and laymen feared that, under the influence of some sudden excitement, the form and condition of the Church might be radically affected. At one of the early sessions of the General Conference it was determined that no old rule should be changed without the vote of two thirds of the members. But this rule could at any time have been rescinded.

In addition to this feeling of insecurity, there arose another difficulty. The General Conference was held as near the center of the work as possible, which, at that time, was the city of Baltimore. The ministers who were distant found it both expensive and troublesome to take the long journeys necessary for attendance; and the practical result was, that the majority of the General Conference was composed, for several sessions, of the ministers of the Baltimore and Philadelphia Conferences. Dissatisfaction sprung up at the extremities, and the distant Conferences insisted upon the constitution of a delegated body, so that each part of the Church might be fairly represented. As we have stated, the General Conference of 1808 agreed to constitute a delegated Conference, to be composed of not less than one for every seven members of the Annual Conferences.

In constituting this delegated body, however, the preachers were unwilling to clothe it with the full power which they possessed, and they placed it under certain limitations, which are usually known as the "Restrictive Rules," forbidding it to make certain changes without the consent of the majority of every Annual Conference. These restrictions were six in number, and were as follows

"1. The General Conference shall not revoke, alter, or change our Articles of Religion, nor establish any new standards, nor rules of doctrine contrary to our present existing and established standards of doctrine.

"2. They shall not allow of more than one representative for every five members of the Annual Conference, nor allow of a less number than one for every seven.

"3. They shall not change or alter any part or rule of our government so as to do away Episcopacy, or destroy the plan of our itinerant General Superintendency.

"4. They shall not revoke or change the General Rules of the United Societies.

"5. They shall not do away the privileges of our ministers or preachers of trial by a committee, and of an appeal; neither shall they do away the privilege of our members of trial before the Society or by a Committee, and of an appeal.

"They shall not appropriate the profits of the Book Concern, nor of the Chartered Fund, to any purpose other than for the benefit of the traveling, supernumerary, superannuated and worn-out preachers, their wives, widows, and children."

These restrictions could never be altered except according to the following proviso

"Provided, nevertheless, That upon the joint recommendation of all the Annual Conferences, then a majority of two thirds of the General Conference succeeding shall suffice to alter any of the above restrictions."

The ratio of representation, which in 1808 was one for every five, was changed in 1816, according to the limit allowed, to one for every seven. As the Church increased in the number of

its ministers, the General Conference became, at each term, a larger body. An effort was made in 1824 to alter the second Restrictive Rule, so as to require fewer delegates; but as by that time it was felt by some Conferences that the restriction against changes was unnecessarily severe, some of the central Conferences refused to agree to any change until the proviso itself could be enlarged. After considerable delay, in 1832 the proviso was altered, with the concurrence of all the Annual Conferences, to read as follows: "Provided, nevertheless, That upon the concurrent recommendation of three fourths of all the members of the several Annual Conferences who shall be present and vote upon such recommendation, then a majority of two thirds of the General Conference succeeding shall suffice to alter any of the above restrictions, excepting the first article; and, also, whenever such alteration or alterations shall have been first recommended by two thirds of the General Conference, so soon as three fourths of the members of all the Annual Conferences shall have concurred, as aforesaid, such alteration or alterations shall take effect.'

This proviso having been changed, the second Restrictive Rule was altered in 1832, 50 as not to "allow of more than one representative for every fourteen members of the Annual Conference, nor allow of a less number than one for every thirty." It was also provided that a fraction of two thirds should be entitled to a delegate, and that no Conference should be denied two delegates. In 1856 the General Conference, by a two-thirds vote, recommended the insertion of forty-five as the limit, instead of thirty, and the measure was adopted by the vote of the Annual Conferences.

Under this proviso several changes have since been made on the original Restrictions. The first was in 1848, altering the fourth Restriction, so as to change the General Rule on intoxicating liquors to read: "Drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity."

The second was in 1856, altering the third Restriction, so as to permit the election of a missionary bishop for any foreign mission, limiting his episcopal jurisdiction to the same.

The third was the alteration on the recommendation of the Annual Conferences, in 1864, of the fourth Restriction, so as to make non-slaveholding a term of membership.

The fourth change was the recommendation of the General Conference in 1864, altering the second Restriction, so as to allow the smaller Conferences but one delegate, which was approved subsequently by the Annual Conferences. The fifth and last change was made on the recommendation of the General Conference of 1868, of the second Restriction, so as to allow the introduction of lay delegates into the General Conference; and which was subsequently ratified by the Annual Conferences. Outside of these restrictions, the power of the General Conference is still supreme.

The introduction of the lay element into the General Conference brought the actual government of the Church into harmony with its article of faith, which vests in the Church the right "to retain, change, or abolish rites and ceremonies, so that all things may be done to edification;" and, further, defining the Church to be "a congregation of faithful men," etc.

The fact that, prior to that time, the government of the Church was vested wholly in the ministry, was no fault of theirs, or the evidence of any desire to exercise undue authority. The government of the Church arose out of the pressing exigencies of the case. Congregations were few and far between; the laity could not be assembled, and it was found in every way much more convenient to refer all arrangements to the ministry. Nor did the majority of the laity ever manifest a desire to be admitted into the General Conference until that Conference had freely opened the way. The General Conference creates and constitutes the boundaries of the Annual Conferences. It is the only law-making power in the Church, the Annual Conferences being confined to matters administrative and judicial.

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Episcopacy

The General Conference carries out its purposes, through an executive arrangement consisting of the bishops and presiding elders. By their agency, it exercises a general superintendence over the Church. The bishops, or, as they were originally called, superintendents, are elected by the General Conference, and are consecrated by its authority. The episcopacy of Methodism is not, like that of the Protestant Episcopal Church, diocesan, or limited to locality, but is coterminous with the Church. In this respect our friends of other denominations are sorely perplexed. Notwithstanding our system has been before the public for nearly a hundred years, it seems to be comprehended by comparatively few; for the question is asked almost every day, in reference to any of the bishops, "What is his diocese?" or, "In what State does he preside?"

Such a number of bishops is elected by the General Conference as is supposed to be necessary to supervise the general interests. They arrange from time to time, among themselves, by the authority of the General Conference, where their work shall be done, and they visit the Annual Conferences in such order as is deemed best. Each one has, in the field which he visits and supervises, full authority for the time being, whether he visits, now a conference in Oregon, or the following year one in Florida, or Maine, or Germany, or India.

As in the itinerancy, so in the episcopacy, this general supervision is accompanied with toil, and oftentimes with privations, but the unity of the Church in its general features and administration is secured. The writer kept an accurate account of his travels for several years, and found that they varied but little from an average of two thousand miles per month,

The episcopacy in the Methodist Church differs from that of some other Churches in a second feature. It claims no apostolic succession or special Divine authority. The Methodist episcopacy is regarded as an office of the Church, not distinct in order from the eldership, but authorized by the Church for the promotion of its grand design of "spreading scriptural holiness" over the world. In this respect it is not recognized by what is called the High-Church party. It derives its authority' merely from the Church, and while the consecration is performed by a bishop, provision is made that if all should die, a new bishop elected would be consecrated by the hands of elders. Thus the theory and practice of the Church stand wholly opposed to any idea of prelacy. Thirdly, in other Episcopal Churches, the bishops are part of the law-making power. In the Roman Catholic Church this power is chiefly in the hands of the bishops. In the Protestant Episcopal

Church they constitute a distinct house, and no measure can be adopted without their concurrence. In the Methodist Episcopal Church, they have no legislative functions whatever, not having a vote in any Conference -- quarterly, district, annual, or general. They are simply executive of administrative officers.

The use of the word "order," however, has given rise to some confusion. That term is sometimes used to signify a Divine arrangement, and in this sense, generally, the phrase is applied to the order of deacons, to the order of elders, and in the high Episcopal Churches, to the order of bishops. In this sense our bishops are not a separate order. But the word "order" is sometimes used in the sense of class, or diversity of arrangement. We speak of the order of traveling preachers, and of the order of local preachers; we speak of the order of presiding elders, and of the order of bishops. The ceremony of consecration indicates this kind of a distinct class; but which, we repeat, is a class of office, and not of any Divine order.

In our ordination service, there is allusion made to "diverse orders of ministers in the Church;" and this doubtless refers to apostles, evangelists, teachers, and pastors, as well as to deacons and elders. For, primarily, as to the Divine call, we recognize but one order in the ministry; and we receive from other Churches brethren who have been, without a previous ordination as deacons, ordained as elders according to the usages of their respective Churches.

The bishops are required to preside in the Annual Conferences, and to see that in the administration, the authority of the General Conference is pre served, and its directions executed. It is also made their duty to supervise the temporal and spiritual interests of the Church. By this it is understood that the General Conference holds them responsible for a proper exercise of supervision, and for reporting to it what may be deemed necessary for the interests of the Church. They are also directed to ordain such ministers, as deacons or elders, as are duly elected by the Annual Conference.

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Presiding Eldership

It is impossible, however, for the bishops, being few in number, to superintend in detail the administration. To assist them, presiding elder s are appointed, varying in number in each Annual Conference from two to ten. The duty of these presiding elders is, to visit every charge within their district once every three months, and to supervise their administration. These districts consist, according to circumstances, of from twelve to sixty charges. They preside in the Quarterly Conferences, and decide such questions of law as may from time to time arise. Their term of office on any one district has been limited since 1792 to four years.

In the intervals of Conference, they are authorized to make such arrangements, by the interchange of preachers within their districts, as the necessities of the Church may require. In cases of charges against ministers they preside in the preliminary investigation. Becoming personally acquainted with the official boards within their charges and holding services in each congregation, they receive information concerning the circumstances and qualifications of the preachers and concerning the necessities and wishes of the different congregations. Hence, at

Conference, they are enabled to give to the presiding bishop such information and advice as may be necessary for a proper arrangement of the work.

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Plan Of Superintendency

Through this plan of superintendency, the General Conference is able to maintain a uniform system of discipline throughout the Church. For while in the districts the presiding elder supervises the administration in each charge, he is responsible to the bishop for the correct performance of that part of his duties; and the General Conference holds the bishop responsible for the entire administration, as they have given him the right of appointing and changing the presiding elders as the necessities of the Church may require.

The General Conference has no direct control over either preachers or presiding elders. These are responsible for their moral conduct to their Annual Conferences. But as the presiding elders receive their official appointments from the bishops, who are held responsible, both personally and officially, to the General Conference, that body retains its power over every department of the Church. In our Union, Congress exercises its authority over the people in all the States through the United States officers who are appointed under the Government and who execute its will in the several States. Were the judges, marshals, and collectors, within the bounds of the several States, appointed by the States, the general Government would be powerless to secure unity or obedience to its laws. So, if the bishops and presiding elders were elected by the Annual Conferences, and were amenable primarily to them for their administration, the General Conference would have no means of enforcing its directions. But under our general system, an enactment of the General Conference is observed in the Annual Conferences under the administration of the bishop, and to the Quarterly Conferences under that of the presiding elders. Should a preacher refuse to obey the orders of the General Conference, he can, if necessary, be changed by the presiding elder; and if the presiding elder should refuse, he can be removed by the bishop. But for their moral conduct, or for any wrong done in administration, the presiding elders, as well as the preachers, are responsible to the Annual Conferences, who alone have power to affix any penalty. The power of the bishop over the elders is simply confined to appointment or removal from the special office. The guard against the abuse of trust on the part of the episcopacy lies in the fact that the General Conference, having supreme authority, has the right to remove the bishop from office, or to expel him from the Church at any time, not only for immorality or decided improprieties, but also for any cause whatever, either of inefficiency or unacceptability, through which the Church sustains an injury.

Prior to 1808 the General Conference, by a simple vote of a majority, could have abolished the episcopacy or altered any part of the plan of superintendency, making the Church either Presbyterian or Congregational. Since that period, such a change can only be effected by a vote of two thirds of the General Conference, with the concurrence of the requisite majority of the Annual Conferences.

What that episcopacy was (alluded to in 1808) which must not be destroyed, or what the plan of our general superintendency was which must not be destroyed without a concurrent vote of

the preachers is shown by the history of the preceding period, when the nature and duties of that episcopacy were clearly understood, and the plan of that general superintendency was well defined. As we have already seen, the episcopacy of which our fathers spoke, as well as the general superintendency, were peculiar to the system of Methodism; and they were designed to exist as they were then understood, until, by the general concurrence of the Church, it should be deemed wise to abolish or modify.

Prior to 1808 the General Conference was composed of all the members of the Conferences who had traveled four years. The bishops were component parts of the body, and as such they took part in the deliberations, both by making motions and by joining in the debates; but when the General Conference became a delegated body, their duties were limited, in the General Conference, to the office of presiding. The system of appointments was the same it is today. From the beginning, the appointments of the preachers were made by the bishops, but the term of the appointments was limited according to the discretion of the General Conference. So, also, from the beginning, the General Conference elected its book agents and its editors, and made them exceptions to the ministerial term. Since that period, they have extended the number of these exceptional appointments, but have always adhered to the same principle.

It will be apparent to the thoughtful observer, that the manner of supervising the charges in a Conference such as the British Wesleyan, where the governing and administrative body is the same, must be very different from that of the Methodist Episcopal Church, where the governing power resides in one General Conference; but the administration is performed through eighty-one Annual Conferences. These Conferences, too, are not in the compass of an island scarcely equal in area to some one of our States, but occupy the territory not merely of a large portion of this continent, and are scattered in the four quarters of the globe. The latter condition requires an agency to secure unity of administration for which the other has no necessity.

There has been much difference of opinion, and no little discussion, from time to time, over the office of the presiding elder. The chief friction has arisen from the fact, that the presence and services of the presiding elder are but little needed by the old and strong charges, and yet the greater part of his support is assessed upon them. The functions of the office are chiefly twofold-supervision and aggressive action. The first is especially required where the preachers are young and inexperienced; and the second, for the commencement of new charges, and the encouragement and strengthening of Churches.

Some arrangement seems desirable by which the labors of a presiding elder can be so distributed that the Churches shall see the importance of the office in its missionary aspect and its connectional functions. For where the order of the congregation is well settled, its finances regularly managed, and its pastor a man of experience and of correct practice, the duties of an elder in that congregation appear limited to simple routine matters, which are of scarcely any value. It is only by the perception and consideration of its wider influences that the Churches can feel its necessity. Whether a system can be devised by which the efficiency of supervision can be maintained over feeble societies and younger ministers, and by which the wants of both preachers and congregations can be fully understood, as well as their adaptation of each to the other, and yet the expense be so arranged as not to fall too heavily on those Churches who receive the least benefit. may well demand the careful consideration of the members of the General Conference.

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## 16 -- CHURCH INSTITUTIONS

Having thus given a brief and succinct view of the doctrines and general economy of the Church, we pass to notice those institutions and agencies through which it has exerted a widespread influence.

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### Book Concern

The first of these in the order of time was the publishing house. We have already seen that Mr. Wesley's attention was early occupied with the publication of religious tracts and books. These interests grew upon his hands, until he was compelled to place them under the control of other persons termed book stewards. He early enjoined upon his preachers to spread the books, and to encourage the Societies to purchase them as far as they were able.

The first missionaries who were sent to America, Messrs. Boardman and Pilmoor, were preceded by some two months by Robert Williams, who came to America on business, but who, previous to his coming, obtained from Mr. Wesley a license to preach under the authority of the missionaries who were about to come.

Being a man of business, as well as a local preacher, he commenced, at a very early period, the republication of some of Mr. Wesley's sermons and tracts. In some manner this came to Mr. Wesley's . knowledge, and in 1772 he wrote to Mr. Asbury requesting that Robert Williams should not republish his works without his consent. In March, 1773, Mr. Asbury notices in his Journal that he had learned that Mr. Williams was publishing religious books for the sake of gain, and adds, "This will not do."

The first Conference, which assembled in Philadelphia in July, 1773, and over which Mr. Rankin presided, passed a resolution that no one must republish Mr. Wesley's books "without the consent of Mr. Wesley, when it can be obtained, and the consent of his brethren." A further minute was made, that Robert Williams might sell the books he had already printed, but should print no more except under the above restrictions. These notices are the earliest intimations we find of Methodist books being published by the preachers. Long before that time Benjamin Franklin had reprinted Mr. Wesley's sermon on "Free Grace," and also several of Mr. Whitefield's. From 1773 to 1789 we find no allusion in the Minutes to Methodist publications, though there are notices of Mr. Wesley's hymns and sermons, and other books.

The first mention of the book business in the Minutes is in 1789, when John Dickins was appointed book steward, and superintended the business in Philadelphia. From that time a record has been preserved. It has been usually supposed that this was the commencement of our Book Concern; but the presumption is, that in some way it was carried on from 1773, and the profits divided to support the preachers. Mr. Lee tells us that John Dickins located in 1781, and never

traveled regularly afterward; but we are also informed, that, on the invitation of Mr. Asbury, then the general superintendent, he went in B783 to New York, at the close of the Revolutionary war, "for the purpose of superintending our book business." We find, also, that two preachers were sent to New York in 1783, and the number of members at its close amounted only to sixty; from which we infer that John Dickins, who was the junior preacher, must have been engaged chiefly, if not wholly, in this business. The following year we find him in charge of New York, and at his side, on Long Island, was Philip Coxe, with a membership of only twenty-four; and we further find, that when, in 1789, John Dickins' name first appeared as book steward, in Philadelphia, the name of Philip Coxe appears also as book steward, connected with the Virginia District. This suggests that probably as early as 1784, they were in some manner associated in that work. With the exception of the year 1785, when we find the name of John Dickins among the Virginia appointments, he was stationed in New York until 1789, when he was transferred to Philadelphia; thus having been in that city five years, with but one year's interval.

We are not left wholly to conjecture as to this book business before 1789, for we find Mr. Asbury, in 1786, looking over the papers of the "Book Concern," and in the Discipline of 1787 the following minute occurs: "As it has been frequently recommended by the preachers and people that such books as are wanted be printed in this country, we therefore purpose, first, that the advice of the Conference be desired concerning any valuable impression, and their consent be obtained before any steps be taken for the printing thereof. And, second, that the profits of the books, after all necessary expenses are defrayed, shall be applied, according to the direction of the Conference, toward the college, the preachers' fund, the deficiencies of our preachers, the distant missions, or the debts on our churches." On this Mr. Lee remarks: "From that time we began to print more of our own books, in the United States, than we had ever done before, and the principal part of the printing business was carried on in New York." If we were to infer the magnitude from the character of the objects to which the profits were to be appropriated, we should fancy they were then of no small amount. Unfortunately no records remain of those early dates.

When Mr. Dickins commenced in Philadelphia the work of publication there was little, if any, accumulated capital; for it was said that he lent from his funds six hundred dollars to commence the business. It is further stated that the first publications were, "The Christian's Pattern," by Thomas a Kempis, an edition of the "Discipline," and the "Saints' Everlasting Rest." Mr. Lee says, speaking of 1789, "In the course of this year we had the fifth edition of our 'Discipline' published." These were followed by one volume of the "Arminian Magazine," and a part of "Fletcher's Checks." The council which met in 1789 asserted one of its duties to be, "to direct and manage all the printing which may be done from time to time for the use and benefit of the Methodist Church in America;" and at its session in 1790, it selected traveling book stewards, and directed what books should be published. Among them we notice four volumes of Mr. Wesley's Sermons. It appears that some profit had then accrued, for we find in its proceedings the following question and answer:

Question. "Shall the bishop have power to draw any money out of the book business for the partial supply of any Church or preacher that may be in pressing need?"

Answer. "By the recommendation of the elder of a district the bishop may draw as far as three pounds per annum, but no further."

Unfortunately, the Minutes of the General Conference of 1702 were not preserved. Mr. Lee says: "At this Conference we again employed John Dickins to superintend our printing interests in Philadelphia, for which he was to be allowed a house and $666 33 per year, which was to be paid out of the profits arising from the business. Conference also agreed there should be allowed to Cokesbury College, out of the profits arising from the printing of books among us, $4,000 in the course of four years to come; $800 to be allowed the first year, and the rest to be equally divided for the remaining three years. As the college was burned down in 1795 the whole sum was not paid.

The same Conference directed that the book fund should pay to distressed preachers $666 67 per annum; and to the bishops, for the benefit of district schools, $64 per annum. He further says: "It was supposed that the profits arising from our book business would amount to at least $2,500 per year. Such a profit on so little capital, and with so small a membership, indicates that Mr. Dickins must have been a very skillful agent. In 1796 an order was given for the publication of a "Methodist Magazine," which appeared in 1797, and was continued until the death of Mr. Dickins, in 1798, and was then discontinued. A rule was adopted at that General Conference, that "The proceeds of sales of our books, after debts are paid and a sufficient capital is provided for carrying on the business," should be regularly paid into the Chartered Fund.

In September, 1798, Mr. Dickins died of yellow fever, which then prevailed as a terrible epidemic. His friends had urged him to leave the city, but he felt it to be his duty to remain among the suffering and dying. Ezekiel Cooper was appointed to fill the vacancy. In his report, made to General Conference in 1808, when he resigned the agency, he says: "When I engaged in this Concern, in 1799, the whole amount of clear capital stock, including debts and all manner of property, was not worth more than four thousand dollars, and I had not a single dollar of cash in hand belonging to the Concern to carry on the work, or to procure materials, or to pay a single demand against the Concern, which at that time was near three thousand dollars ... At the General Conference of 1804 the Concern had so far prospered that I could show a capital of about twenty-seven thousand dollars." In 1804, for some cause, the book business was removed to the city of New York, Mr. Cooper being retained in charge.

As the General Conference of 1804 had limited the ministerial term to two years, a resolution was adopted that the editor and general book steward, and his assistant, should be exceptions. In 1808 Mr. Cooper was succeeded by Mr. Wilson, the capital then being forty-five thousand dollars.

By some means the Concern in 1816 became considerably embarrassed, though the capital was reported to be about eighty thousand dollars. Joshua Soule and Thomas Mason were elected agents. The Conference directed the publication of a periodical to be called the "Methodist Missionary Magazine." They also passed a resolution declaring it "improper for the agents of the Book Concern to purchase or to sell grammars, or any other school books."

The agents suggested the propriety of purchasing real estate, and of opening a printing office; but the Conference preferred to postpone the matter until the following General Conference. In 1818 the "Methodist Magazine" was commenced. Why the word "missionary" was dropped

from its title we do not know. It has been continued to the present time, though after the establishment of the "Advocate" it was changed to a "Quarterly."

For many years the business was conducted on the plan of issuing books on commission. They were sent to the presiding elders and preachers, who made a report of sales, and received a commission for their labor. It was found, however, that this plan worked badly. Sometimes sales were neglected, and the books were injured. The capital of the Concern was scattered over the country, and collections were not promptly made.

Dr. Bangs, who was elected agent in 1820, infused more energy into the business by publishing Benson's "Commentary," and also a revised edition of the hymn book. In 1822 the agents rented the basement of the Wesleyan Seminary, in Crosby Street, and began binding their publications. This was the first attempt at performing mechanical labor under the superintendence of the agents. For nearly forty years, the books were printed and bound by contract, and were simply held on sale at the agency. Finding, however, the bindery to be a great convenience, a printing department was added.

In 1824 Dr. Bangs was re-elected, with John Emory, afterward bishop, for his assistant. They immediately purchased the seminary building, and in the following September commenced printing. From this period dates the rise of the extensive publishing interests as they are now arranged; and it may be noticed that this was about the middle of the centennial period. On September 9, 1826, was issued the first number of the "Christian Advocate," the first weekly publication under the patronage of the Church. It had been preceded by "Zion's Herald," a small sheet started in Boston in 1823, and also by a small paper called the "Wesleyan Journal," in South Carolina. Both of these were soon merged in the "Advocate," which took the name of the "Advocate and Journal and Zion's Herald." But shortly afterward the publication of "Zion's Herald" was resumed in Boston. The "Advocate" was, from its beginning, under the management of Dr. Bangs, though edited until 1828 by Mr. Badger. At this time, to the title of "Methodist Magazine" ... was added "and Quarterly Review."

As the business had rapidly enlarged, a lot of ground was purchased on Mulberry Street, where new and commodious buildings were erected, and where the manufacturing department is still located.

The new building was completed in 1833, and the business rapidly increased; but on February 18, 1836, the buildings, with the entire stock, were consumed by fire, the estimated loss being $280,000. Unfortunately, a previous severe fire had embarrassed, and even thrown into bankruptcy, several of the insurance companies, so that but little insurance could be collected. Public sympathy was excited, and collections made amounting to $89,984 98, which, added to the insurance, value of ground, etc., left a capital of $281,650 77. At the General Conference of 1836 an effort was made to remove the Book Concern either to Baltimore or Philadelphia. Liberal offers of ground for buildings were tendered in both cities, but after discussion the project failed. New and more suitable buildings were then erected, and the business became larger and more prosperous than ever before.

The separation of 1845 resulted in a litigation for part of the property. Under the decree of the United States Court, a pro rata division was ordered with the Church, South. In the settlement made in accordance with the decree, the agents at New York and Cincinnati paid to the representatives of the Church South $270,000 in cash, and also transferred to them the presses and papers belonging to the Concern in the South, and all the debts due and payable in the bounds of the Southern Conferences.

Notwithstanding these large payments, under the skillful .management of the agents the business progressed without embarrassment, and was annually enlarged. The buildings in Mulberry Street were too contracted for the increasing business, and measures were taken to secure a finer building on a more prominent street. Finally the site selected was that now occupied, on the corner of Broadway and Eleventh Street, which was purchased jointly by the Book Concern and the Missionary Society. All the church offices were removed to this large and beautiful edifice, where all the publications are kept on sale.

Between 1868 and 1872 there were rumors of irregularities among some of the employees, and it was said that losses had occurred. A very earnest and somewhat painful discussion took place respecting the general management. The agents were divided in judgment, and the Book Committee was unable to agree as to the facts involved. Matters, however, were referred to the General Conference, and examined carefully by a large Committee, composed in part, of men eminent as well for business ability as for integrity. The conclusions arrived at were, that frauds had been "practiced in the bindery, by which the Book Concern has suffered loss, but in no other department of the Concern; "that there had been irregularities in the management of the business," but there were no "reasonable grounds to presume that any agent or assistant agent is, or has been, implicated or interested in any frauds." This report was adopted without debate, with great unanimity, and thus a discussion which had excited much painful feeling and some hitter controversy was brought to a close.

At the Conference of 1872 the manner of constituting the Book Committee was changed, and skillful laymen were appointed as auditing committees. A layman was also appointed for the first time assistant agent at New York. The quadrennium now closing h as been, notwithstanding the severe financial distress, continually prosperous, and the issues of the press are annually multiplying.

Owing to the great difficulty in transportation in early times, a depository was greatly needed in the West. Contributions were made for the erection of a building in Cincinnati, and the depository was established, which subsequently was enlarged into a publishing house. Dr. Martin Ruter was elected agent in 1820, which office he filled until 1828. He was succeeded by Charles Holliday, who occupied the position until 1836. In 1832 Dr. J. F. Wright was elected assistant agent, and from 1836 to 1844 he was the principal agent, with Rev. L. Swormstedt assistant. From 1844 to 1860 L. Swormstedt was principal agent.

From the beginning, the business of these houses has steadily increased. As we have already seen, the printing houses, with the papers in the Southern territory, the debts due from the ministers there, and $270,000 in cash, being more than one third of the property, was given to the South in the settlement made under the order of the court. Notwithstanding this loss the capital has

increased, until it now amounts at New York to $1,013,687 29, and at Cincinnati to $503,285 73. Not only has this capital been accumulated, but a large amount has been consumed in meeting the deficiencies of delegates of General Conferences, for the establishment of new papers in different sections of the country, and for the salaries and traveling expenses of the bishops, and the allowance made to the widows of bishops. During the last four years, however, these salaries have been paid, in part, by collections from the Churches.

The value of the Book Concern is seen not only In its profits, and in the support it has given to the Church periodicals and Church agencies, but in its publication of standard theological works, which clearly and distinctly set forth the doctrines of the Church. It has been an educational agency of great power, and thousands of youthful minds have been stirred by the earnest volumes which it has issued. To facilitate its business, depositories from time to time have been established in Boston, Pittsburgh, Buffalo, Chicago, St. Louis, and San Francisco; and large bookstores have been opened in Philadelphia and Baltimore, under Church sanction, but not as the property of the publishing department.

When we consider that this business has been transacted for the period of ninety years, through nearly ten thousand traveling preachers, many of whom were inexperienced, and some of whom were employed by presiding elders without full knowledge of their habits, it is astonishing that the losses should have been so small, and that it should have been blessed with such prosperity. It has never suffered, during all that period, from a defaulting agent, and, with a single exception, it has not been shown that any fraud has been practiced by an employees. It has also competed with benevolent organizations which have endeavored to furnish their books at cost, or nearly so, such as the "American Sunday School Union," the "American Tract Society," and kindred associations. From an humble beginning, with the smallest possible means, it has grown to meet the wants of the Church, until it has become the largest religious publishing house in the world.

For the sake of brevity the names and dates of the election of the agents and editors are given in connection with the election of other Church officers in an Appendix at the close of this volume.

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## Education

In its early work, Methodism devoted its energies so wholly to evangelical efforts, that for some time the opinion prevailed that it was indifferent, if not hostile, to education. This notion may have arisen partly from the fact, that in its rapidly spreading work it was obliged to employ earnest, devoted men, who had not enjoyed high educational privileges. The opinion, however, was wholly erroneous. Methodism arose in Oxford University, the time-honored seat of learning in England. The young men to whom the epithet "Methodists" was first applied were scholars of a high rank, and Mr. Wesley had few superiors in the university. Though he went forth preaching the Gospel with great earnestness to the poor and to the outcast, he no sooner united the converted into Societies than he exerted himself for their elevation and for the education of their children. He encouraged the opening of schools connected with his earliest Churches, and the school at

Kingswood was founded for the education of the children of the poor colliers who were brought to the knowledge of God under his ministrations. At his first Conference he proposed a school for laborers, but was obliged to defer the project for want of means. The Wesleyans of England, catching his spirit and following his example, have established schools of various grades for the education of their children, for the instruction of teachers, and for the preparation of ministers and missionaries.

In the United States, scarcely were small Societies organized before Mr. Asbury turned his thoughts to procuring educational facilities. In the midst of the Revolutionary War, as soon as he was permitted to travel abroad, we find him, in 1780, engaged with John Dickins in preparing a plan for a seminary, and even securing some subscriptions. The times, however, were very unfavorable. The minds of the people were excited, and oftentimes alarmed; the preachers were sometimes, as we have seen, arrested, and fined or imprisoned, and Mr. Asbury saw no proper opportunity for accomplishing his purpose. As soon, however, as measures were arranged for the organization of the Church, and before the meeting of the General Conference of 1784, he laid his plans before Dr. Coke, who not only approved of the seminary which Mr. Asbury desired, but preferred that it should be a college. They commenced receiving subscriptions, and by the time the Conference assembled they reported one thousand pounds. The Conference approved the plan, and named the institution "Cokesbury College." It was located in Abington, eighteen miles north of Baltimore, on the road leading to Philadelphia, and occupied a site which commanded a view, as Dr. Coke supposed, of fifty miles down the bay. The cornerstone of the building was laid on the fifth of June, 1785, and the institution was opened September 17, 1787. The edifice was built of brick, and was one hundred and eighty feet long by forty feet wide, and three stories high. Before the building was finished, a few scholars were gathered and a teacher provided. Bishops Coke and Asbury issued an appeal in its behalf, stating that they had three objects in its erection: first, to provide for the education of the sons of ministers; secondly, for the education and support of poor orphans; and lastly, but not least, the establishment of a seminary for the children of our friends, where learning and religion may go hand in hand."

Thus the commencement of the first educational institution connected with Methodism in America dates from 1785, ten years after the beginning of our centennial period. At that time all the leading denominations had already colleges or seminaries in active operation. The Congregationalists having established their Church immediately on their landing in 1620, founded Harvard University in 1636. This was followed by Yale in 1700, and Dartmouth in 1769, being monuments of their zeal and enterprise. The members of the Church of England had founded the College of William and Mary, in Virginia, in 1692. In 1749 the University of Pennsylvania was founded in Philadelphia, and in 1754, King's College, now Columbia, was commenced in New York. The Presbyterians, in 1746, opened Princeton College in New Jersey; and in 1784, the Baptists founded in Rhode Island an institution which became the Brown University. The Episcopalians also opened Hampden-Sydney College in 1776, incipient arrangements having been made before. The Dutch Reformed Church controlled Rutgers' College, founded in New Brunswick, N. J., in 1770. Several of these institutions were either founded or supported by public money, received from time to time from the State; but being in the hands of close corporations, the majority of which were members of the several Churches, they succeeded in controlling their interests, and thus diverting the public moneys to their own special benefit.

At this day it is almost impossible to conceive what bigotry and intolerance were manifested in these institutions, and how difficult it was for students of other religious opinions to find in them a comfortable home. In Connecticut, during the controversy between the Old Lights and the New Lights, two students whose parents attended the New Light Church were expelled from Yale College because, during their vacation, and at the home of their parents, they attended the Church of which their parents were members. At a far more recent period the writer was well acquainted with a young man who, some forty years ago, entered a college to prepare for missionary work in the Methodist Episcopal Church. Though his Church associations and his object in entering the institution were well known, he was several times called before the Faculty and reproved for attending Methodist services on the Sabbath. The writer himself, during his academic Course, was almost daily assailed and reproached because of his Church predilections, yet at that time the progress of liberal sentiment had very considerably softened the former prejudices.

Under such circumstances, we cannot wonder that Mr. Asbury and the fathers of the Church were anxious to provide some institution for their youth. To raise money to build Cokesbury College and to meet its expenses, Bishop Asbury personally solicited subscriptions, and was for several years in charge of its finances. The Discipline of 1789 says: "The college will be under the presidency of the bishops of our Church for the time being, and is to be supported by yearly collections throughout our circuits, and in endowments which our friends may think proper to give and bequeath."

Shortly after its commencement Mr. Wesley, at the request of Mr. Asbury, sent from England the Rev. Mr. Heath to be the principal. The discipline was unusually strict The students were required to rise at five o'clock in the morning, and to be in bed at nine in the evening, without fail. They were directed to study seven hours a day, three hours being given for meals and recreation. The recreations were gardening, walking, riding, and bathing, without doors, and a carpenters, joiners, cabinet makers, or turners business within doors. Three acres of ground were arranged for a garden, and a gardener was employed to overlook the students when employed in that recreation, and all play and amusements were prohibited.

In 1789 an extraordinary religious work occurred among the pupils. In 1792 more than seventy students were within its walls, and the course embraced not only ancient languages, but also French and German. Abingdon became a favorite resort, and the Baltimore Conference frequently held its sessions at Cokesbury College to conclude its business. It was accomplishing a great work for the Church, but in the midst of prosperity, it was destroyed by fire December 7, 1795, at a loss of about $30,000. The fire was supposed to have been the work of an incendiary, and the governor of the State offered a reward of $1,000, but the perpetrator was never discovered. A previous attempt had been made to fire the building, but it was discovered and frustrated.

Bishop Asbury had been greatly burdened by its financial interests and its general management, and when he heard of its destruction he wrote: "If any man should give me £50,000 per year to do and suffer again what I have done for that house I would not do it. The Lord called not Mr. Whitefield nor the Methodists to build colleges. I wish only schools: Dr. Coke wanted a college. I feel distressed at the loss of the library."

Nevertheless the college had some warm friends in Baltimore, who consulted together and resolved to rebuild. Finding, however, that a large building in the city could be purchased at a low rate, it was determined to purchase that property and remove the institution to Baltimore. The property was procured, and the institution commenced with fine prospects. In about a year it caught fire from an adjacent building and was consumed. Discouraged and dispirited, both Bishop Asbury and Dr. Coke agreed that it was not in accordance with the will of God that they should devote their energies and the means of the Church to this enterprise.

With the founding of the college, the desire for educational advantages had spread to different parts of the Church. In Georgia, the bishops had received the offer of three hundred acres of land for the purpose of establishing a school, which Dr. Coke was anxious to name "Wesley College," but which elsewhere is spoken of as Wesley and Whitefield School. Incipient measures were also taken to secure a large tract of land, of near five thousand acres, in Kentucky, to found a school in the West, but after the destruction of the college in Baltimore further effort seems to have been abandoned.

While Bishop Asbury had not at first favored the establishment of a college, he was very anxious for academies and district schools. In 1792 he wrote to Dr. Coke, who was then in England: "If it were not for the superstition of some, and the pride and ignorance of others, I am of the opinion I could make provision by collections, profits on the books, and donations in lands, to take two thousand children under the best plan of education ever known in this country. The Lord begins to smile on our Kingswood school. One promising young man has gone forth, another is ready, and several have been under awakenings. None so healthy and orderly as our children, and some promise great talents. The obstinate and ignorant oppose, while the judicious in Church and State admire and applaud."

From 1796 until 1817 we find no notice of educational movements. In the latter year, Dr. Samuel Jennings, assisted by others, opened in Baltimore an institution called "Asbury College," but being without endowment it soon ceased to exist. In 1819 an academy was opened in New Market, New Hampshire, under the control of the New England Conference, which was subsequently removed to Wilbraham, and has been one of the most efficient and popular seminaries in the land. In the same year an institution called the Wesleyan Seminary was commenced in New York, and buildings were secured on Crosby Street. Subsequently they were purchased by the Book Concern. The General Conference of 1820 approved of these institutions, and advised all the Annual Conferences to establish seminaries and colleges, and the bishops were authorized to make necessary appointments of teachers from among the preachers. The seminary in New York was subsequently removed to White Plains, but the change did not secure it the expected success.

In 1823 Augusta College, in Kentucky, was established, under the presidency of Rev. J. P. Finley, and in it Dr. Durbin and Dr. Tomlinson were subsequently professors. In 1826 Dr. Ruter accepted the presidency. For many years it accomplished great good in the Church. A number of prominent ministers in Ohio and Kentucky were educated within its walls. Bishop Foster, Professor Miley, of Drew Seminary, and other distinguished ministers, were among its students. In 1844 Dr. Bascom attempted to merge it into the Transylvania University of Lexington, but the latter

project failed; and though, after the division of the Church, Augusta College was resuscitated, yet it was so greatly crippled that it soon ceased to exist.

In 1825 the Pittsburgh Conference, desiring to establish a college, received the offer of an academy in Uniontown, Pennsylvania, and shortly after it was opened under the title of Madison College." Dr., afterward Bishop, Bascom was president; Dr. Charles Elliott and J. H. Field were professors. As there was no endowment, and the tuition fees were not sufficient to meet expenses, there was a constant call for aid.

In 1830 a building in Middletown, Connecticut, which was owned by a literary institution, was offered to the New England Conference on condition of its raising $40,000 for endowment. The offer was accepted, and Dr. Wilbur Fisk, who had charge of Wilbraham Academy, was elected president. Thus the "Wesleyan University" was commenced, under the patronage of the New York and New England Conferences. This is the oldest collegiate institution, now in existence, in our Church. In its halls many of the most talented ministers have been educated. Other of its students have become professors and presidents of colleges, and others have been prominent in the professional and business walks of life.

In 1833 Allegheny College, which had been established at Meadville, Pennsylvania, was tendered to the Pittsburgh Conference, and the institution was removed from Uniontown to that place. In that preparatory period, a number of active young ministers received their education in its halls, and were prepared for more extensive usefulness.

In the same year the trustees of Dickinson College at Carlisle, Pennsylvania, which had been established in 1783, offered the institution to the Baltimore and Philadelphia Conferences if they would take it under their patronage. The offer was accepted, and the institution was opened under favorable auspices. Dr. Durbin was its first president, and he associated with himself a number of the most brilliant scholars of our Church.

From these institutions educated young men went forth to teach elsewhere, and the spirit of education extended rapidly into all the Conferences. In various parts of the West institutions were organized which have exerted a widespread influence up to the present time. Their names and date of ordination, and the leading facts connected with them, will be found in the following tables, presented in the report of the Board of Education to the last General Conference. Some changes have occurred since that time: a few seminaries have been discontinued, but probably as many others have been opened. The exhibit shows the rapid advance which the cause has made, and is a triumphant answer to the declaration of our enemies, that Methodism does not favor education.

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Biblical Schools

In 1839, the centenary year of Wesleyan Methodism, the subject of establishing a biblical school in New England was widely discussed, and incipient measures were taken for such an organization. Some two or three years afterward a biblical department was organized in Newbury Seminary. A board of education, which had been appointed, thought it best to transfer the small

amount of funds collected to the Wesleyan University, with a prospect of the organization of a theological department in that institution. Its funds, however, did not permit an enlargement of its Faculty, and attention was again called to the necessity of a separate organization. In 1847 Rev. Dr. Dempster, who had been elected for the purpose, opened in Concord, New Hampshire, a theological school. For a number of years it struggled with many difficulties, and was regarded by a large part of the Church as a measure of doubtful propriety. As the students went forth into the various Conferences its value was demonstrated, and the desire for ministerial education continued to increase.

A lady in Chicago, Mrs. Garrett, donated a large property to found a theological school at Evanston, and Dr. Dempster, having left Concord, opened the "Garrett Biblical Institute." The Trustees and Faculty memorialized the General Conference of 1856 to take it under its supervision, as one of its provisions was, that professors could only be elected with the approval of the bishops. The matter was referred to a committee. Their report was adopted, and the General Conference. gave its approval to the institutions both at Concord and at Evanston. In 1866 a large building was erected, in great part by the offerings of the women of the Church, with rooms fitted up for biblical students, and named "Heck Hall," as a memorial of that "elect lady," who has sometimes been called the mother of American Methodism.

In the same year Daniel Drew, of New York, subscribed $300,000 for the establishment of a theological seminary. The site was selected at Madison, New Jersey. A large building on the premises was refitted; other buildings were erected, both for the students and for the residence of professors. In the purchase of the ground, the fitting up of these buildings, and the purchase of a library, he expended over $270,000. He continued to give to the institution the interest of $250,000 to support its faculty, until 1876, when unexpected financial embarrassments of its generous patron deprived the institution of its expected endowment.

In 1867 the Biblical Seminary at Concord was removed to Boston; its means were greatly enlarged, and since that time it has become a department in the Boston University.

These three institutions are accomplishing a work of great value to the Church. In each of them about one hundred students are receiving instruction, and are annually aiding to elevate the ministerial standard in the Conferences.

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Ministerial Support

In 1796 the General Conference organized the Chartered Fund, appointing for it a Board of Trustees, which was subsequently chartered by the Legislature of Pennsylvania. Its object was to supplement the salaries of ministers, and to afford some support for the worn-out preachers, their widows and orphans. Prior to that time an effort had been made to establish a Preachers' Fund, by requiring every preacher, when admitted, to pay $2.67 -- then £1 American currency, and to contribute annually $2; the money to be lodged in the hands of treasurers, and report to be made at each Conference. From this fund provision was to be made, first, for the worn-out preachers and their widows and children. The allowance for the worn-out preachers was to be, "if he wants it,

$64;" and every widow and child, "if wanted, $53.33;" but none should be entitled to any thing who had not paid $6.67, nor any one who had neglected to pay his subscription for three years, unless sent out of the United States.

This organization was on the principle of a mutual aid society, and continued until 1796, when it was merged into the "Chartered Fund" to which we have alluded. Annual subscriptions were, how ever, continued a few years longer to meet extraordinary cases. The anxiety for such a fund grew out of the fact, that nearly all of the married preachers were compelled to locate in order to support their families. An appeal was issued, in behalf of this fund, in which we find the following paragraph: "It is to be lamented, if possible with tears of blood, that we have lost scores of our most able married ministers; men who, like good householders, could, upon all occasions, bring things new and old out of their treasuries, but were obliged to retire from the general work because they saw nothing before them for their wives and children, if they continued itinerants, but misery and ruin." The number of locations which we find in the annual Minutes fully sustains this view.

The support allowed to the early preachers was, indeed, exceedingly meager. The membership was generally poor, and, as the ministers were unmarried men, who traveled from place to place, living among the people, they were able to subsist on small contributions. In 1774 we find an enactment, that each preacher should have $64 a year and traveling expenses. Indeed, the earliest preachers did not receive this amount. Captain Webb, who founded many of the Societies, and who, more than any other person, gave early form to American Methodism, supported himself, besides contributing to the erection of church edifices. Embury and Strawbridge were married men, but were local preachers, the one being a carpenter the other a farmer, and they partly supported themselves by their work. Asbury, Boardman, Pilmoor, Rankin, Williams, and Shadford, were single men. Williams subsequently married and located; and of him it was said, he was "the first American Methodist preacher that published a book, got married, located, and died."

In 1778 paper money had depreciated, and the salary was raised to £32 per year, which was nearly equivalent to $80. In 1782, to equalize the support of ministers, a resolution was adopted that "all the gifts received by the preachers, whether in money or clothing, shall be brought to the quarterly meeting, and valued by the preachers and stewards, and the preacher who has received the gifts shall be considered as having received so much of his quarterage, and if he is still deficient, he shall carry the account of such deficiency to the next Conference, that, if possible, he may have it made up out of the profits arising out of the sale of books and the annual collections."

In 1780 the first notice occurs of the wives of preachers, the fourteenth question reading, "What provision shall be made for the wives of married preachers." Answer. "They shall receive an equivalent with their husbands in quarterage if they stand in need." In 1783 we find the answer to the question, "How many preachers' wives are to be provided for," is "eleven:" and that the sum needed for their support is estimated at £260. To raise this sum it was said, "Let the preachers make a small collection in all the circuits." Their purpose was to equalize the support, so that all the circuits should combine in sustaining the families. In 1784 thirteen preachers are reported as married, and £302 were apportioned to the different charges. A collection was also ordered to be taken up in every charge, prior to Conference, to meet deficiencies. This was called "the

Conference Collection." A year after the organization of the Church this collection amounted to £300, which was applied in making up the yearly deficiencies, and in sending out two missionaries.

In 1785 the thirty-seventh question reads, "What shall be the regular annual salary of the elders, deacons, and helpers?" to which answer is made, "sixty-four dollars and no more, and for each preachers' wife sixty-four dollars; and for each preachers' child, if under the age of six years, there shall be allowed sixteen dollars; and for each child over the age (if six and under the age of eleven years, twenty-one dollars and thirty-three cents." This rule, in reference to children, created dissatisfaction, and the Conference of 1787 resolved that no provision should be made in future "for the children of our married preachers." And this appears to have been the practice of the Church until 1800.

In those early days they were strict, even beyond propriety, in reference to all financial matters. One of their rules reads: "We will on no account whatever suffer any deacon or elder among us to receive a fee or present for administering the ordinances of marriage, baptism, or the burial of the dead; freely we receive, and freely we give."

It is probable that this rule was adopted to prevent jealousies among the ministers, as but few were at first elected to orders. A few years subsequently it was agreed that a present might be received for the marriage ceremony, but it must be reported to the stewards of the circuit, to be applied as quarterage. This rule continued in force until 1800; after which time, preachers were not required to make such report.

At this day it seems surprising how so great a work could have been sustained on such small means. Brave and self-denying were the men who laid the firm foundations of the edifice of Methodism. The Chartered Fund, to which we have alluded, never became a favorite with the people. A few persons made contributions, and a few legacies swelled the amount. The capital at present is about forty thousand dollars. The general sentiment of the Church was, that they who preach the Gospel should live by the Gospel. And it was believed that the current expenses should be met by annual contributions. Until 1860 the salary of a preacher was fixed at one hundred dollars, and one hundred dollars for his wife, and a small allowance was made to the children, together with an amount to be estimated by the circuits or station for house rent and family expenses. At that time the rule for specific allowances was removed from the Discipline; and the stations and circuits have, from time to time, determined what they are willing to give for ministerial support. This creates an inequality in the charges, from which British Methodism is comparatively free, and greatly adds to the embarrassment of arranging the appointments. In too many cases the estimate made is not fully met; but even then the preacher has no claim upon the property of the Church as a compensation for his services.

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## Missions

From its commencement Methodism was essentially missionary. In England the first preachers introduced the Gospel into new places, without any support, except such aid as Mr.

Wesley could occasionally furnish them. Many of these self-denying and heroic men traveled on foot the circuits which were assigned them, while they endured privations sufficient to discourage the stoutest heart. When the first preachers were sent to America, in 1769, the Conference gave a collection of £50 as a present to the Church in New York, toward their indebtedness, and £20 to help pay the passage of the missionaries. Collections were also taken up by them in London and other places. In 1785, at the organization of the Church, two ministers were sent to Nova Scotia, and a collection was taken to aid them, which amounted to £57.

In 1786 Dr. Coke issued an address to the English public proposing an annual subscription for missions to the islands adjacent to Great Britain, as also to Nova Scotia and the West Indies. Allusion is also made to a mission designed for Asia, which was for a time postponed. Mr. Wesley indorsed the plan, recommending it to the Christian public. Dr. Coke sailed, in September of that year, from England, with missionaries who commenced their work in the West Indies; and in 1787 there appeared in Mr. Wesley's Minutes, "Missions established by the Methodist Society."

At Mr. Wesley's last Conference in 1790, a committee of nine, of which Dr. Coke was chairman, was appointed to take charge of mission interests; being thus in reality a board of managers for a missionary society. Collections were taken up in many circuits, and in 1793 the Conference ordered a collection to be taken in every charge. As early as 1787 Dr. Coke published his receipts and disbursements. The amount for that year was £1,167. At the General Conference of 1796, Dr. Coke proposed, among his other duties, "to visit the West Indies and France, when there is an opening and I can be spared."

In 1791 the British Methodists had already begun some evangelical labors in France, being in advance in missionary work of nearly all other Churches. The Baptist Missionary Society was established in 1792, the London Missionary Society in 1795, and the Glasgow Missionary Society in 1796; though the movement was opposed by many of the Churches. In 1789, when Mr. Carey proposed, for consideration by the Baptist ministers, the sending of the Gospel to the heathen, the venerable divine who presided at the meeting sprung to his feet, denounced the proposition, and said: "Young man, sit down! When God pleases to convert the heathen, he will do it without your aid or mine. When, in 1796, a proposition was made in the General Assembly of the Church of Scotland to establish a foreign mission, it was urged that it was "not only an unnatural, but a revolutionary design." In this view such men as Doctors Erskine, Hill, and others concurred, and they recommended that the Assembly should express its "most serious disapprobation, and its immediate and most decisive opposition." Yet these Churches soon changed their opinions, and have been among the most active supporters of the missionary cause.

In America the whole plan of the Methodistic work was essentially missionary. The preachers followed the swelling tide of population over hill and valley, across mountain and plain, and as really performed missionary labor as though they had been sent forth by a missionary society. Dr. Coke was so full of missionary spirit that, having crossed the Atlantic sixteen times in visiting America and the West Indies, he projected, and in his old age led, a missionary expedition to the East Indies; dying on his passage before his eyes beheld the land for which his heart had yearned.

The difficulty of securing assistance for the preachers on the frontier, led Doctors Bangs, Clark, Soule, and others to earnest effort. A committee was appointed to prepare a constitution for a society, which was adopted on the 5th of April, 1819, Dr. Bangs presiding, and Joshua Soule appealing to the people for subscriptions. The General Conference of 1820 sanctioned the plan, and the Missionary Society became an integral part of the Church. For sixteen years from that time Dr. Bangs acted as secretary, speaking and traveling without salary; and in addition to his other regular duties he was the author of every annual report but one until 1841.

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## Wyandotte Mission

One of the circumstances which led to the formation of this society was of a very singular character. A colored man, named Stewart, supposed to have been partly Indian, residing in Marietta, Ohio, felt a deep impression that he must go somewhere in a northwestern direction. The impression also rested upon his mind that he must "preach to a man and woman" who had appeared to him, and who, he thought, had said to him in the vision, "You must declare my counsel faithfully." In the year 1814 he left Marietta with but a small outfit, and taking his Bible with him, finally reached Upper Sandusky. Arriving at this place, he saw what appeared to him the very "man and woman" whom he saw in vision. Being a sweet singer he attracted the attention of the Indians, gradually won their confidence, and several of them were converted. In three years after an interesting revival commenced under his labors, and many were converted. After a short absence he returned again, and continued to labor among them. Applying for assistance, a minister from Mount Vernon, Ohio, went to his aid, and in 1819 the mission was adopted by the Ohio Annual Conference. Subsequently such men as Rev. Messrs. Finley, Gilruth, and Dr. Elliot were connected with the mission, which for a time had great prosperity. The report of this success did much to stimulate the friends of the missionary cause. Missions were soon after commenced in Upper Canada and among the Creek Indians in Alabama and Georgia, and were gradually established among other tribes. One of the most promising of these, which was greatly injured by the division of the Church in 1845, was among the Cherokees.

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## Mission To Africa

In 1831 it was proposed to establish a mission in the colony of Liberia, in West Africa, for the benefit of the people of color who had emigrated from this country. Melville B. Cox, of New England, offered himself, and was appointed as a missionary. On arriving in Africa his labors were attended with more than ordinary success, but in a few months, prostrated by the fever, he passed away. Reinforcements were sent in the year 1834, among whom the Rev. John Seys was one of the most efficient. He was accompanied by the Rev. Francis Burns, then a local preacher who was subsequently elected bishop. A number of missionary stations were established, some native Africans converted, and several schools were opened. An academy was established at Monrovia, of which Mr. Burton, a graduate of Allegheny College, was appointed principal. In a short time he too was cut off. An Annual Conference was subsequently organized, which was visited by Bishop Scott in 1852.

The mission in Africa has not realized the full expectation of its friends. The colonists, being chiefly liberated slaves, have not shown that independence and energy essential to rapid growth. Instead of pushing out into the interior, the preachers have confined their efforts principally to the colony, and consequently not much has yet been done for the regeneration of Africa.

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Flat Head Indians

In 1833 there came a remarkable call from the Flat Head Indians of Oregon. By some means they had heard that the white men had a book which told about the Great Spirit and another world. They sent a delegation across the Rocky Mountains to find the book, and to ask for a teacher. Arriving at St. Louis they made known their wants, and the intelligence was published throughout the country. Dr. Fisk issued an earnest appeal in their behalf; and three young men, Joshua and Daniel Lee, and Cyrus Shepherd, volunteered for this work. They arrived at Fort Vancouver in September, 1834, and immediately commenced their labors. Other missionaries and mechanics followed in a few years, and the foundation of the Church was laid in Oregon. This appeal stirred the heart of the Church, and increased the missionary contributions. In 1833 the amount of collections was $17,095.05; in 1834 it had increased to $35,700.15, having more than doubled.

There is something sad connected with the condition of the Indian population. Gradually they are melting away. They imitate the vices of the whites, without cultivating their virtues. Tribe after tribe is disappearing, and only a poor remnant remains. There are, it is true, some interesting missions among the Indians on the Pacific coast. That among the Walla Walla tribe is conducted by one of the early members of the mission, Rev. Mr. Wilbur, and has accomplished great results. Yet even the chief success of the mission to Oregon has been in laying broad and strong foundations for the growing Church.

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South America

In 1835 the condition of South America attracted considerable attention. Rev. F. C. Pitts was sent by the board to visit Rio Janeiro, Buenos Aires, Montevideo, etc. Having reported favorably, Dr. Dempster was appointed in 1836 to Buenos Aires, and the Rev. Justin Spaulding to Rio Janeiro. The following year the Rev. Dr. Kidder was sent out to assist Mr. Spaulding, but, owing to the death of his wife, he returned in 1840. For many years, the work of the mission was confined chiefly to English speaking persons, but more recently the work has extended among the Spanish population, and under the management of Brothers Jackson, Wood, and others, a very favorable work is reported, especially in Montevideo, and in the interior of Uruguay.

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## Missionary Secretary

At the General Conference of 1836 it was judged best to appoint a missionary secretary, who should superintend this department of Church work. The mission field was constantly widening, and the collections were increasing in amount. Dr. Bangs, who had previously devoted himself to their interests, in addition to his other work, was at once chosen as the corresponding secretary, and he entered with great zeal and energy on his work. This Conference also directed the organization of the Liberia mission into an Annual Conference.

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## German Missions

About this time commenced a remarkable movement among the Germans, which has since assumed large proportions. We have already seen that the Rev. Mr. Otterbein assisted at the ordination of Bishop Asbury, and was his intimate friend. He established a form of Discipline very similar to that of the Methodists, and which resulted in the formation of the Church of the United Brethren. After that time a movement took place among the Germans, under the lead of a minister named Albright. An association was formed, which adopted the general Discipline of the Methodist Church. In some sections of the country they are known as the Albright Methodists, but they call themselves the "Evangelical Association."

Many leading minds in the Church had felt the necessity of doing something for the German population, which was increasing in our midst. In 1835 Professor Nast, a young man from Germany, a professor in one of the western colleges, became deeply awakened, and was converted. He at once felt an earnest desire to preach the Gospel to his countrymen. He was received into the Ohio Conference, and appointed missionary to the Germans of Cincinnati. His success at first was very limited. He encountered many difficulties, and no little persecution. In addition to his regular preaching he translated a number of works into the German language; and in the beginning of 1839 a German paper, under his editorial supervision, was issued from the Western Book Concern. From that time the work has continued to enlarge until, at this time, there are six Annual Conferences in the United States. Nor has the influence of this work been confined to our country. While Dr. Nast was preaching in Cincinnati, a young infidel physician, Dr. Jacoby, with several companions, attended service for the purpose of furnishing notes to an abusive German paper. Under the ministry of the word his conscience was awakened, and he shortly afterward was converted. After having preached in St. Louis he was sent to Germany, and was the successful founder of the Conference in that country.

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## China Mission

The next mission in order of time was established in China. For several years attention had been called to that populous kingdom, and in 1846 the Missionary Board resolved to commence the work. In 1847 Rev. Moses C. White and Rev. J. D. Collins sailed for China, arriving on the 14th of August. Foochow was selected as the center of the mission, and in October of the same

year Rev. Henry Hickok and Rev. Robert S. Maclay, since superintendent, and now missionary to Japan, sailed as reinforcements. For several years they met with great difficulty, and toiled without seeing a convert. Within a few years past, however, the work has been greatly favored of God and much enlarged. The missions have been visited by Bishops Thomson, Kingsley, and Harris. A number of districts have been arranged, consisting of native presiding elders and preachers, and some of the work is self-supporting.

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## Mission To India

In 1856 a mission was established in India, under the superintendence of Rev. Dr. Butler. A year after his arrival the terrible Sepoy Rebellion occurred, and he, his family, and assistant missionaries, amid almost incredible hardships, barely escaped with their lives. Since that time the mission has regularly and constantly progressed, as will be seen from the statistics. It has prospered in every department. A number of schools have been established; a college has been founded for the training of missionaries; a printing press is in operation; and "zenana" work, under the care of active women, some of whom are physicians, is successfully conducted. An Annual Conference was organized in 1865 by Bishop Thomson, and more recently, under the labors of the Rev. William Taylor, a glorious revival commenced in Bombay, Calcutta, and at other points, both among the English speaking and native population.

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## Bulgarian Mission

In 1857 a mission was also established in Bulgaria. From various causes this has not been so successful in its results as some others. Dr. Long, formerly superintendent of the mission, is now professor in Roberts College, near Constantinople. He is an eminent linguist, and has done a valuable work in helping to translate the Scriptures, and in issuing tracts in the Bulgarian language. The mission is at present under the superintendence of Rev. Mr. Flocken.

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## Scandinavian Missions

In 1845, under the labors of Mr. Hedstrom, a converted Norwegian, a mission was commenced in a Bethel ship on the North River at New York. This was attended by many sailors and officers of vessels, and also by many emigrants. The latter generally passed westwardly to Wisconsin, Iowa, and Minnesota, and preachers were raised up who ministered to them. As the result there are Scandinavian districts in the Central Illinois, Wisconsin, and Minnesota Conferences, now embracing one hundred and twelve preachers, and five thousand two hundred and sixty-five church members.

Some converted Scandinavians, returning to their own country, told the story of their conversion, and a religious interest was awakened. They earnestly pleaded that some minister

might be sent to them, and in 1854 C. Willerup, a native Dane, was sent to open a mission in Norway. His labors were attended with success, and several Societies were established in the vicinity of Sarpsburg and Frederickshall. In 1858 he opened a mission in Copenhagen, where a large church edifice was erected, and from which as a center these missions were prosecuted. Amid many discouragements, arising from the laws of the country as well as from the strong opposition of the clergy, the work gradually spread. At present there are in Denmark seven missions, of which Carl Schou is superintendent, and a Sunday School paper is regularly published.

The mission in Norway gradually enlarged under the care of Rev. Mr. Willerup, then of Rev. Mr. Peterson, and at present of Rev. Mr. Hanson. There are now stationed twenty-one preachers, and there are about twenty-five hundred members. A church has been built in Christiana, the capital and also respectable buildings in a number of the larger towns. A small Book Concern has been started, and a Sunday School paper is regularly issued.

The laws in Sweden being very severe, it was more difficult to find entrance for our missions: but in 1868, Victor Witting, a native Swede, and a successful minister, was sent to Gottenburg. From this place, as a center, the missionary work has spread until, at the last Conference, held in Wisby, on the island of Gothland, the writer stationed some sixty ministers, who have enrolled some six thousand Church members. Notwithstanding the masses of them are poor, they have contributed liberally for the erection of churches. A small school has been established for the education of young men preparing for the ministry, and for such other young people as may desire education. A publishing house has been commenced in Gottenburg, and a weekly Church paper is issued, as also one for the Sunday Schools. A number of books and tracts, including an abridgment of Clarke's Commentary, have been issued in the Swedish language, and Sunday School hymns, with appropriate music, are now in general circulation in both Sweden and Norway.

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Italian Mission

The overthrow of the temporal power of the pope, which followed the recent Franco-German war, opened the Papal States, with the city of Rome, to Protestant efforts. The Missionary Society sent Dr. L. M. Vernon, in 1871, to Italy, to examine the religious condition of the country, to select a proper center, and to pursue as he might be able evangelistic work. While learning the language, and becoming acquainted with the wants of the country, the center of the mission was fixed at Bologna; but as Paris is said to be France, so is Rome Italy, and it was deemed proper to make the city of Rome the center of this work. Under Dr. Vernon's care several missionary stations were opened, and several helpers were raised up, partly from the Protestant Churches which had been working in that land, and partly from converted Catholic priests. Bishop Harris met these missionary workers in 1874, and in 1875 the writer held an interesting session with them in the city of Milan. A site in a populous part of Rome was purchased, and a small but neat Gothic edifice has been erected, which was opened for public worship last Christmas. Several ministers of more than usual talent have been employed in the mission, and the indications are favorable for the progress of the work. There are now thirteen missionaries, with a

membership of about five hundred. Thus it is that Methodism has at last established itself in the very center of the operations of the Roman Catholic Church, and, in common with other Protestant denominations, will henceforth contest with that Church the occupancy of all the Catholic countries of Europe. It is, perhaps, not generally known that the members and ministers of the Church of England have done very little for Protestantism in Europe. They have established small churches in the large cities, for the benefit of the resident English population, but they have wholly neglected the natives. Being themselves the Established Church of England, they have net been willing to come in contact with the Established Churches of other countries. It is with regret we add, that they have not only done nothing to counteract the spread of Popery in the countries of Europe, but the influence of some of their ministers has been used in opposition to the evangelistic efforts of other denominations. It cannot be a matter of astonishment, that with the Papists vigorously occupying every Protestant country, and with the leading Protestant Churches declining to occupy Papal countries, that Protestantism has been shorn in great measure of its strength. This tendency of the State Churches in Europe has thrown upon America the duty of leading the evangelistic efforts in those old countries.

In these remarks I do not include the Independents, the Wesleyans, the Baptists of England, or the Free Church of Scotland, all of which are wholly independent of the State Churches; and yet they have been to some extent, perhaps unconsciously, influenced by the pressure of public opinion, by the conduct of the large Established Churches, and by the sentiments of their Governments. Thus, while Protestantism is the established religion in Prussia, England, Holland, Sweden, Norway, and Denmark, there has not been, so far as I know, a minister sent by any one of the State Churches to the native population of Catholic countries.

Even in our own country the Protestant Episcopal Church, until very recently, has not made any effort in behalf of the Catholic population of the world. We record with pleasure the fact that it has now established its missions in Haiti, having elected a bishop therefor, and that it has also commenced a mission in Mexico. It is to be hoped that the fine edifice erected by the contributions of the members of this Church for the Americans temporarily resident in the city of Rome, may ere long be the center of religious services for the native population.

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## Mission To Mexico

Early in 1873 a mission was commenced in the city of Mexico under the superintendency of Dr. Butler, who had some years before returned from India. The duty of attempting the evangelization of our sister republic had long been felt by many earnest Christians; but the unsettled state of the country, and the insecurity of life and property, together with the persecuting spirit of the Roman clergy, caused long-continued delay. At last, however, a wide, and, as we trust, an effectual door has been opened, and Protestant Churches have entered that land with hopeful prospects. A commodious building, centrally located in the city of Mexico, has been secured for our mission, and operations have been commenced not only in the capital, but in Puebla, Pachuca, Orizaba, and Guanajuato, and also in the district between Mexico and Puebla. There are now six ministers sent from this country, a press has been established, the Discipline, and tracts, and sermons have been printed, two orphan schools are in operation, a small institute

has been opened for the education of young ministers, and a number of native helpers and colporteurs have been employed. The Mexican Government, with enlarged and liberal policy, has pledged its efforts to protect alike all denominations of Christians, and we have no doubt of its sincerity. As we write, however, a revolution is in progress, the result of which may exercise an important influence on our work.

From this center it is to be hoped that the work will spread throughout not only Mexico, but also through the lands of Central America. It is the first attempt of Methodism to establish on a broad basis its institutions and services, and to introduce its literature, into the Spanish language. For, though some efforts had been made by the Wesleyans in the Spanish dominions, and though missions in South America had been commenced some years previously, yet there had been no organized plans for the diffusion of our Church literature, nor had such agencies been established as are essential for the wide and rapid development of our work.

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Sunday School Union

When Robert Raikes asked the question, "What shall be done for the neglected street children of Gloucester?" it was a young Wesleyan woman who replied: "Let us teach them to read and take them to church."

It was John Wesley who suggested and adopted the plan of voluntary teaching in the Sunday Schools of England.

In the Methodist Episcopal Conference of 1784 the following question and answer were inserted in the Discipline: "What shall be done for the rising generation?" Where there are ten children, whose parents are in Society, meet them at least one hour every week."

Bishop Asbury organized one of the earliest, if not the earliest, Sunday School in America, at the house of Thomas Crenshaw, of Hanover County, Virginia.

Gradually the twofold idea of the Sunday School as a department of the Church for the development of the children of the Church, and as a mission institution for the training of the neglected children of the community, continued to advance and to get a firm hold upon the Church in this country. From this beginning the Methodist Episcopal Church has been a Sunday School Church, Her present magnificent Sunday School system is the legitimate outgrowth of this early appreciation of the movement, and of her careful attention to its interests.

The Sunday School Union of the Methodist Episcopal Church was organized in 1827. It was re-organized and recognized by the General Conference in 1840. In 1844 the General Conference appointed "an editor especially and solely for the Sunday School department."

The first complete report of the Union was made in the spring of 1845, when the following figures were presented by the Rev. Daniel P. Kidder, the first editor, and really the founder of the present

Sunday School department of the Church: Number of Sunday Schools, 5,095; number of officers and teachers, 47,252; number of scholars, 268,775.

The following table shows the number of schools, officers and teachers, and scholars for the years 1850, 1860, 1870, and 1875 [omitted]:

The Sunday School work in our Church has been greatly advanced by the introduction of the Uniform Lesson System. The present movement began in Chicago in the year 1866, and has since then increased to a degree unparalleled in the history of religious movements. The Berean Series of Lessons, which was but the development of the Chicago system, was commenced in 1870. In 1873 the International Lesson System, of which the Berean and the Chicago Series are but parts, was inaugurated. The Berean Lesson Leaf, which is a four-paged monthly sheet containing the lessons, reached, in 1871, a monthly circulation of 500,000. The circulation in 1875 reached 1,200,500. The whole number of Lesson Leaves circulated during the four years from January, 1872, to December, 1875, was 38,097,502. The whole number of Berean Leaf pages issued during the four years was 152,390,008. The Sunday School Journal, which had in 1868 a circulation of 16,500, attained in 1875 a maximum circulation of 120,500. The entire publications of the Sunday School Union of the Methodist Episcopal Church for the past four years aggregate more than 781,783,622 pages 18mo.

The number of conversions reported in connection with the Sunday School Union of the Methodist Episcopal Church in 1845 was 2,603. In 1875 there were reported 75,162 conversions, and for the four years closing in December, 1875, 280,865, an increase of 99,628 for the quadrennium over the preceding quadrennium. The whole number of conversions reported in connection with the Sunday Schools of the Methodist Episcopal Church for the past thirty years is 850,971.

It is just to say that the remarkable expansion and improvement of the Sunday School system are due in great part to the superior skill and tireless energy of Rev. Dr. Vincent, who has been for the last eight years corresponding secretary. He has also stimulated an increased interest in the circulation of tracts.

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Church Extension

For many years the Church had felt the need of some systematic method by which feeble congregations could be assisted in the erection of churches. The English Wesleyans had established a Chapel Building Fund, which had been of great service to the Connection, and similar associations had been organized in other Churches. This felt want led to the action of the General Conference, in 1864, in authorizing the establishment of the "Church Extension Society." It was incorporated by the Legislature of Pennsylvania, March 13, 1865, with its central office in Philadelphia. Dr. Samuel Y. Monroe was appointed its first secretary. He commenced his work with great activity and energy, but had scarcely organized the Society when his labors were terminated by his sudden death.

Dr. Monroe was succeeded by Dr. Kynett, who had been the active agent in securing the authorization of the Society in the General Conference, and who has remained from that time until the present its diligent and untiring secretary. The annual Church collections made to the Society have varied from about thirty thousand dollars to eighty thousand dollars. Special donations and bequests have added somewhat to this sum. These funds are apportioned by the general committee to the several conferences, and, under the action of conference committees, are distributed to the most needy Churches. The appropriations must in all cases be approved by the general Board before payment is made.

In addition to the fund arising from annual collections, a loan fund has been established, to which large contributions have been made, amounting in cash to $84,552; in property, to $44,000; in annuity funds, to $116,600; and bequests, $5,280; making a total of the capital loan fund of $250,432. The capital of this fund is designed to be preserved intact. It is loaned by the Board, on approved security, at such rates of interest as are agreed upon, to embarrassed Churches, and to be repaid at such times as are specified. By this loan fund, a large number of churches, severely pressed, have been saved to the Church, and ultimately extricated from embarrassment. During the ten years the Board has been in operation, it has received by collections $709,541 33, and on its loan fund $250,432 09. It has "assisted 1,658 Churches in various parts of the United States and Territories. Most of these were built by the aid thus afforded, and many others previously built, but hopelessly involved, were rescued by this timely aid. During the last year 290 Churches, in 38 different States and Territories, received assistance. 219 of these received donations alone; 34, loans; 37, both donations and loans. The average amount of donations per Church, during the year, was $213 75; of loans, $381 13. A large portion of the help thus granted was to feeble Societies in the West, and to small Churches among the colored people in the South. Small donations oftentimes were the means of enabling feeble Societies to secure permanent buildings. The following table shows the annual receipts

SUMMARY OF RECEIPTS FROM ALL SOURCES

| Year | Conf. Col. Donations | Loan Fund |
|---|---|---|
| 1866 | $60,520.26 | |
| 1867 | 32,072.49 | |
| 1868 | 54,067.11 | $1,325.00 |
| 1869 | 66,492.53 | 10,222.00 |
| 1870 | 69,262.20 | 33,671.24 |
| 1871 | 82,530.49 | 68,014.00 |
| 1872 | 75,095.55 | 36,405.50 |
| 1873 | 91,790.68 | 36,324.00 |
| 1874 | 96,323.17 | 24,476.35 |
| 1875 | 82,377.85 | 49,994,00 |
| TOTAL | $709,541 33 | $250,432.09 |

Several benevolent individuals have contributed from $1,000 to $10,000 to the loan fund, desiring to leave a portion of their property which shall annually forever contribute to the erection

of churches. Some, in advanced years, have made donations of similar sums, or even larger, on the condition that during their life a specified interest shall be paid to them annually, the capital to be the property of the board. This fund has increased, as we have already stated, to $250,000, a considerable proportion of which has been secured through the labors of Dr. C. C. McCabe, who was appointed assistant secretary.

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Freedmen's Aid Society

Previous to 1866, our Church had co-operated with the different Freedmen's Aid Commissions in the common work of elevating the freedmen. As there was then manifested a strong tendency toward denominational movements, it was deemed proper to form a separate Church association. A convention was called in Cincinnati, and the Freedmen's Aid Society of the Methodist Episcopal Church was duly organized, and subsequently it obtained a charter under the laws of Ohio. It commenced its work in the South about the close of the year 1866, though but little was accomplished until 1868. The organization was indorsed by many of the Annual Conferences, and the General Conference of 1872 placed it upon an equal footing with the other benevolent enterprises of the Church, commending it to the sympathies, prayers, and liberality of the people. Its general interests have been under the management of Rev. Dr. R. S. Rust, who has been its faithful and energetic secretary. By his personal efforts, and by his public appeals, a deep interest has been awakened in many parts of the Church, and great good has been accomplished.

The necessity for such a society was evident to every reflecting mind. In many Southern States no schools had been established for the education of the emancipated slaves, and without education they could not enjoy properly the blessings of liberty. Without the aid of schools and churches they must sink into deeper degradation, and their liberty would be a curse and not a blessing. This society has sent many earnest and deeply devoted young men and women to teach the colored population. They offered their services in many cases for a bare support, and, in some instances, they also contributed of their own funds.

The progress made by the colored children has established the fact of their capacity to learn, and has, in a great measure, removed the prejudice which had existed against their education. Long years of ignorance and degradation had placed the race under unfavorable circumstances, and they were regarded as vastly inferior to the whites in all respects. It is, however, surprising to witness with what eagerness they learn, and with what success they master the studies in the ordinary course. In this respect many of them compare favorably with the students in our best seminaries.

The society has also aimed especially at educating teachers who shall be able to train their own race, for they alone can perfectly enter into sympathy with their feelings and aspirations. It has also largely aided promising young men who have been called to engage in the work of the ministry. Deplorable indeed was the condition of the freedmen immediately after the war. By the laws of many of the States they had been forbidden to learn to read or write, and yet, with earnest convictions and warm religious emotions, they had chiefly conducted their own religious services. In their new position they needed ministers more wisely instructed and of more liberal culture.

This vast work of training young ministers is being accomplished in part, though very slowly, by this society. It has established institutions which are constantly increasing in influence, and it is to be hoped, that under the liberal patronage of the Church, a larger number may be educated.

The following table presents a concise view of the work of the society for eight years:--

| Year | Teachers Employed | |
|---|---|---|
| 1868 | 52 | $37,139.89 |
| 1869 | 70 | 50,167.24 |
| 1870 | 105 | 93,513.50 [9] |
| 1871 | 110 | 82,719.49 [9] |
| 1872 | 75 | 51,568.43 |
| 1873 | 70 | 55,134.98 |
| 1874 | 60 | 66,995.74 |
| 1875 | 50 | 86,562.88 |

With the exception of the amount furnished for two years from the Freedmen's Bureau, the funds of the society have been received wholly by contributions from the benevolent.

It has aided in the establishment or support of the following institutions: Baldwin Seminary, Baldwin, Louisiana; New Orleans University and Thomson Biblical Institute, New Orleans, Louisiana. Rust Biblical and Normal Institute, Huntsville, Alabama; Richmond Normal School, Richmond, Virginia; Centenary Biblical Institute, Baltimore, Maryland; Wiley University, Marshall, Texas; Cookman Institute, Jacksonville, Florida; Bennett Seminary, Greensborough, North Carolina; Orphans' Home, Baldwin, Louisiana.

Besides these, the society has also assisted a large number of common schools. As the result of its labors, fifty thousand young people have been taught in its day-schools and seventy-five thousand in its Sunday Schools. It has trained many young men for the ministry, and many for teachers in normal schools. A few have also been educated who have volunteered to go to Africa to work for the regeneration of their race there. Thus the field of the society is a large one. Millions of the colored population are calling for assistance in our own country, and the multiplied millions in Africa must receive, in great measure, from the hands of those educated in this country, the blessings of Christianity and of free and civilized institutions.

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Woman's Work

Methodism, appealing directly to the conscience and judgment of the individual, and urging personal exertion for the salvation of those around us, early enlisted the activities and energies of the women of the Church. Mr. Wesley gave them full liberty to speak, both in class-meetings and in the love-feasts and prayer-meetings of the Church. They were invited to take part in social, and, oftentimes, in public prayer. They were appointed class leaders, and, in a few special instances, as in the case of Mrs. Rogers, Mrs. Fletcher, and some others, they were permitted to read sermons or

to make public exhortations and addresses; these instances, however, were very rare. The same spirit has pervaded the different branches of Methodism wherever it has been established, and Christian women have oftentimes led in revival seasons in the Church. As the result of this education, they have been among the most active workers in benevolent associations, and not a few of our pious ladies have been furnished to other Churches as distributors of tracts, visitors of the sick, and as laborers in various forms of missionary work.

A few years since the Woman's Foreign Missionary Society was organized at Boston, and has since established branches in all the leading cities. Under its influence not only has a large amount of money been annually contributed, but, what is of much more value, a number of earnest, devoted, and self-sacrificing young women have gone forth as teachers and as missionaries into distant lands. A number have educated themselves as physicians, that they might have access to their degraded sisters in India and China, and while prescribing for their maladies, might point them to Jesus as the. great physician of souls.

The influence of this association is constantly extending, and if wisely managed will be of inestimable value to the Church at home in cultivating the missionary spirit in families, as well as in diffusing the knowledge of Christ in distant lands.

In the wonderful temperance crusade, which occurred a few years since in the West, many of the most active workers were found in the ranks of the Methodist Episcopal Church; and in the temperance organization in which women are now taking a conspicuous part, they are largely represented.

An association, called the "Ladies and Pastors' Christian Union," was formed in Philadelphia a few years since, having for its object the development of Christian work, especially in towns and cities, among the poor and neglected population. It was also designed to aid the pastors of Churches in the visitation of the sick, and in giving more attention to strangers. It was indorsed by the last General Conference as a Church association, and a board of management was appointed. As a general association it has not accomplished much; but as a local auxiliary, wherever it has been properly and actively organized, the results have been highly beneficial. There can be no doubt that such associations, organized in each Church and efficiently united in each large city, are capable of accomplishing a vast amount of good.

By the efforts of devoted Christian women homes for the aged of the Church have been established in New York, Philadelphia, and Baltimore, where, in tasteful and commodious buildings, several hundreds of the poor and friendless are maintained and kindly watched over. Some incipient measures have also been taken toward the founding of orphanages.

While Methodism has never brought forward its women quite so systematically in the business of the Church as has been done by the Society of Friends, yet it may safely be said, that no body of Christians has so fully developed the talents and enterprise of that part of the Church.

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17 -- AMERICAN BRANCHES

While the growth of the Methodist Episcopal Church has been rapid and continuous, as we have seen in the sketch of its history, there have from time to time been secessions and separations. Prior to the organization of the Church, at the close of 1784, several of the preachers had, for various reasons, withdrawn from the Church, and in a few cases they had taken individual societies with them. Thus the Forest Church, north of Philadelphia, became independent, and in 1776 Robert Strawbridge, unwilling to submit to the order and appointment of the Conference, settled north of Baltimore, and took charge of the Societies at Sam's Creek, in Carroll County, and at Bush Forest, Harford County. He remained independent until 1781, when he died. Both Societies, however, languished, and that on Sam's Creek became extinct. Strawbridge occasionally visited other places as an independent preacher. Several of our ministers, also, having received invitations, took charge of Churches of other denominations.

The first secession from the Methodist Episcopal Church was that produced by James O'Kelly, to which allusion has been made, and which resulted in the formation of the "Republican Methodist Church," which in a few years changed its name to the "Christian Church." For a time it had a large membership in southern and middle Virginia, and also to some extent in Kentucky and Tennessee. But in the course of some fifteen years from its organization, and long before the death of O'Kelly, it completely disappeared. Its distinguishing features in church government were the abolition of the presiding eldership and of the episcopacy.

About the same time that O'Kelly seceded, a minister from England, Mr. Hammett, who had accompanied Dr. Coke to the West Indies, and who remained for a time there, came to Charleston, and, not being gratified in an appointment which he desired, established an independent Church. He succeeded in uniting with him two or three ministers, who established Churches at other points. In a few years after he died, and the members of the independent Churches returned to their union with the parent body.

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African Methodist Episcopal Church

From O'Kelly's secession in 1792, until 1815, the Church had entire quiet. In that year a difficulty occurred with the colored membership in the city of Philadelphia. They had built, in 1792, with the assistance of the white membership, a large church, called "Bethel," at Sixth and Lombard streets. They had prospered under the general superintendence of the preachers in charge of the white congregations. For imaginary or real causes they thought they were not properly treated. One Sabbath, at the hour of service, when Mr. Roberts, afterward bishop, was, as presiding elder, about to fill the appointment previously made, one of the colored preachers took possession of the pulpit and commenced the services. When Mr. Roberts entered the church, the preacher called to the congregation: "Pray, brethren, pray; the devil is coming." Mr. Roberts, as soon as quiet was restored, simply stated that as the pulpit was occupied he was prevented from beginning services according to appointment, and retired. Subsequently they declared themselves independent.

Under the supervision of Richard Allen, who was ordained as their first bishop, a Church was organized, with the discipline and usages of the Methodist Episcopal Church, and called the African Methodist Episcopal Church. It was known for some time, and is still in many places distinguished, by the title of the "Bethel Church." A large part of the colored population in Philadelphia and vicinity, numbering about three thousand, seceded. These were joined by others in Delaware, Maryland, and Virginia, swelling the number to some five or six thousand. The larger part of the colored membership in Delaware and Maryland, however, retained their connection with the parent Church. The African Methodist Episcopal Church grew slowly for a number of years. The number in 1825 was but little larger than within a year of the secession. From 1825 to 1860 the increase was steady, though not rapid. At the period of emancipation, and especially on the triumph of the Union arms, large accessions were made. In 1865 56,000 members were reported; in 1867 about 67,000; while in 1874 they reported over 100,000; and at present their Minutes show 207,000. If these numbers are correct, the additions from other bodies must have been very large.

They have a small Book Concern in Philadelphia, and they issue a weekly paper. They also maintain a college at Xenia, Ohio, and are encouraging the spirit of education among their youth.

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The African Methodist Episcopal Zion Church

This Church separated from the African Methodist Episcopal Church in 1820. A Church was organized in Philadelphia known as the Zion Church, but the chief strength of the new denomination was in New York, and among the colored people scattered through the northern States. It was affected to some extent by the Presbyterian and Congregational sentiments of the country. It adopted a modification of church government by electing superintendents every four years, without ordination, and rejecting the presiding eldership. At the same time it, strangely enough, retained the title of the Methodist Episcopal Church. As the colored people in the northern States had better opportunities for intellectual culture than in the southern, or even in the border States, their ministers were men of more information than were those farther south. When, during the war, portions of the slave States were occupied by northern troops, the ministers of the "Zion Church" were among the earliest in the field, and large bodies of the colored Methodists in the south became connected with them. It is said that their chief officers were called superintendents only until about this period, when they became known as bishops. Some of the ministers of the African Methodist Episcopal Church allege that only by the assumption of this title could the colored people be brought to believe that they were a branch of the old Methodist Church of the United States. Their numbers are given in the Methodist Almanac for 1875 at 225,000, being then reported as the most numerous branch of African Methodism.

We are satisfied, however, that these numbers are not correctly reported. The organization is comparatively lax and inefficient. It has been unable to sustain a periodical, and has scarcely the outlines of a feeble Book Concern. So far as the writer is acquainted, in all the chief cities the African Methodist Episcopal Church has gained rapidly upon it, both in numbers and influence, and there can be no doubt that, compared with the African Church, it is much less numerous and

efficient. It has, however, many truly devoted and active ministers, who are laboring zealously for the interests of their race. The writer estimates its members as being, probably, about 150,000.

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Independent Methodists

In 1819 Rev. Mr. Stilwell, of New York, became dissatisfied with church order and appointments, and succeeded in inducing a large congregation to withdraw from the Church. He attempted to form association; several local ministers rallied around him, and a few congregations were organized, called Independent Methodists, but generally known as Stilwellites. Like O'Kelly, he rejected the episcopacy and presiding eldership. In the discussions which occurred from 1820 to 1824 a few independent congregations were organized in affinity with this movement, but it met with no general favor, and the Church disintegrated and disappeared, of was merged in the Methodist Protestant movement.

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Methodist Protestants

In 1828, as has been already stated, at a convention in Baltimore, the "Associated Methodist Churches" were formed, which shortly after took the name of the "Methodist Protestant Church," and in this secession, within a few years, probably some 30,000 members withdrew. A number of distinguished and talented ministers were among the leaders, and some of its members were men of culture, wealth, and high social position. Its doctrines and usages are the same as those in the Methodist Episcopal Church, the only difference being in the government of the Church. They rejected the offices of bishop and presiding elder, and made stewards and class-leaders elective. Each Annual Conference elects its president for the year, who, with an associate committee, stations the preachers; and the president travels through the bounds of the Conference. They were especially strong in Baltimore and in Pittsburgh, with Churches in all the leading cities and through many of the States. For some eight or ten years after their formation they gradually extended their borders, and through partial secessions from the old Church increased their membership. Since that period they have gone forward, endeavoring to do their part in the work of general evangelization. During the conflict on slavery, which preceded the war, they divided into two sections, the northern and the southern; the paper of the northern section being published at Pittsburgh, Pa., and that of the southern in Baltimore. After the close of the war an effort was made to unite the different non-episcopal Churches into one body. A number of the Methodist Protestant Churches and several of the Wesleyans, and a few Independents, held a convention, and organized what was termed the Methodist Church, intended to embrace these several bodies. Nearly all of the Methodist Protestants in the northern States went into this organization, but those of the south declined to enter, as also a few Societies in the north: and the result, instead of promoting a union of all the Churches, has only added one more to the number of branches of Methodism. The statistics of the Methodist Church are now as follows: 775 traveling ministers, 507 local preachers, and 55,183 members. The Methodist Protestants, embracing the southern section, report 6?? traveling ministers, 200 local preachers, and 54,819 members.

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Wesleyan Methodists

In 1842, in the midst of the slavery agitation in New England, a secession took place which formed what was termed the Wesleyan Church. Its preparatory organ was "Zion's Watchman," in New York, but this was succeeded by the "True Wesleyan," published in Syracuse, where there is also a small Book Concern. The secession at first was quite formidable, as an impression was created that the Methodist Episcopal Church was not antislavery. The events of 1844, however, with the separation of the South on account of the antislavery position of the Church, changed the state of public opinion, and restricted to some extent the prospects of the Wesleyans. In their organization, like the Methodist Protestants, they rejected episcopacy and the presiding eldership, and they adopted presidents of Conferences in their stead. This organization has not increased to any great extent. Several of the principal leaders, embracing Doctors Lee, Prindle, and Matlack, fully satisfied with the antislavery position of the Methodist Episcopal Church, returned to its fold, and have labored actively and efficiently. A few congregations united with the Methodist Church, to which we have alluded, while the Wesleyan organization still remains, numbering about 20,000. Both the Wesleyans and the Methodist Protestants endeavored to frame their organization somewhat after that of the Wesleyans in England. They appear to have overlooked the fact, that the entire territory in England being small, its affairs can be managed by a single Conference; whereas in this country the territory is so large that there must be a number of distinct Conferences. For efficient action and proper interchange, these bodies absolutely require a connectional bond.

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Methodist Episcopal Church, South

The circumstances connected with the organization of this body have been already detailed. The conflict on the subject of slavery had been long and earnest, and sometimes bitter; and when, in he cases of Harding from Baltimore and of Bishop Andrew of Georgia, the General Conference took its strong antislavery position, the Southern ministers believed the time had come when they must establish a separate Church. Accordingly fourteen southern Annual Conferences elected delegates, who met in convention, in the city of Louisville, on the 1st of May, 1845, Bishops Soule and Andrew presiding over their deliberations. After full discussion they resolved to constitute themselves a distinct ecclesiastical connection, to be known as the "Methodist Episcopal Church, South." They adopted the doctrines, usages, and the entire system of discipline of the Methodist Episcopal Church, claiming that they were a component part of it, and that their separation was a geographical one, induced by necessity. The only alteration made was the omission of the rules and declarations against slavery.

A General Conference was called, which met May 1,1846, at which they elected Rev. Dr. Capers, of South Carolina, and Rev. Dr. Paine, of Alabama, bishops. Both of them were men of talent and prominence, and had been members of the General Conference of 1844.

The question of slavery being the chief matter of discussion, all the excitement connected with that question entered into the separation of the Church along the border, and the conflict

assumed a civil as well as an ecclesiastical phase. Had the line of division been strictly between the Free and the Slave States, by the personal consent and preference of the members and ministers, possibly the division might have been peaceful; but as the ministers and membership in Delaware, in Maryland, and in that part of Virginia contained in the Baltimore and the Western Virginia Conferences, together with Societies in Kentucky and Missouri, desired to continue their membership in the Methodist Episcopal Church, a bitter controversy succeeded. The members of the old Church were charged with being untrue and disloyal to the interests of the Southern States, and the public mind was in many places deeply prejudiced against them. How far this arose from the action of some of the ministers in the Church South, and how far it sprung out of the spirit of the times and the questions necessarily discussed, are matters on which a great difference of judgment exists.

The Church South prosecuted its work earnestly and vigorously throughout its bounds, and its statistical tables show a regular and constant increase until the occurrence of the great civil conflict, in 1861. Being citizens of the Slave States, and participating in the common feeling of their section, the leading ministers and members were fully identified with the attempt at secession. Some of the chief ministers were the personal friends of the leading statesmen, and exercised no small influence among them. They, of course, shared the vicissitudes and misfortunes of the war, and at the close of the Rebellion they suffered from the common losses. Their slave property was lost, many of their members and friends had fallen in the war, many homes had been destroyed in its ravages, and church edifices had suffered in common with the other buildings of the land. The colored membership being set free, very naturally turned away from Church fellowship with those who had previously held them in bondage, and being free to select for themselves, the majority united with the "African" or "Zion" colored Churches. But, as the old Church extended its services into the Slave States, a large number applied for admission also into the parent Church. This produced a diminution of membership much greater than that of strength. Since 1865 there has been a constant increase.

At the General Conference of the Methodist Episcopal Church, South, in 1866, a system of lay delegation was adopted both in their General and Annual Conferences, the number in the Annual Conference being comparatively limited. The probationary period was stricken out, and the rule for class meetings made less stringent. At their Conference in 1870 a rule was proposed that if the bishops of the Church judged any measure passed by the General Conference to be unconstitutional, and should present their objections in writing, and if two thirds of the General Conference should thereafter vote for its passage, it must be sent, as in the case of the alteration of a restrictive rule, to the Annual Conferences. This proposition being passed by more than two thirds of the General Conference, it received the sanction of more than a three-fourths vote of the Annual Conferences, and was, in 1874, declared to be the law of the Church.

The Book Concern was established in Nashville, Tennessee, and after the division of the capital at New York and Cincinnati it possessed considerable means. During the war, when Nashville was occupied by the northern army, many of the leading men fled farther south, and its operations were greatly crippled. At the close of the Rebellion it was again refitted, and has since been prosecuting its work vigorously.

As the great question in dispute between the South and the North was largely settled in the issues of the war, a kindlier feeling between the two bodies is gradually being manifested, and it is probable that in the lapse of a comparatively few years a full fraternal feeling may be restored. Some have anticipated the possibility of organic reunion, but at present there are no indications of its speedy accomplishment.

Not only has the Church South occupied the Slave States in which it was organized, but it has also extended its Conferences into California, Oregon, Illinois, Kansas, and Colorado. From the time of the division it also controlled the Indian work west of Arkansas and Missouri. Shortly after its formation it established a mission in China, which is still maintained, though it has not been very greatly enlarged. More recently it has established a mission in Mexico among the Spanish-speaking population. As it is in close geographical relations with that country, it is to be hoped that its mission may be of immense service to that republic.

Prior to the separation, a number of flourishing seminaries and colleges had been established in the southern States. During the civil conflicts they were greatly weakened, and in some cases the endowments were partially or wholly lost. Since that period many of them have been revived under favor able auspices, and are largely attended. Quite recently the Vanderbilt University has been established and opened at Nashville, and to its funds Mr. Vanderbilt, of New York, has contributed the magnificent sum of about $700,000.

The statistics in their Minutes, published early in 1875, are as follows:

Preachers -- traveling, 3,224; superannuated, 261; local, 5,356. Members, 712.765. Sunday Schools, 7,204; teachers, 48,825; scholars, 328,634.

Five of the bishops of the Methodist Episcopal Church, South, have died, namely: Bishops Soule, Andrew, Bascom, Capers, and Early. They now have eight bishops who are actively engaged in the supervision of their work, namely: Robert Paine, George F. Pierce, Hubbard H. Kavanaugh, William M. Wightman, Enoch M. Marvin, David S. Doggett, Holland N. McTyeire, and John C. Keener.

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## Colored Methodist Episcopal Church Of America

As a large part of the colored population left the Church South, it was deemed wise by that Church to aid in establishing, under their friendship and assistance, a colored organization. By their advice the principal part of the colored membership which remained had constituted themselves into an independent body, called the "Colored Methodist Episcopal Church of America." They adopted the Discipline of the Church South, and elected bishops, who were ordained by the bishops of the Church South, and thus added another to the branches of Methodism among the colored people. They now have four bishops, and they report 14 Conferences, 635 traveling preachers, and about 80,000 Church members.

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The Free Methodist Church

In 1860 a secession took place in Western New York, and formed what was termed the "Free Methodist Church." The organization was rather local in its character, springing out of alleged grievances in the administration of the Genesee Conference. It, however, assumed for its basis opposition to secret societies and to pew churches, insisting also upon greater plainness in dress, greater simplicity in church edifices, and greater spirituality. It has since organized congregations in the West, and a few scattering congregations in the Middle States.

Its doctrines, discipline, and usages resemble closely the parent Church, but, like the other seceding bodies, it has rejected the presiding eldership and the episcopacy. Its members number about ten thousand.

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SUMMARY OF METHODISTS IN UNITED STATES

Methodist Episcopal.....10,923.....12,881.....1,580,559
Methodist Episcopal, South.....3,485.....5,356.....712,765
Colored Methodist Episcopal.....635.....683.....80,000
African Methodist Episcopal.....600.....1,450.....200,000
African Methodist Episcopal Zion....1,200.....800.....250,000
The "Methodist Church".....775.....507.....55,183
Methodist Protestant.....650.....200.....54,319
American Wesleyan.....250.....190.....20,000
Free Methodists.....90.....80.....10,000
Primitive Methodists.....20.....25.....2,800
Cong'l and other Indep't Methodists....23.....9,500
Total Methodists in United States..18,651.....22,172.....2,875,126

There are in addition to these the United Brethren, numbering about one hundred and thirty-one thousand, and the Evangelical Association, numbering about ninety-five thousand. They are frequently called Methodists, and are classified with them. There is but little difference either in doctrine or government, yet, as they bear different names, we have not included them in the above table.

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18 -- METHODISM IN FOREIGN COUNTRIES

At the beginning of the Centennial Period the number of members in Great Britain and Ireland amounted to about 35000. There was no change in the economy of the Church until the death of Mr. Wesley, which took place March 2, 1791. We have no space to give a sketch of Mr. Wesley's life and labors. He was one of the leaders of his race; a man whom the world has recognized as possessing all the elements of a great statesman, united with the humility and

devotion of an apostle. He not only, as a great preacher, attracted the attention of the world, but his sympathy for every form of suffering, and his readiness to take part in every philanthropic movement, endeared him to the hearts of the masses. It was feared by many, that after his death, his Societies would become disorganized, and that the work would pass away. It pleased God, however, to spare him until his thoughts had been so fully comprehended, and his plans so perfected, as to give the Societies organization and stability. The number reported in the Society at the Conference following his decease were, in Great Britain 72,476, and in Nova Scotia and the West Indies 6,527; making a total of 79,003. The Conference engaged to follow strictly the plan which Mr. Wesley had left, and limited the term of the preachers' appointment to two years, except in cases of "remarkable revival." The appointments were made by a committee, and Dr. Coke was selected to preside in the Irish Conference.

A few brethren had previously been selected by Mr. Wesley, who were authorized to administer the sacraments. The same right was claimed by others, and Alexander Kilham became the leader of a party claiming entire liberty. At the following Conference Mr. Kilham was arraigned and censured. Many of the people, nevertheless, petitioned for the sacraments, and for entire separation from the Church of England, and thus two parties arose in the bosom of the Church. In many places congregations were divided, and in some locations considerable secessions took place. Finally, a plan of pacification was adopted, which secured general unanimity. This plan gave permission for the sacraments, where a majority of the stewards and leaders should approve; but did not render it obligatory upon any of the members to attend. To avoid exciting the hostility of the Church of England and its friends, the preachers were empowered to administer the sacraments without ordination, and this remained the practice of the Conference until 1832, when a form of ordination was adopted.

Mr. Kilham, to whom we have alluded, was not satisfied, and having published some very severe animadversions, he was arraigned and expelled. Shortly afterward he organized the "Methodist New Connection." Only two of the conference ministers, however, united with him. He was more successful among the members, some five thousand of whom were drawn away.

They retained all the doctrines and usages of the Wesleyan body, and its general polity; but they administered the sacraments, and gave some additional privileges and prominence to the laity. This was the first secession, and the organization still remains. They reported in 1875, 158 traveling preachers, 436 chapels, 25,837 members and probationers, and 70,000 Sunday School scholars.

Notwithstanding this secession, the Societies regularly increased, numbering 113,698 in 1798. Such was the growth of Methodism that the Church of England became seriously alarmed, and bills were introduced into Parliament designed to cripple its operations. But the Methodists and Dissenters, making common cause, presented such a multitude of petitions that the measure was defeated. The continual opposition, however, and the attempt to pass unfavorable acts, or to induce the judges to give a severe construction to existing ones, made it necessary to constitute a committee on privileges, who care for the general interests of the Church, and endeavor to avert hostile legislation.

In 1816 a new organization was formed, called the "Primitive Methodist" Church. Its immediate occasion was the expulsion of some preachers for insubordination in their mode of conducting meetings. They appear to have been earnest, sincere Christians; but they were unwilling to submit to the order of the Church. Unlike most other secessions, they reproved their members for unkind words toward others, and they have aimed at living in peace with all denominations.

They have preserved all the outlines of Methodistic doctrine, and, like the early Methodists, they labor effectively among the poorer population. They reported in 1875 nearly 170,000 members, and over 300,000 Sunday School scholars.

Several secessions have since taken place, among which the chief one was that which resulted in the formation of the United Methodist Free Church, which now numbers some 74,000 members.

Notwithstanding the loss incurred by these secessions, the parent body continued to increase in membership, in churches, and in financial strength. While the Wesleyans were thus active at home, they were also enlarging the field of their missionary operations. We have already stated that their missions were established in the West Indies by Dr. Coke in 1786. A few years later their work began in France. In 1813 Dr. Coke sailed for Asia, and the preachers associated with him laid there, in 1814, the foundations of Wesleyan Societies. Some three years previous a mission had been founded in Sierra Leone, on the west coast of Africa, which has been maintained to the present time, and as early as 1815 a mission was started in Australia. Since that period they have established missions in many of the islands of the south seas, some of which have been remarkably successful in Christianizing almost the entire population. Their field has enlarged, so as to embrace not only the British dominions in America, Africa, and Asia, but they have also extended into China and Japan, and into a number of the East India islands.

They have also given increased attention to education. The old Kingswood School in 1851 was removed to a location near Bath, and called the "New Kingswood School." To this has been added "Woodhouse Grove," "Five Elms," and "Trinity Hall." They have also erected a training school at Westminster for young men as teachers, at a cost of some $120,000, and fine buildings for young women at Battersea, costing $80,000. As early as 1834, a theological school was started in the Hoxton Academy, which was subsequently removed to Didsbury, near Manchester. A second theological school was started in 1843 at Richmond, in the vicinity of London. Subsequently this passed into the hands of the Missionary Society, and a new institution was opened at Heddingly, near Leeds. As the Conference oftentimes receives more applications than it has appointments, young men are placed on the reserve list, subject to the call of the president, and are sent to these different institutions of learning. During their education they are expected to hold active service wherever doors may open, and in every way to show their capability and their devotion to the work. They have also two colleges, which are thoroughly Methodistic, but which are not owned by the Conference. The first is the Wesleyan College at Sheffield, with beautiful grounds overlooking the city, and costing $150,000. It has an affiliated connection with the University of London. The second is the Wesleyan College at Taunton, which is also doing an excellent work.

The Book Concern which Mr. Wesley established has been continued, still publishing its magazine, and issuing a large number of books. The "Quarterly Review," however, and the weekly periodicals, such as the "Watchman" and "Recorder," though representing Methodist sentiments, are not under the control of the Conference.

There are now in Great Britain 358,772 members, and 27,642 on trial, giving a total of 386,414. They also report 23,707 class leaders, 13,737 lay preachers, 5,917 chapels, connectionally settled, 1,760 other preaching places, and 1,731,582 sittings.

Their mission work is in a flourishing condition. Some most remarkable triumphs of the Gospel have occurred under their agency in the Society and Fiji Islands. The latter, from being a population of cannibals, has become a civilized and Christian people, and recently the islands have been annexed to the British crown. Australasia, once wholly inhabited by savages, is now covered with an enterprising population. Three colleges have been established, and four Annual Conferences, which are now embraced under the government of a General Conference, whose first meeting was during last year.

Methodism in Ireland has presented peculiar phases. At its introduction, under Mr. Wesley and his assistants, rapid progress was made in many localities, and out of it have come some of the most earnest workers in all parts of the world. Among these may be mentioned, standing in the front of Methodistic movements, Dr. Adam Clarke, the author of the "Commentary," and Rev. William Arthur, for some time president of the college at Belfast, and now one of the missionary secretaries. By Irish local preachers, Methodism was introduced both into New York and Maryland, and an Irishman was the first preacher in Australia. Yet in Ireland itself; the progress for many years has been exceedingly small and slow. At Mr. Wesley's death, in 1791, the figures show a membership of about 17,000; today, after a lapse of eighty-four years, the membership is about 21,000. A few years after Mr. Wesley's death the numbers amounted to some 24,000, so that, with little exception, for a long period, its numerical strength has been about the same. It has, however, strengthened in various ways. In Dublin and Belfast and other places, large and beautiful churches have been erected. In Belfast there is a fine college building and an institution affording excellent educational privileges. There is also a connectional school in Dublin.

There are several causes for the comparatively stationary condition of the Wesleyan Church in Ireland. First: The overwhelming majority of the people, especially in the southern part of the kingdom, is Roman Catholic, and Methodists have been from the beginning severely persecuted. Second: In the north of Ireland, the Presbyterian Churches are strongly established, a large part of the population having originally emigrated from Scotland. Third: The Catholic Church, the Church of Ireland or Episcopal Church, and the Presbyterian, have all received aid from the Government, the ministers being partly supported by government funds, while the Methodists have never received any thing. Fourth: The emigration of Methodists from Ireland has always been large, the motives being partly the severe pressure under which they suffer from the causes mentioned.

It may be questioned, whether their union with England, which always furnishes them with the president of its Conference, has developed within them enough of independence for vigorous and hearty growth. There has always been the kindest feeling existing between the English and

Irish Conferences, and a sincere effort has been made to do for Ireland whatever was judged to be best; but whether the form of government and the exercise of influence, have been of that energetic and efficient character necessary to sustain a weak Church in the midst of such severe difficulties, may admit of doubt. Be that as it may, the fact remains, that, while Methodism has increased rapidly in almost every other country in which it has been established, the growth in Ireland has been exceedingly slow. The facts, also, that in France, where the ecclesiastical polity and relations are of the same character, there has been an exceedingly slow movement, and that Canada and Australia have deemed it necessary for their development to adopt ecclesiastical independence, seem to give strength to the suggestion.

Why Wesleyanism in England cannot exercise a continuous and controlling beneficial influence over its Churches outside of England, while American Methodism retains in its association and in its unity the Conferences in Germany, in Africa, and in India, and shows no signs of weakening, may well suggest questions of deep interest to the thoughtful mind.

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Canada Methodist Episcopal Church

The war between Great Britain and the United States, from 1812 to 1815, greatly embarrassed the work of the Methodist Episcopal Church in Canada. The preachers who had been sent from the United States were obliged to retire from the field, but those who had been raised up in Canada continued faithfully at their posts. After the return of peace other ministers were sent, and the work progressed in its usual order. The bitter feelings, however, which had been aroused between England and the United States, and which had also affected many of the leading minds in Canada, led to an application on the part of a few Societies for missionaries to be sent from England.

These missionaries, with more zeal than prudence, began to excite the popular mind against the Church in the United States, and a few Societies severed their connection with the parent Church and identified themselves with the Wesleyans of England. The questions at issue led to negotiations between the Methodist Episcopal and Wesleyan bodies, and for a time a boundary was agreed upon between the Churches, Lower Canada being given over to the Wesleyans of England, and Upper Canada chiefly remaining to the Methodist Episcopal Church. The spirit of discontent, however, was fostered by English influences, and the Methodists, who suffered a number of legal privations, were promised more government favor if they would become an independent Church.

In 1824 the work in Canada was organized into a separate Annual Conference, and in 1828, on their petition, the General Conference agreed, that if they should declare themselves an independent Church and elect a superintendent, he might be ordained by the bishops of the Methodist Episcopal Church. At the following Conference, at which Bishop Hedding presided, the Canada Conference declared its independence, and organized under the name of the Methodist Episcopal Church of Canada, electing William Case as superintendent pro tern. Subsequently Dr. Fisk was elected bishop, but declined to accept.

Instead, however, of finding the advantages anticipated, no special favors were granted, and efforts were soon made to induce the Canada Methodists to identify themselves with the English Wesleyans. Aid was promised by the Missionary Society, and the English government, under representations from Canada, threw its influence in the same direction, and the result was that, in 1833, a plan of union was adopted, and the greater part of the Methodists of Canada were united with the Wesleyan Methodists of England.

A few ministers, however, dissatisfied with the arrangement, and believing the whole movement had been unconstitutional, as they had adopted the Discipline of the Methodist Episcopal Church, with all its restrictive rules, proceeded to re-organize the Church under its former name and discipline. This organization embraced a few ministers and about five thousand members. It has since that time remained an independent Church, and for many years was very feeble, as the wealth and a large proportion of the learning and social influence of the members were in the Wesleyan movement.

Rev. J. Richardson was subsequently elected bishop, and watched over the interests of the Church with care and fidelity until his death, which occurred only a year or two since. Rev. A. A. Carman was elected and ordained at their last General Conference, and is now the superintendent of the Church. Its members have increased to over twenty-three thousand; it has a Book Concern, and publishes a weekly paper, and it has also established two institutions of learning. It promises to be an organization of efficiency and usefulness.

* * *

The Methodist Church In Canada

As has been already stated, the great proportion of the Canada Methodist Episcopal Church in 1833 identified itself with the Wesleyans of England. In a few years after, the Conference became in some sense an independent, though an affiliated, body: the president of the Conference being regularly sent out from England to preside over its deliberations. It had two divisions, the Wesleyans in Canada, and the Wesleyans in Eastern British America. These continued their work with great energy, increasing in ministers and members. The following table shows their growth:--

| Year | Ministers | Members |
|---|---|---|
| 1833 | 81 | 16,039 |
| 1835 | 95 | 15,056 |
| 1845 | 144 | 22,946 |
| 1855 | 228 | 37,885 |
| 1865 | 536 | 56,353 |
| 1874 (before recent union) | | 73,701 |
| 1875 (after union) | 1,093 | 107,575 |

As these tables indicate, in 1874 a union was effected between the Wesleyans of Canada, the Wesleyans of Eastern British America, and the "New Connection Methodists," who formed themselves into the Methodist Church in Canada. They adopted a constitution, having a General

Conference and six Annual Conferences. The report in 1875 shows the aggregate numbers of these different bodies then constituting the Methodist Church of Canada. It has many fine churches in the leading cities, a strong institution of learning, a Book Concern, a periodical ably conducted, and has all the elements necessary for future expansion and growth.

SUMMARY OF FOREIGN CHURCHES

The following table presents the number of ministers and members in the foreign Methodist Churches [omitted]:

* * * * * * *

19 -- REVIEW

A review of the events connected with the Churches of the last century shows that, when compared with other Church organizations, Methodism has been pre-eminently successful. In the United States, the Congregationalist, Church of England, Presbyterian, Baptist, and Dutch Reformed Churches were all strong in 1775. Each of them had colleges and seminaries in successful operation, training some young men for their ministry, and educating others for the professional walks of life. Some of these Churches, as the Congregational and the Church of England, were supported by Systems of taxation levied upon the people of the different States. Methodism was not at that time a separate Church, its members receiving the sacraments chiefly from the ministers of the Church of England.

Today it ranks first among all the religious bodies in the number of its communicants, in the number and capacity of its church buildings, and in the value of its Church property, as shown in the following census tables published by the Government. All the branches of the leading denominations are included under the generic name. [See the JPEG graphic for this Table.]

According to these tables, more than one third of the Church organizations and buildings belonged (1870) to the Methodist Churches, nearly one third of the sittings, and not quite one fifth in value of the property. The numbers of communicants, as given by the leading denominations in 1875, are as follows:--

Methodists (all branches).....2,875,126
Baptists.....1,815,300
Presbyterians.....987,637
Disciples, or Campbellite Baptists.....500,000
Lutherans.....569,549
Congregationalists.....323,689
Protestant Episcopalians.....273,092

If we inquire why the Methodist Churches have thus, in their increase, exceeded all other denominations, and have grown from an insignificant body to the first in rank, we answer, First, It is not because of any government aid or assistance. Methodism has never received special favors from any human government. Other denominations have been established by law, and have thus

gained rank and prestige. This is the case with the Episcopalians in England, with the Presbyterians in Scotland, and with the Lutherans in Germany and Scandinavia. Of the leading Churches, the Baptists alone, besides the Methodists, have never received governmental favors. The idea of prestige, as derived from the Government, was early transferred to America. In New England the Congregationalists, being the dominant body, were supported in part by taxation long after the close of the revolutionary struggle. Even as late as the present century the Church law was so strictly enforced, that the only cow of a poor Methodist preacher was sold to pay the tax to support the Congregationalist parson. [10]

In New York, Pennsylvania, and the Southern States generally, the Episcopal Church succeeded to the rank and position of the Church of England. Though the Church and State connection was severed by the adoption of the Federal Constitution, yet, General Washington having been a member of the Protestant Episcopal Church, and the early presidents being chiefly from Virginia, where that Church was strong and where they had been educated under its shadow, the chaplains of the army and navy, and the chief professors at West Point and Annapolis, were, with but few exceptions, appointed from the Episcopal Church. The Episcopal service was introduced into the national institutions, favored by the army officers, and was exclusively used on board the national ships. As late as 1844 the regulations of the navy required the chaplain to wear the gown. Thus the young men in the army and the navy, educated at the public expense, were drawn almost wholly under the influence of the Protestant Episcopal Church.

The same tendency has been manifested in the selection of men for high official position, and for the management of public trusts. Such is the power of precedent, and so easily can men in office perpetuate their influence, that to this day the leading offices in the gift of the Federal Government are filled by adherents of the Protestant Episcopal Church far beyond the ratio of their membership. The same remark applies, in part, to the Congregationalists and Presbyterians, who, in certain sections of the Union, early occupied prominent positions. So, too, institutions and trusts founded by the State or supported by general contributions, and legitimately belonging to the whole people, have by the constitution of the trustees passed virtually under denominational control. In this way the public moneys have been indirectly applied to advance sectarian interests.

Secondly. Methodism has not grown, as in comparison with other denominations, by immigration In 1775 there were but thirty-five thousand Methodists in the world, except the few in America. Hence the immigration from England, Scotland, Ireland, and Germany, was almost wholly composed of those who had been brought up under the influence of other denominations. These were divided chiefly among the Roman Catholics, Episcopalians, Presbyterians, Lutherans, and German Reformed. Up to the present period, while Methodism has been gaining ground in England, yet, as compared with the whole population in England, Ireland, and Scotland, not one in ten, probably not more than one in fifteen, of the immigrants would be a Methodist. Thus the increase through immigration has been overwhelmingly in favor of the other principal denominations. As in reference to government favor, so in this, the Baptists have gained less proportionally than others.

Thirdly. It has not been through superior educational facilities that Methodism has influenced the public mind. As we have already seen, the early colleges were all in the interest of other Churches. Almost as soon as the Methodists began to establish colleges, the practice of

giving State aid, to any considerable amount, was abandoned, and the work which Methodism has done in the line of education has been almost exclusively from its own individual offerings. We have also seen, that of its present colleges no one was founded before 1830; and, until very recently, the most of the institutions have been not only young, but comparatively unendowed. As a result, the great majority of teachers have been furnished from the schools of other denominations, and, very generally, their influence has been thrown against Methodism. Its doctrines have been misrepresented, its usages have been ridiculed, and, so far as practicable, its membership has not been selected for positions of leading influence in educational institutions.

It is a very singular fact that the two leading denominations, Methodists and Baptists, who together furnish the religious instruction for almost, if not entirely, half the population, should not be admitted to a just equality in public positions. It is one of the fruits of the strength of organizations. The older denominations had the power in their hands they controlled the organizations in their early history, and have trained up others to succeed them. We write not this now complainingly. There may be times when it would be proper to make an appeal, and the data are abundant for that purpose but we allude to these matters only to show that the increase of the Methodist Church has not been by any external or collateral agencies.

Fourth. We must, then, seek for the reasons of the remarkable increase of the Methodist Church, either in the superiority of its doctrines, the efficiency of its organization, or in the piety, earnestness, and activity of its ministers and members. We have already noticed the doctrines as being evangelical and liberal, yet they are shared by other Churches which have not grown so rapidly. They lie, however, at the foundation of success, and it is only on the basis of the doctrine of a free and fall atonement, preached as available to every human being, that the superstructure of the Church could have been raised. No doubt a large proportion of its success, if not the principal part, has been through the deep piety of its members, and the earnestness and activity manifested in their religious assemblies. Whatever may be said contemptuously of enthusiasm, and however men may deride religious feeling as fanatical, one fact remains incontrovertible -- men seek the Churches because they need religious comfort. They will go where they believe God manifests himself by imparting his Spirit most fully to his followers; and the earnestness in worship, the zeal which follows from a lively faith, the conviction of the unseen, which nerved the early Methodists for their work and strengthened them to endure reproach and scorn, draw the hearts of men when, forgetting earthly distinctions and earthly motives, they seek alone the pardon of sin and communion with God. This deep religious interest, manifested in revival scenes, in quarterly, protracted, and camp meetings, has been eminently powerful in drawing large numbers to the Methodist communion.

Lastly. As compared with the other evangelical Churches, and especially with the other branches of Methodism, much must be ascribed to the form of government of the Methodist Episcopal Church. The Wesleyans in England were organized nearly thirty years in advance of the Methodists in the United States. They had able leaders and superior facilities, though they had also the obstacles of an Established Church and of an overshadowing nobility. They now number 406,054 in Great Britain and Ireland, in a population of about 30,000,000. The Methodist Episcopal Church alone, in a population of from 40,000,000 to 44,000,000, numbers over 8,500,000. Methodism in England has a great advantage over that in Ireland or in France, where affiliated Conferences were established under the shadow of the English Conference. In Canada it

has grown more rapidly, but yet, in proportion to the population, it is not so strong as in the United States. In Australia, also, its growth has been rapid; but even there, under the most favorable circumstances, it has not obtained the ratio to the population that Methodism holds in this country.

The following table exhibits the relative growth of British Methodism, including Canada, Australia, and its missions, and that of the Methodist Episcopal Church, embracing both members and probationers:

| Year | British Methodism | American Methodism | Total |
|---|---|---|---|
| 1775 | 34,997 | 3,148 | 38,145 |
| 1785 | 52,496 | 18,000 | 70,496 |
| 1795 | 99,305 | 60,291 | 159,596 |
| 1805 | 140,584 | 119,945 | 260,529 |
| 1815 | 230,951 | 211,165 | 442,116 |
| 1825 | 253,057 | 348,195 | 631,252 |
| 1835 | 386,357 | 652,528 | 1,038,885 |
| 1845 | 468,313 | 1,139,587 | 1,607,900 |
| 1855 | 435,867 | 799,431.[11] | 1,235,298 |
| 1865 | 562,495 | 929,259 | 1,491,754 |
| 1875 | 661,694 | 1,580,559 | 2,242,253 |

If we turn to the branches of Methodism, such as the Methodist Episcopal Church, South, and the African Methodist Episcopal Church, which have the same form of government, we find activity and prosperity in all their movements; while in the Methodist Protestant Church, the Methodist Church, and the Wesleyan Methodists, we find comparatively little progress; and, to some extent, this is the case with the African Methodist Episcopal Zion Church, whose form of government is intermediate between the two families. The distinction between the non episcopal branches of Methodism in the United States and the others is clearly marked. Wherever the episcopacy and the presiding eldership have been abandoned, the connectional bond has been loosened, and sooner or later difficulties and serious losses have occurred. Wherever these have been preserved, in the midst of difficulties, the Churches have gone forward.

We may then safely attribute the growth of the Methodist Episcopal Church, first, to her doctrines; secondly, to the piety and zeal of her ministers and members; and, thirdly, to her form of Church government, which unites and unifies the different parts of the country; especially is this seen in her missionary fields. The English Methodists failed to hold their affiliated Conferences, and, one after another, seeks distinct government. The Methodist Episcopal Church, in advance of all other Protestant denominations, has organized, under one government, her Conferences in the four quarters of the globe, and maintains, through her administration, her membership under the same forms and order, in India, Liberia, and Germany, and the United States. Doubtless the appliances of Methodism may be improved and enlarged. From the beginning, while the system of the fathers has been preserved, new fields of enterprise have been opened and new agencies employed. The unity of the organization has remained undisturbed, and has proved itself adequate to reach, through its regular agencies, to the extremities of the globe.

Dr. Dixon, one of the leading minds of Wesleyan Methodism, well said, that we must look to American Methodism for the expression of Mr. Wesley's mind. Nor should we fail to note that its success has not been owing to any lowering of the moral standard, or catering to the tastes or prejudices of society. The voice of the Church has been clearly heard in the denunciation of vice in every form. In its earliest period, when it stood almost alone, it proclaimed unwavering and unalterable hostility to slavery. It sacrificed in many instances the favor of wealth and influence rather than to forbear its testimony. It suffered the loss of more than a third of its ministers and members rather than relax its discipline. It stood by the Union in its darkest hours, though in some localities it suffered thereby the loss of influential members, who sought, in some other Churches, u pulpit that attacked no vice and encouraged no patriotism.

On the question of intemperance it is equally pronounced. It early took bold and advanced ground. its rules forbid the use, manufacture, or sale of intoxicating liquors, as beverages. In the pulpit and in the rostrum its ministers freely denounce the traffic in all its forms, though thereby members are driven from its folds, or the means and influence it might otherwise gain are thrown into the hands of other denominations.

On the observance of the Sabbath, and on all great moral issues, its members and friends are found side by side with the firmest friends of pure religion and of sound morality.

What Methodism has accomplished for the masses, both in England and America, no pen can adequately portray. The ablest English writers now acknowledge the obligations of that country to John Wesley, who, in an age of infidelity, upheld the standard of the cross, and who, despite of all Church restrictions, carried the glad tidings of the Gospel to the suffering and perishing poor. Macaulay says, he "was a man whose eloquence and logical acuteness might have rendered him eminent in literature; whose genius for government was not inferior to that of Richelieu." Ruckle styles him "the first of theological statesmen" and Cardinal Manning bears testimony to his service in staying the tide of infidelity. Westminster Abbey, though late, yields him a place among the sages and benefactors of the land.

Who can tell what would have been the condition of western society, as it poured its streams of population over mountains and valleys, if the itinerant preacher had not accompanied or soon followed them? Had no minister preached until the towns and cities were built, and until congregations were formed and called, who can describe the moral desolation? Ministers may stand today in the pulpits of fine city churches, and declaim about apostolical succession; they may deny the validity of the ministerial orders of the heroic itinerant preachers, and consign them and their congregations to the uncovenanted mercies of God; but the thousands of happy and useful Christians on earth, and the thousands of the redeemed in heaven, who, but for them, had not heard the name of Jesus, will rise up and call them blessed. The blooming fields once a wilderness; the towns and cities of yesterday, which rival in population the old cities of Europe; the masses of an industrious, thriving, well-ordered, and happy population; the beautiful and thronged school-houses, the numerous and tasteful churches; and the multitudes of devout worshipers, all attest the power of the Gospel which was proclaimed in their midst. To them it was a gospel of humanity, in strengthening them for their labors, and comforting them in their sorrows; it was a gospel of peace, in revealing a Saviour full of compassion and ready to forgive; it was a gospel of

holy triumph, that pointed the dying inmate of the lonely cabin to the mansions prepared by the Son of God.

Methodism is sure of the past century. Its fathers are crowned in bliss, and its sons are marshaled in the field. If they valiantly fight the great battles of humanity, if they tread fearlessly the path of duty, if they preserve uncorrupted the doctrines of the Gospel, if they seek to bear the image of the blessed Saviour, and if they preserve the cardinal principles of their Church polity, the coming century will be full of holy triumphs and of glorious achievements. Every land shall be beautified with its temples, and in every language shall its prayers and songs ascend before the throne of God.

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## APPENDIX

### Articles Of Religion

#### I. Of Faith in the Holy Trinity

There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, visible and invisible. And in unity of this Godhead there are three persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost.

#### II. Of the Word, or Son God, who was made very man

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed virgin so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for the actual sins of men.

#### III. Of the Resurrection of Christ

Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

#### IV. Of the Holy Ghost

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

#### V. The Sufficiency of the Holy Scriptures for Salvation

The Holy Scriptures contain all things necessary to salvation so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church.

The Names of the Canonical Books

Genesis; Exodus; Leviticus; Numbers; Deuteronomy; Joshua; Judges; Ruth; The First Book of Samuel; The Second Book of Samuel; The First Book of Kings; The Second Book of Kings; The First Book of Chronicles; The Second Book of Chronicles; The Book of Ezra; The Book of Nehemiah; The Book of Esther; The Book of Job; The Psalms; The Proverbs; Ecclesiastes, or the Preacher; Cantica, or Song of Solomon; Four Prophets the greater; Twelve Prophets the less. All the books of the New Testament, as they are commonly received, we do receive and account canonical.

VI. Of the Old Testament

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth; yet, notwithstanding no Christian whatsoever is free from the obedience of the commandments which are called moral.

VII. Of Original or Birth Sin

Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk,) but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

VIII. Of Free Will

The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

IX. Of the Justification of man

We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

## X. Of Good Works

Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgments; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

## XI. Of Works of Supererogation

Voluntary works, besides, over, and above God's commandments, which are called works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas Christ saith plainly, When ye have done all that is commanded you, say, We are unprofitable servants.

## XII. Of Sin after Justification

Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification: after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God, rise again and amend our lives. And therefore they are to be condemned who say they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

## XIII. Of the Church

The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same.

## XIV. Of Purgatory

The Romish doctrine concerning purgatory, pardon, worshipping and adoration as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the word of God.

## XV. Of speaking in the Congregation in such a Tongue as the People understand.

It is a thing plainly repugnant to the word of God, and the custom of the primitive Church, to have public prayer in the Church, or to minister the sacraments, in a tongue not understood by the people.

## XVI. Of the Sacraments

Sacraments, ordained of Christ, are not only badges or tokens of Christian men's profession; but rather they are certain signs of grace, and God's good will toward us, by the which

he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him. There are two sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism, and the Supper of the Lord.

Those five commonly called sacraments, that is to say, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for sacraments of the Gospel, being such as have partly grown out of the corrupt following of the apostles; and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

The sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith. I Cor. xi, 29.

XVII. Of Baptism

Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the Church.

XVIII. Of the Lord's Supper

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death; insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper, is faith.

The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XIX. Of both Kinds

The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

XX. Of the one Oblation of Christ, finished upon the Cross

The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable, and dangerous deceit.

XXI. Of the Marriage of Ministers

The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

XXII. Of the Rites and Ceremonies of Churches

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the Church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the Church, and woundeth the consciences of weak brethren.

Every particular Church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

XXIII. Of the Rulers of the United States of America

The President, the Congress, the General Assemblies, the Governors, and the Councils of State, as the delegates of the people, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States, and by the Constitutions of their respective States. And the said States are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction. [12]

XX IV. Of Christian Men's Goods

The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXV. Of a Christian Man's Oath

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle; so we judge that the Christian religion doth not prohibit, but that a

man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

*  *  *

The General Rules

The Nature, Design, And General Rules Of Our United Societies

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

(2) This was the rise of the UNITED SOCIETY, first in Europe, and then in America. Such a society is no other than a company of men having the form and seeking the power of godliness, united in order to pray together to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.

(3) That it may the more easily be discerned whether they are indeed working out their own salvation, each society is divided into smaller companies, called classes, according to their respective places of abode. There are about twelve persons in a class, one of whom is styled the leader. It is his duty,

I. To see each person in his class once a week at least; in order,

1. To inquire how their souls prosper.

2. To advise, reprove, comfort, or exhort, as occasion may require.

3. To receive what they are willing to give toward the relief of the preachers, Church, and poor. [13]

II. To meet the ministers and the Stewards of the Society once a week; in order,

1. To inform the minister of any that are sick, or of any that walk disorderly, and will not be reproved.

2. To pay the stewards what they have received of their several classes in the week preceding.

(4) There is only one condition previously required of those who desire admission into these societies, a "desire to flee from the wrath to come, and to be saved from their sins." But wherever this is really fixed in the soul, it will be shown by its fruits. It is therefore expected of all who continue therein, that they should continue to evidence their desire of salvation,

First, By doing no harm, by avoiding evil of every kind, especially that which is most generally practiced; such as

The taking of the name of God in vain.

The profaning the day of the Lord, either by doing ordinary work therein, or by buying or selling.

Drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity.

Slaveholding, buying or selling slaves.

Fighting, quarreling, brawling, brother going to law with brother; returning evil for evil, or railing for railing; the using many words in buying or selling.

The buying or selling goods that have not paid the duty.

The giving or taking things on usury, that is unlawful interest.

Uncharitable or unprofitable conversation; particularly speaking evil of magistrates or ministers.

Doing to others as we would not they should do unto us.

Doing what we know is not for the glory of God; as,

The putting on of gold and costly apparel.

The taking such diversions as cannot be used in the name of the Lord Jesus.

The singing those songs, or reading those books, which do not tend to the knowledge or love of God.

Softness and needless self-indulgence.

Laying up treasure upon earth.

Borrowing without a probability of paying; or taking up goods without a probability of paying for them.

(5) It is expected of all who continue in these societies that they should continue to evidence their desire of salvation,

Secondly, By doing good; by being in every kind merciful after their power; as they have opportunity, doing good of every possible sort, and, as far as possible, to all men.

To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison.

To their souls, by instructing, reproving, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine, that "we are not to do good unless our hearts be free to it."

By doing good, especially to them that are of the household of faith, or groaning so to be employing them preferably to others; buying one of another; helping each other in business; and so much the more because the world will love its own, and them only.

By all possible diligence and frugality, that the Gospel be not blamed.

By running with patience the race which is set before them, denying themselves and taking up their cross daily; submitting to bear the reproach of Christ, to be as the filth and offscouring of the world; and looking that men should say all manner of evil of them falsely for the Lord's sake.

(6) It is expected of all who desire to continue in these societies that they should continue to evidence their desire of salvation,

Thirdly, By attending upon all the ordinances of God; such are,

The public worship of God.

The ministry of the word, either read or expounded:

The Supper of the Lord:

Family and private prayer:

Searching the Scriptures: and

Fasting or abstinence.

(7) These are the General Rules of our societies; all of which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule, both of our faith and practice. And all these we know his Spirit writes on truly awakened hearts. If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul as they who must give an account. We will admonish him of the error of his

ways. We will bear with him for a season. But if then he repent not, he hath no more place among us. We have delivered our own souls.

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Book Agents And Editors

The following lists were compiled chiefly by Rev. Dr. De Puy, and published in the Methodist Almanac for 1875. The elections for 1876 have been added:

BOOK AGENTS AT NEW YORK -- 1789 John Dickins -- 1799 Ezekiel Cooper -- 1804 E. Cooper, John Wilson -- 1808 John Wilson, Daniel Hitt -- 1812 D. Hitt, Thomas Ware -- 1816, Joshua Soule, Thomas Mason -- 1820, Nathan Bangs, T. Mason -- 1824 N. Bangs, John Emory -- 1828 John Emory, Beverly Waugh -- 1832 B. Waugh, T. Mason -- 1836 T. Mason, George Lane -- 1840 T. Mason, G. Lane -- 1844 G. Lane, C. B. Tippett -- 1848 G. Lane, Levi Scott -- 1852 Thomas Carlton, Zebulon Phillips -- 1856 T. Canton, James Porter -- 1860 T. Carlton, J. Porter -- 1864 T. Carlton, J. Porter -- 1868 T. Carlton, John Lanahan, California, Eleazer Thomas -- 1872, Reuben Nelson, John M. Phillips -- 1876, R. Nelson, J. M. Phillips.

BOOK AGENTS AT CINCINNATI -- 1820 Martin Ruter -- 1824 M. Ruter -- 1828 Charles Holliday -- 1832 C. Holliday, John F. Wright -- 1836, J. F. Wright, Leroy Swormstedt -- 1840, J. F. Wright, L. Swormstedt -- 1844 L. Swormstedt, John T. Mitchell -- 1848 L. Swormstedt, John H. Power -- 1852, L. Swormstedt, Adam Poe -- 1856, L. Swormstedt, A. Poe -- 1860, A. Poe, Luke Hitchcock -- 1864 A. Poe, L. Hitchcock -- 1868, L. Hitchcock, J. M. Walden -- 1872, L. Hitchcock, J. M. Walden -- 1876, L. Hitchcock, J. M. Walden.

METHODIST QUARTERLY REVIEW -- The new and enlarged series of the "Review" was recommended by the General Conference of 1840. Previously the editorship was generally attached to that of "The Christian Advocate" at New York. -- 1840 George Peck -- 1844 George Peck -- 1848, 1852, John McClintock -- 1856, 1860, 1864, 1868, 1872, 1876, Daniel D. Whedon.

THE CHRISTIAN ADVOCATE, NEW YORK -- 1828 Nathan Bangs -- 1832 J. P. Durbin -- 1836 S. Luckey, John A. Collins -- 1840 Thomas E. Bond, George Coles -- 1844, T. E. Bond -- 1848, (Abel Stevens, declined,) George Peck -- 1852 Thomas E. Bond -- 1856 Abel Stevens -- 1860 Edward Thomson -- 1864, 1868, 1872, Daniel Curry -- 1876 Charles H. Fowler.

SUNDAY SCHOOL ADVOCATE -- 1844, 1848, 1852, Daniel P. Kidder -- 1856, 1860, 1864, 1868, Daniel Wise -- 1872, 1876, John H. Vincent.

SUNDAY SCHOOL JOURNAL -- 1860, 1864, Daniel Wise -- 1868, 1872, 1876, John H. Vincent.

LADIES' REPOSITORY -- 1840 Leonidas L. Hamline -- 1844 Edward Thomson -- 1848 Benjamin E. Tefft -- 1852 William C. Larrabee -- 1856, 1860, Davis W. Clark -- 1864, 1868, Isaac W. Wiley -- 1872 Erastus Wentworth -- 1876 Daniel Curry.

WESTERN CHRISTIAN ADVOCATE -- 1836 Charles Elliott, W. R. Phillips -- 1840 C. Elliott, L. L. Hamline -- 1844 C. Elliott, Leonidas L. Hamline -- 1848 Matthew Simpson -- 1852 C. Elliott -- 1856, 1860, Calvin Kingsley -- 1864 John M. Reid -- 1868, S. M. Merril -- 1872, 1876, Francis S. Hoyt.

NORTHWESTERN CHRISTIAN ADVOCATE -- 1852, 1856, J V. Watson -- 1860, 1864, Thomas M. Eddy -- 1868 John M. Reid -- 1872, 1876, Arthur Edwards.

NORTHERN CHRISTIAN ADVOCATE -- 1844, Nelson Rounds -- 1848 William Hosmer -- 1852, 1856, Freeborn G. Hibbard -- 1860 Isaac S. Bingham -- 1864, 1868, 1872, (Jesse T. Peck, declined,) Dallas D. Lore, died June 20, 1875 -- 1876 O. H. Warren.

CALIFORNIA CHRISTIAN ADVOCATE -- 1852 S. D. Simmons -- 1856, 1860, 1864, Eleazer D. Thomas -- 1868, 1872, 1876, Henry C. Benson.

PITTSBURGH CHRISTIAN ADVOCATE -- 1844, 1848, W Hunter. 1852, Homer J. Clarke. 1856, Isaac N. Baird. 1860, 1864, 1868, S. H Nesbitt. 1872, William Hunter. 1876, Alfred Wheeler.

PACIFIC CHRISTIAN ADVOCATE -- 1856, 1860, Thomas H. Pearne -- 1864, (S. D. Brown, declined,) Henry C. Benson -- 1868, 1872, Isaac S. Dillon -- 1876 John H. Acton.

CENTRAL CHRISTIAN ADVOCATE -- 1856 Joseph Brooks -- 1860 Charles Elliott -- 1864, 1868, Benjamin F. Crary -- 1872, 1876, B. St. James Fry.

THE METHODIST ADVOCATE -- 1868 E. Q. Fuller, (appointed) -- 1872 Nelson E. Cobleigh -- 1876 E. Q. Fuller.

THE CHRISTIAN APOLOGIST (GERMAN) - 1840, 1844, 1848, 1852, 1856, 1860, 1864, 1868, 1872, 1876, William Nast.

GERMAN FAMILY MAGAZINE, and German Sunday School Publications -- 1872, 1876, Henry Liebhart.

SOUTHWESTERN ADVOCATE -- 1876 J. H. Hartzell.

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Missionary Secretaries

1836 Nathan Bangs -- 1840 Nathan Bangs, W. Capers, E. R. Ames -- 1844 C. Pitman -- 1848 C. Pitman -- 1852 John P. Durbin -- 1856 J. P, Durbin -- 1860 John P. Durbin, W. L. Harris -- 1864 J. P. Durbin, W. L. Harris, J. T. Trimble -- 1868, J. P. Durbin, W. L. Harris -- 1872, R. L. Dashiell, T. M. Eddy, (died October 7, 1874,) J. M. Reid, and J. P. Durbin, Honorary Secretary -- 1876, R. L. Dashiell, J. M. Reid.

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ENDNOTES

1 "Wesley's Works"

2 Whatcoat, "Memoirs," p. 21

3 "Life of Ware," p. 130.

4 Lee, p. 126.

5 "Lee's history," p. 176.

6 Ibid., p.179.

7 "Wesleyan Repository," Vol.. iii, p.231.

8 "Lee's History," p. 204.

9 Including appropriation: from Freedmen's Bureau.

10 Meritt's "Letters"

11 The separation of the South occurred in 1845-6.

12 As far as it respects civil affairs, we believe it the duty of Christians, and especially all Christian ministers, to be subject to the supreme authority of the country where they nay reside, and to use all laudable means to enjoin obedience to the powers that be; and therefore it is expected that all our preachers and people, who may be under the British or any other government, will behave themselves as peaceable and orderly subjects.

13 This part refers to towns and cities, where the poor are generally numerous, and Church expenses considerable.

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THE END