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STATISTICAL HISTORY

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OF THE

First Century

OF

AMERICAN METHODISM:

WITH

A SUMMARY OF THE ORIGIN AND PRESENT OPERATIONS
OF OTHER DENOMINATIONS.

BY REV. C. C. GOSS.

The Church—Esto Perpetua.

139372

New York:

PUBLISHED BY CARLTON & PORTER,

200 MULBERRY-STREET.

1866.

Entered according to Act of Congress, in the year 1866,
BY CARLTON & PORTER,
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the Southern District of New-York.

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P R E F A C E.

THE object of this volume is to present, in a condensed form, the statistics and important events connected with the origin, growth, and legislation of Methodism in the United States during its first century.

While it is not intended exactly as a history, yet it is the outlines of history—a manual or handbook of the denomination. Our plan in preparing it has been to follow events in chronological order, in connection with each Annual Conference to the year 1792; after that, in connection with each General Conference, including the last in 1864. A minute detail at the present time is also given, including its ministry, membership, Sunday-schools, Bible and Tract distribution, Home and Foreign Missions, publishing operations, institutions of learning, and benevolent contributions, the whole forming a complete record of Methodism from the beginning to the end of the century.

In connection with each department of effort,

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the statistics of other denominations are also presented. This has not been done invidiously, as will readily be seen; but with a view of learning the true relation of Methodism to other denominations, as well as to present the strength of American Christianity in each department of Christian effort. The fact of this being the first Centennial Anniversary of American Methodism, justifies us in seeking to ascertain its relative position in the sisterhood of Churches. It is presumable that all denominations are interested in learning the exact relation which exist between each other, as well as the efforts put forth by all for the salvation of the world. The statistics of the various denominations are not as complete in each particular as those of the Methodists. In many cases we were unable to obtain them. Denominations are often too lax in respect to statistics.

No pains have been spared to make the work accurate and reliable. Most of the historic works on Methodism have been consulted. Among them we may mention the "Minutes of the Annual Conferences;" "Journals of the General Conference;" "History of the Methodist Episcopal Church," by the late Rev. Dr. Bangs; the exhaustive "History of the Methodist Episcopal Church," now passing through the press, by the Rev. Dr. Abel Stevens;

“Lost Chapters of Methodism,” by the Rev. J. B. Wakeley; “Compendium of Methodism,” by the Rev. Dr. Porter; besides files of the “Christian Advocate and Journal,” etc. For the historic facts contained in the first chapter we are mainly indebted to “Rupp’s History of all Denominations,” a work of great merit; History of the “Society for Propagating the Gospel in Foreign Parts;” “Religion in America,” by Dr. Baird; the “Great Awakening,” and “Benedict’s History of the Baptists.” The statistics of the *present* operations of Methodism, as well as of the other denominations, have been collected from the published Reports of 1866. They are on this account the latest authority, as well as the most reliable. In many instances also we have consulted with the leading men of the denominations in order to insure accuracy of statement. With all the care that has been taken, it is impossible to prepare a work of this kind without some errors finding their way into it, or, at least, some one being able to find fault with some of its statements.

In collecting the matter for it, free use has been made of the works of others. We have seized on such facts and statistics as were needed, wherever found, and pressed them into service in the order of chronology. As the entire work is in one sense

a compilation, it would be unfavorable to typographical beauty to fill the margin with numerous references, hence we have omitted them altogether.

Throughout these pages we have indulged in very little comment, however tempting it was at times to have done so. Brevity has been studied at the expense of matter which might have been acceptable to the general reader, and which would have afforded us much pleasure at least to have recorded. As our only object was to present the facts of history in a systematic and condensed form, so as to render them convenient for reference, of course all disquisition was precluded. How well we have succeeded in the object attempted we leave for others to determine.

C. C. Goss.

NEW YORK, *August 1*, 1866.

ERRATA.

Page 83, Thomas Morris should read *Thomas A. Morris*.

Page 88, read *some* who favored, instead of those who favored.

J. Collins, page 91, should read *John D. Collins*.

For Missionary Committee, page 93, read *bishops*.

The ratio of delegates, page 94, should read, The second restrictive rule was now changed to read *one in 45 instead of one in 30*.

Slavery having been abolished, etc., page 98, should read, Slavery *not* having been abolished.

The name of Dr. Trimble should be left out, pages 96 and 125, he not having been elected until 1864.

For David Wesgatt Clark, page 97, read *Davis Wasgott Clark*.

For Ohio, 590, page 103, read; Ohio, 750.

The capital stock of the New York Book Concern, stated at \$852,531 55, page 135, should be, \$552,531 55.

The capital stock of both Concerns, given at \$1,213,327, p. 136, should read, \$913,327 55.

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CHAPTER I.

DENOMINATIONS IN THE UNITED STATES PRIOR TO THE INTRODUCTION OF METHODISM,

METHODISM was introduced into the United States two hundred and seventy-four years after the discovery of America by Columbus, one hundred and fifty-seven years after the landing of Henry Hudson, ten years before the immortal Declaration, two years after the Dutch had surrendered the province to the English, and twenty-eight after the birth of Methodism in England.

The first permanent settlement in the country was made by the Spaniards, September 7th, 1565, two centuries anterior to Methodism. Melendez then took possession of Florida in the name of Spain, and founded the town of St. Augustine. The next settlement was made by Captain John Smith, and others, in 1607, on James River, and was called Jamestown, in honor of James I. of England. December 11th, 1620, the Pilgrims landed at Ply-

mouth, and immediately laid the foundations of their civil and religious institutions. In 1634, the colony of Maryland was commenced by the descendants of Lord Baltimore. June, 1636, Roger Williams, an exile from Massachusetts, with five others, took possession of what is now called Rhode Island. As early as 1615 settlements were made by the Dutch at New Amsterdam, now New York. Delaware was settled by emigrants from Holland in 1631. North Carolina was colonized in 1660, by adventurers from New England; Pennsylvania, by William Penn, and others, in 1682; and Georgia in 1733, under the patronage of General Oglethorpe, mostly by Englishmen.

Most of these settlements inclined to some particular type of religion. Congregationalism was the established system of New England; and although many things occurred which are to be deplored, but which are attributable to the circumstances of the times, yet we naturally turn our eyes to the East as the nursery of morals and religion. In New Amsterdam the Reformed Dutch, German Reformed, and Lutherans—Reformers from Germany—laid deep the foundations of those principles imbibed from Luther and his coadjutors. The Quakers were found in Pennsylvania, the Catholics in Maryland, the Anglicans in Virginia and the Carolinas, and the Baptists in Rhode Island. In the provinces embracing New York, New Jersey, Pennsylvania, and Delaware, although there were, as Governor Dongan said, “some of almost every belief, and most of none at all;” yet

the prevailing sentiments were those peculiar to the Reformed Dutch, Presbyterians, and Churchmen. In the more southern colonies, Virginia, North and South Carolina, and Georgia, where all sects were generally tolerated, the settlers were mostly adherents of the English Church, and the clergy were under the jurisdiction of the Bishop of London. When Methodism appeared, all these settlements, of various customs and belief, were firmly intrenched, and zealously engaged in propagating their respective systems. With some of these systems it was considered not only sacrilegious, but extremely hazardous to interfere.

EPISCOPALIANISM.

The Protestant Episcopal Church of this country descended from the Church of England. Its origin commences with the Virginia colony under Captain John Smith, and other Episcopalians, in 1607. The charter for this colony, granted by James I., enjoined that the mode of worship should "conform to that of the Established Church of England."

With the first settlers came the Rev. Robert Hunt, who preached, it is said, the first sermon in English on the American continent. He was followed by Rev. Alexander Whitaker and Rev. James Blair. The former was styled the "Apostle of Virginia."

In 1619 the first legislature of Virginia, chosen by the people, divided the colony into eleven parishes. The number of ministers was five, and the

population three thousand. In 1661 the ministers of this colony had increased to ten, and the churches to fifty. In 1693 the College of William and Mary was established for the education of youth. In 1722 there were fifty-four parishes, some of which were quite large. Each had a substantial church edifice, and some of the larger ones smaller chapels also, making the churches, in all, about seventy in number. To each church there was also attached a parsonage, and to many of them two hundred and fifty acres of land. About half of these churches were supplied with regular ordained ministers, while the others had to put up with "lay readers" and "neighboring ministers." The number of Episcopal ministers in this colony alone was about one hundred in 1766.

The Maryland colony passed from the Catholics to the Episcopalians in 1692, fifty-eight years after its settlement under the charter of Lord Baltimore. From this time until the Revolution, the Episcopal was the established religion, and most of the time the clergy were supported by a direct tax.

South Carolina began to be peopled in 1670, but no Episcopal minister was settled there until 1702. At that time Rev. John Talbot and a Rev. Mr. Keith were sent out to travel at large and examine into the necessities of the work. Their number was increased the following year by Rev. Samuel Thomas. In North Carolina the first minister was settled in 1703, and the first church edifice erected in 1705. In both of the Carolinas about one hundred and thirty Episcopal Churches existed in 1766.

At that time Episcopalianism was the favored religion, south of New England, from New York to Georgia, except, perhaps, in Pennsylvania. In New Jersey, Delaware, North Carolina, and Georgia the Church was established by law as firmly as circumstances would permit; while in South Carolina, Virginia, Maryland, and New York the power of the Establishment was, as Dr. Baird says, "powerfully influential," if not supreme.

Thus from 1607 to 1766 the Episcopalian Church had the advantage over Methodism of one hundred and fifty-nine years. It had also the English Establishment behind it, with all the influences of civil and religious power. Most of the clergy during this period were supported by the Church of England Society for Propagating the Gospel in Foreign Parts. There were at least two hundred and fifty ministers and three hundred Churches of the Episcopal order in these colonies when Methodism lifted its humble head in Barrack-street basement, New York.

CONGREGATIONALISM.

Congregationalism dates from Robert Browne, of England, who formed a Church on the principles of that order in 1583. Its origin in the United States was in the year 1620, one hundred and forty-seven years anterior to Methodism. The first Church came over in the Mayflower, and landed at Plymouth, Massachusetts—a Church and colony

fraught with historic recollections. In 1629, another colony was commenced at Salem, and a Church formed. The first regular ministers of these Churches, Rev. Mr. Skelton and Rev. Mr. Higginson, had previously been ordained by the Bishop of London. On July 30, 1630, another Church was organized at Charlestown, and a Mr. Wilson chosen minister. Although he also had been ordained by one of the bishops in England, yet he was re-ordained when he took charge of the Church. This fact shows that they considered themselves separated from the English Establishment. In 1632 a company went out from the Plymouth colony, and set up for themselves at Duxbury. Colonies also from Massachusetts Bay went into Connecticut in 1635. Thus, as the population increased, new settlements were formed, and the tenets of Congregationalism disseminated.

Most of the ministers of that early day were those who had fled to this country to escape the persecutions occasioned by their refusing to conform to what they considered the wrongs of the English hierarchy. Hence they were called "Nonconformists," or "Puritans." These, being "hunted from one diocese to another, at last chose the wilderness for their retreat." Mr. Neale, their historian, speaks of seventy-seven divines "who became pastors of sundry little Churches and congregations in America before 1640, all of whom were in orders in the Church of England." Separated as they were from an Establishment which they deemed oppressive, they adopted the other

extreme—a congregational form of ministry and government. Of course they looked with a jealous eye also on all the movements of “motherland” on this side the water. Here was the germ of the Revolution.

In 1648, at the adoption of the famous Cambridge Platform, there existed forty-six Congregational Churches in New England. The population at that time numbered about thirty thousand, which was one place of worship for each six hundred and fifty-two souls. Up to 1664 there was no Church in Massachusetts but what was Congregational. In 1696, seventy years after the landing of the Pilgrims, there were in that state one Episcopal Church, one Baptist, and seventy-four Congregational. At this time there were also thirty-six in Connecticut, five in New Hampshire, and three in Maine, making one hundred and seventeen in the New England states. In 1770, four years after Methodism began in New York, the Congregational Churches were mostly confined to New England, and numbered in Massachusetts two hundred and sixty, in Connecticut one hundred and fifty-three, in New Hampshire forty, in Maine twenty, and in Rhode Island ten, making a total of four hundred and eighty-three.

In a sermon on Christian Union, in 1760, Rev. Ezra Styles, of Newport, thinks that the Congregational Churches in New England could not be less than five hundred and thirty. The population then numbered five hundred and one thousand nine hundred and nine. During the great awakening,

which commenced about 1740, Dr. Cogswell is of the opinion that twenty-five thousand souls were added to the Churches. Trumbull, however, says that the number was nearer forty thousand. Over one hundred and fifty new Churches were formed, besides existing ones greatly increased. The probability is that there were about six hundred churches and five hundred pastors in 1766.

During the period of one hundred and forty-seven years prior to the Methodist movement, not only had Congregationalism enjoyed a monopoly of all this eastern region, but the whole land was open before it. Its ministers had been supported by a direct tax, so that their minds were free from financial anxiety. Several institutions of the higher grade, as well as the common schools, had imbued the youthful mind with its principles. Cambridge and Saybrook Platforms had been matured and digested; while prominent educated minds had been the expounders and defenders of the faith. Not only had the intellect been enlightened, but the powerful revival that swept over all that region in 1740 had softened and subdued the heart. In short, no denomination could ask better advantages for the dissemination of its principles than Congregationalism has enjoyed in the United States.

REFORMED DUTCH.

The Reformed Dutch Church of this country is a branch of the National Church of Holland, and formed exactly after its model. The term "Re-

formed," as applicable to this Church, and to some others, comes from the Reformation, which took place under Luther, Zwingel, and others, in the sixteenth century. Soon after the landing of Hudson, in 1609, a few Dutch adventurers landed on the island of Manhattan. Motives of gain brought others, until quite a settlement was formed. Religious services were held from the first. Rev. Dr. Brownlee states, on the authority of Rev. Dr. Livingston, that a document existed, bearing date 1622, which contained the names of the members of the first Church formed in New York. A Dutch Church was also formed in Albany about the same time. Other Churches were also commenced around New York and Albany soon after. This was at least one hundred and forty-four years earlier than Methodism.

The Dutch first held religious services in such rooms as could be provided. Their meetings were first presided over by the schoolmaster sent out by the Dutch West India Company. His business was "to instruct the children, lead the devotions, and read a sermon, until the regular ministry should be established." These men were often selected on account of their qualifications as *zick-entrosters*, or comforters of the sick. The probability is that this class of men officiated here until the arrival of the first Dutch minister, Jonas Michaelius, in 1628. The first regular Dutch minister was the Rev. Everardus Bogardus, who arrived in 1633.

The first church edifice erected by the Reformed

Dutch was a little frame building on the East River, New York, near the place now known as Old Slip. Adjoining was a dwelling-house for the dominie, and a stable for his horse. Soon after the arrival of Mr. Bogardus a substantial edifice was erected within the fort, near the Battery, which was used as a church edifice both by the Dutch and English until 1741, when it was destroyed by fire. In 1693 the Dutch built another church edifice on Garden-street, now Exchange Place; and another, in 1729, on Nassau-street, now the New York Post-Office. When the John-street Methodist Church was dedicated, another Dutch church was being built on Fulton-street. This building has been rendered famous of late by the "Fulton-street Prayer-Meeting." Thus the church edifices of this denomination increased until about the time of the introduction of Methodism, when they numbered eighty in the state of New York, and forty in New Jersey, besides a few others in Pennsylvania, probably one hundred and thirty in all. The number of ministers and congregations was somewhat larger. Says Rev. Mr. Demarest, in his history of the Church: "The Dutch Church at this time (1764) was comparatively small. She numbers about three hundred and sixty-four congregations and nearly as many ministers." Up to this time the Dutch Churches were mostly confined to the states of New York and New Jersey, with a few in Pennsylvania. But now they began to multiply in the latter state, and to extend themselves into the western states.

PRESBYTERIANS.

Presbyterianism is one of the effects of the Reformation. It differs from the Reformed Dutch, German Reformed and Lutheran, mainly in its administration of ecclesiastical affairs and the parity of the Christian ministry.

The Presbyterian Church in the United States derives its lineage from the Presbyterians both of Scotland and Ireland. The Church, however, is modeled after that of Scotland.

During the dark days of Scottish history, from 1660 to 1685, Woodrow, the historian, informs us that persons professing the Presbyterian faith were transplanted to the American colonies as slaves, to the number of three thousand. To many of these, especially in New Jersey, it is said that a Rev. Mr. Frazer preached the gospel. No evidence, however, is left of any organized effort.

As early as 1688 Presbyterians had left their homes in the old world, and settled in the various provinces of North America, especially in Eastern Pennsylvania. About the year 1700 Churches were formed in and around Philadelphia. The Presbytery of Philadelphia, the first in the country, was organized in 1706, consisting of seven members. Rev. Francis M'Kenzie, one of the number, was the first regular Presbyterian minister on the western continent. He was sent out to the new settlement by the Presbyterian and Congregational Union of Great Britain. According to an official statement of the Presbytery of Philadelphia, made

to the Presbytery of Dublin in 1710, there were one Presbyterian congregation in Virginia, four in Maryland, five in Pennsylvania, two in New Jersey, and others in New York. In 1717 the Presbytery of Philadelphia was divided into four. The first Synod was formed in Philadelphia, September 17, 1717. In 1745 this was divided, and New York Synod was formed.

As to numbers, there were at the time of holding a primary meeting in 1751, to consider a "Plan of Union," ninety-four ministers belonging to the two Synods; forty-three of these were present at this meeting. The number of Churches was much larger, as forty-one were destitute of pastors in the single state of Pennsylvania in 1789. A few years after the introduction of Methodism the number of Presbyterian ministers was one hundred and eighty-eight, and of Churches four hundred and nineteen. As Presbyterianism suffered much through the war, the probability is that about one hundred ministers and three hundred Churches existed in 1766, when Methodism first appeared.

Associate Presbyterians.—This is a branch of the Presbyterian Church of that name in Scotland. About 1647, persons of this particular faith settled in this country. In 1751 Rev. Alexander Craighead, and others, petitioned the Anti-Burgher Associate Synod of Scotland for a minister of their faith and order. The Synod sympathized with these brethren in the wilderness, and sent out the following year Rev. Alexander Gellatley and Rev. Andrew Arnot, to organize congre-

gations and form themselves into a presbytery. The latter was done in November of the same year, under the name of the "Associate Presbytery of Pennsylvania." Their numbers were increased in 1753 by the arrival of the Rev. James Proudfit; in 1758 by Rev. Matthew Henderson; in 1761 by Rev. John Mason, (afterward famous in New York,) Rev. Robert Annan, and Rev. John Smart; and in 1762 by Rev. William Marshall. Although this branch of Presbyterianism was not large, yet it was actively engaged in the propagation of its distinctive views. When Methodism was introduced it had about ten ministers and eighteen churches.

Reformed Presbyterians.—The Reformed Presbyterians, or Covenanters, of this country derive their origin from a branch of the Presbyterian family by that name in Scotland. In 1752 Rev. Mr. Cuthbertson was sent to America by the Reformed Presbytery of Scotland. He labored faithfully, forming congregations and preaching to them for several years, when others arrived of the same persuasion from the Presbytery of Ireland. Thus the Old School or regular Presbyterians, the Associate Presbyterians, and the Reformed or Covenanters were here, and at work, before the introduction of Methodism. The former had been here since 1688; and the first Church was formed at least sixty-six years before the Church in John-street.

Although it does not fall within our plan to sketch the denominations that originated after Methodism, yet, as a matter of reference, it may

not be out of place to say, the "Associate Reformed Presbyterian Church" in this country is made up of many of the "Associated" and "Reformed," which united under that name in 1782. The "Cumberland Presbyterians" went out from the parent body in 1810, and the "New School" in 1838. The "United Presbyterians" are composed of the "Associate Reformed" and the "Associated," the latter being those who did not unite with the Associate Reformed in 1782, and who had since increased in numbers. There are also the Presbyterians of the Southern States, who styled themselves, during the rebellion, the "Presbyterian Church of the Confederate States of America," but who have since changed the name to the "Presbyterian Church *in* the United States." Besides this, there are two or three little synods who stand aloof from the various unions that have been formed, but whose numbers are very small.

LUTHERANS.

The Lutherans of this country are the followers of Luther, the hero of the Reformation. The earliest settlement of Lutherans in this country was made in New York, by emigrants from Holland, soon after the establishment of the Dutch West India Company. At first they held their meetings in private, but after British rule was established all restraint was removed, and a petition sent to Germany for a regular pastor. In response, Rev. Jacob Fabricius arrived in 1669, and labored

with them for eight years. In 1671 a small log building was put up for church purposes, and in 1702 a small stone edifice, which existed until the Revolution. This latter building was situated on the corner of Rector-street and Broadway.

This settlement was succeeded by another on the Delaware in 1636. These were Swedish followers of Luther; but receiving scarcely any accessions from the parent body, they soon began to show signs of decline, and became absorbed into the Episcopal Church. Another settlement of over three thousand Germans, mostly Lutherans, was made in Pennsylvania about 1710. These in time spread over Virginia, Maryland, and New York. In 1733 a settlement was commenced in Georgia, which greatly flourished. They were largely assisted, especially in their Orphan-house, by that eminent man, George Whitefield. Other settlements were made in various parts of the country, but none flourished like those in the Middle States—New York, Pennsylvania, and Maryland.

In 1743 Naesseman, a Lutheran minister, reported to Sweden that there were twenty German Lutheran congregations in America.

In 1742 a very prominent educated Lutheran minister arrived, Henry M. Muhlenberg. He was to Lutheranism what Asbury was to Methodism—the leader of the phalanx. The first synod of this Church was held in 1748. In 1751 the number of Lutheran congregations was forty, and the adherents of the faith sixty thousand. Under the zealous and faithful efforts of Father Muhlenberg, the

denomination increased to twenty-five ministers and sixty churches in 1766.

GERMAN REFORMED.

The German Reformed Church of this country dates its origin to the Reformation Churches of Germany and the German part of Switzerland. It is distinguished from the Reformed Dutch and French Reformed mainly by its use of the German language. Zwingli, one of the great lights of the Reformation, was its founder; but it flourished most after his death, under the lead of the professor, preacher, and writer, John Calvin.

As early as 1700 some of the inhabitants of Germany and Switzerland emigrated to this country and settled in Eastern Pennsylvania. Settlements were also made prior to 1740 in Virginia, Maryland, New Jersey, and New York. Previous to 1758, in New York city, that portion of the German Reformers who understood the Low Dutch language attended the services of the Reformed Dutch Church, while the others went to the Lutheran Church. Their numbers, however, increasing, about 1759 they established a meeting of their own, and bought a building on Nassau-street, between John-street and Maiden Lane, formerly used as a theater, and fitted it up as a place of worship. The first minister was a Mr. Rosencrantz, who had previously labored on the Mohawk. In 1763 the Church attached themselves to the Classis of Amsterdam, and thus brought themselves in

sympathy and official connection with the Collegiate Reformed Dutch Church. In 1765, a year previous to Methodism, this Church laid the cornerstone, on the same spot, of a large and substantial edifice. Other Churches were permanently established in various parts of the country.

ROMAN CATHOLIC.

The first permanent settlement of Roman Catholics in this country was made in 1634. Two years previous Lord Baltimore obtained from Charles I. a charter for the colony now known as Maryland, and appointed his brother, Leonard Calvert, governor. Soon afterward the governor sailed from England with about two hundred emigrants, many of whom were persons of considerable wealth. He made satisfactory terms with the Indians, and began immediately to lay the foundations of both Church and State. The first mass was said March 23, 1634, on St. Clement's Island, in the River Potomac, by Father Althaus. This was on the occasion of the festival of the Annunciation of the Virgin Mary.

This colony was named Maryland, not after Queen Mary, as is usually supposed, (she had departed this life sixty-six years previously,) but in honor of Henriette Marie, consort of King Charles I., in whose name the country was taken.

From this time to 1687 Catholic priests had pierced the extremes of the far west. No less than sixty at this time were in the country. In

the Lake Superior region, among the Hurons, they were quite numerous. The noted Marquette was one of these, of whom Bancroft says, "the people of the West will yet build his monument." Joliet, also, for his self-sacrificing efforts among the natives at that early day, deserves a monument more enduring than marble. Few Catholics had done more to spread the principles of the sect in this country, prior to Methodism; than Farmer in Pennsylvania, Basle in Maine, Cheverus in Boston, and Carroll in Baltimore. "Father Carroll," as he is called, was constituted the first bishop of the Catholic Church in this country in 1793.

We have no exact data of the number of Catholics in the United States in 1766, nor scarcely at any other period. To be a Catholic, and to be in the communion of the Catholic Church, are very different things. The number of the former is not known with any degree of certainty by even the priests themselves, any more than Methodist ministers know the number of persons who incline toward Methodism. In respect to the number of the latter, there is no doubt by those having the spiritual oversight. But as this country is regarded as a missionary country—a country for the propagation of the faith—the numbers are reported directly to Rome, and not made public here. In 1783, a few years after the origin of Methodism, Bishop Carroll's investigations led him to conclude that there were sixteen thousand Catholics in Maryland, seven thousand in Pennsylvania, and fifteen thousand in other states, making a total of thirty-eight thou-

sand. This estimate did not include the Northwest, where there was quite a number of Catholics; Louisiana, whose population was mainly Catholic; nor Florida, Texas, New Mexico, and California. All these districts, at that time, were subject to the Bishop of Quebec, and not enumerated in the Maryland or Eastern District. The probability is, that within the bounds of the United States, in 1766, there were from twenty-five thousand to thirty thousand persons who adhered, more or less, to the Catholic faith.

BAPTISTS.

The Baptist Churches of this country commenced with Roger Williams. Having been a Nonconformist in the old world, he sought this land of freedom as an asylum to worship God. On his arrival he preached in Salem, Massachusetts, then in Plymouth, and then again in Salem. The persecution which soon overtook him, drove him from this Christian colony to Narragansett Bay, where a savage chief received him, and gave him all the territory now known as Rhode Island, "to sit down in peace, and enjoy it forever." Receiving it as from God, he called it "Providence." This is the origin of the name of the city of Providence, Rhode Island. Here he laid the foundations of the State, and also of the Church. Being a believer in immersion as the only scriptural mode of baptism, he induced others, by his teachings, to adopt the same views. There being no

one in all that region who had been immersed on profession of faith, in March, 1639, Ezekiel Halleman, the deputy governor, immersed Roger Williams, the governor, who in turn immersed Halleman and ten others. This was the first Baptist Church in this country. A year earlier a Rev. Hanserd Knollys, an Episcopal minister from England, came to Dover, New Hampshire, and preached the doctrine of immersion. No Church, however, was formed. Although there were Baptists in Boston as early as 1639, no Church was formed until 1665, a hundred years prior to Methodism in New York. In 1684 a Church was organized in Cold Spring, Pennsylvania. Pene-puck Church, near Philadelphia, was formed about the same time. The views of the Baptists soon spread into the surrounding region, and even to Virginia. In 1669 the Baptists began to preach in New York city, and in 1762 the first Church was formed. Brown University, in Providence, Rhode Island, was commenced the same year; and in 1756 a literary and theological school in Hope-well, New Jersey.

According to Morgan Edwards, the number of Churches in 1768 was as follows: New Hampshire 1, Massachusetts 30, Connecticut 12, Rhode Island 36, New York 4, New Jersey 15, Pennsylvania 10, Maryland 1, Virginia 10, North Carolina 8, and South Carolina 8: total 135. At that time there were supposed to be 28,497 communicants connected with the Baptist Churches in this country.

Seventh-Day Baptists.—These derive their origin from the Seventh-Day Baptists in England. About the year 1665 Stephen Mumford came from England to Newport, Rhode Island, and there, through his efforts, several members of the Baptist persuasion embraced his views. Although they suffered from contention within and persecution without, a Church was formed in 1681, and William Hiscox was appointed the first pastor. In course of time they began to increase. A Church was formed at Hopkinton, Rhode Island, in 1708; another in New Brunswick, New Jersey, in 1705. We are unable to learn their number in 1766; but there were five in and around Philadelphia. There is also a German branch of the Seventh-Day Baptists, but they scarcely differ from those above.

Baptist Brethren.—These are called by various names, such as Disciples, Brethren, Tunkers, and Dunkers. They usually call themselves Brethren. They hold to certain peculiar views, but are usually considered a harmless, pious people. They began in Germany in 1708, and some of them emigrated to this country in 1719. As they keep no statistics very little is known respecting them.

There are some other small branches who hold to immersion, but as they came into existence after Methodism, it does not fall within our scope to notice them. The Freewill Baptists, however, commenced in 1780; the Disciples commenced with Alexander Campbell in 1810, and the Anti-Mission Baptists in 1832.

FRIENDS.

The Society of Friends, commonly called Quakers, first appeared in England about the middle of the seventeenth century. Their peculiar views began to be advanced by George Fox in 1647, and soon found adherents among all classes, especially among the most respectable. In 1655 several of the converts began to preach on the continent; and in process of time, in Africa, Asia, and America. Persecution also drove some to the port of Boston to endure increased cruelty and even death. In 1682 they came into the province of Pennsylvania, and founded a colony under the patronage of William Penn. Soon meetings were held along the Atlantic provinces, from North Carolina to Boston.

As early as 1656 Robert Hodgson, a Quaker minister, with several others, landed at New York, but did not deem it expedient or safe to remain. In 1672 George Fox, the founder of the sect, landed in this country, and preached on Long Island and in Rhode Island; but, according to *Prime's History of Long Island*, he seems to have avoided New York. In 1670 a yearly meeting was established on Long Island, which shows that societies must have existed in that region. About the year 1690 the first Friends' Meeting-house in New York was erected. It was located on a little street running from Maiden Lane to Liberty-street, called Little Green-street, now Liberty Place. This was the only place of worship the Friends had in New

York when Methodism commenced. Their exact number in the country at the time is unknown, but their origin was at least a hundred years anterior to Methodism. The Friends' Meeting-house in Boston was built in 1710.

JEWS.

The seed of Abraham were among the early settlers of Manhattan Island. There are traces of Spanish and Portuguese Jews as early as 1660. These, like many others, fled from the severe cruelties of the Old World. But while they were not actually persecuted on these shores, yet in 1685 the authorities refused to allow them to hold synagogue service according to their ancient custom. Before the close of the century, however, this decision was either revoked or fell into disuse, and the Jews assembled without restraint.

As early as 1672 they procured a piece of ground on the west side of Oliver-street, New York, which was used as a burial-ground. When the first Jewish congregation was formed it is difficult to ascertain. The first Minutes that can be found are dated 1729, and are written in Spanish and English. In them reference is made to Minutes which bear date 1706, which renders it probable that a congregation existed at the beginning of the century.

Probably about 1706 the first synagogue was erected. This was in Mill-street, New York, and was a small frame building, which stood until 1729, when it was taken down, and a neat stone

edifice, thirty-six feet by fifty-eight, erected. This existed as their place of worship when John-street Church was built.

At the time Methodism was commenced, besides the synagogue in New York, there were congregations in Newport, Rhode Island, and in Charleston, South Carolina. A synagogue existed in Savannah, Georgia, where the Jews arrived soon after General Oglethorpe, in 1733. Besides these, the believers in this ancient faith were scattered in the various states then in existence.

OTHER DENOMINATIONS.

Other smaller denominations existed in the United States when Methodism commenced; but as they never assumed much importance, we will only glance at them.

The Moravians, or, as they are sometimes called, United Brethren, existed as early as 1632. Soon after this Bishops Spangenberg and Witschman landed in New York, and preached several times; but it was not until 1748 that a Church organization was effected in that city. Churches existed earlier than this, however, in other places.

The United Brethren in Christ is altogether a distinct organization from the Moravian United Brethren. They sprang from William Otterbein, a German divine, who came to this country in 1752, and who was afterward a warm friend of Mr. Asbury, and assisted Dr. Coke in Asbury's ordination.

Thus we find that the leading denominations of this country, as well as many of the smaller ones, were firmly intrenched, and had made considerable progress, before Methodism was known. Some of them had the advantage in time of one hundred and fifty years. The population of the country was scarcely three millions, while there was an aggregate of at least fifteen hundred ministers and two thousand churches, with a fair proportion of communicants.

CHURCHES IN NEW YORK.

As Methodism originated in New York, it seems proper to show the number of church edifices existing in that city at that time.

Of the Reformed Dutch church edifices, there was one on Garden-street, now Exchange Place, called the South Church, built in 1693; another was on Nassau-street, between Cedar and Liberty, built in 1729, and for many years was called the Middle Dutch Church. The North Dutch Church was in process of erection, the corner-stone having being laid July 2, 1767. It was opened May 25, 1769. Of the Episcopal churches, there was St. George's Chapel, corner of Cliff and Beekman streets, built 1752; also St. Paul's Chapel, between Fulton and Vesey streets, on Broadway, dedicated October 30, 1766; and Trinity Church, on Broadway, then called the English Church, erected 1696. There was also a Presbyterian Church on Wall-street, near Broadway, built in 1719; and the

Second Presbyterian—the Brick Church—on the corner of Beekman and Nassau streets. The Friends also had a Meeting-house on a little street running from Maiden Lane to Liberty-street, then called Crown-street; the Jewish Synagogue stood on Mill-street, built about the year 1706; the Moravian Church, on Fulton-street, between William and Dutch-streets, was commenced June 16, 1751. There was also the Baptist Church on Gold-street, between Fulton and John, built about the year 1759; the Lutheran Church on the corner of Rector and Broadway, a small edifice erected in 1702; and also the German Reformed on Nassau-street, between John-street and Maiden Lane. Thus the number of church edifices at that time was fourteen, belonging to nine distinct denominations. The city was in the hands of the English, having been surrendered by the Dutch two years previous; and although the latter were still numerous, English customs greatly prevailed, and the Church of England services were established. The population numbered about eighteen thousand, made up of almost all nationalities. The population of the country was about three millions; the aggregate number of churches of the various denominations was two thousand, and the ministers fifteen hundred, with a fair proportion of communicants. Such was the condition of this country, denominationally, when Methodism began to proclaim the principles of a free Gospel.

CHAPTER II.

FROM THE INTRODUCTION OF METHODISM INTO THE UNITED STATES, TO THE FIRST GENERAL CONFERENCE IN 1792.

PHILIP EMBURY, the founder of American Methodism, was born in Ireland in 1728, converted December 25th, 1752, licensed as a local preacher, and arrived in New York August 10, 1760. His vocation was that of a carpenter. His first sermon in this country, so far as we have any knowledge, was preached in his own hired house, in Barrack-street, now City Hall Place, New York, October, 1766, to a congregation of four persons. These were Barbara Heck, and her husband Paul Heck, John Lawrence, a hired man, and Betty, a colored servant. This was done at the earnest solicitation of this old mother in Israel, Barbara Heck. After preaching he organized them into a class, of which he himself was leader.

Embury's apartment's soon became too strait for his increasing congregation, and a sail-loft was rented and fitted up on Horse-and-Cart street, now 120 William-street. This was eighteen feet by sixty. It was demolished in 1854.

About this time Robert Strawbridge, a local preacher from Ireland, introduced Methodism into the South. His first sermon was preached near

Pipe Creek, Frederick county, Maryland. Soon a log-house was constructed twenty-two feet square, in which meetings were held. The exact date of this first effort of Strawbridge has never been definitely ascertained. It is evident, however, that it must have been very near the time of the New York movement. Asbury thinks the first preaching was in Maryland, but that the first edifice was built in New York. One thing is certain, that New York has the advantage of the first organized permanent effort. Here the class was organized, and continued from week to week; here meetings were held every Sabbath as well as during the week, and here a durable church edifice was erected and dedicated to the worship of God.

Soon after Embury had commenced his work in New York, Providence interposed in his behalf. Captain Webb, an officer in the British army, who had identified himself with the Methodists in Bristol, England, in 1765, and who had been licensed as a local preacher, was sent to this country by the government, to take charge of the barracks in Albany. Hearing of the little Methodist class in New York, he hastened to unite himself with it, and immediately began to preach the Gospel. The scarlet coat and other regimentals with which he was attired, as well as the divine power which attended his message, drew together large numbers of people, many of whom were brought to a saving knowledge of the truth.

FIRST CHURCH EDIFICE.

It was soon found that the sail-loft was unsuited in many respects to a place of worship. After much deliberation and prayer, it was resolved to attempt the erection of a Methodist Meeting-house. Mrs. Heck, Philip Embury, and Captain Webb were foremost in the work; the latter subscribed thirty pounds to the undertaking, his name standing first on the subscription list. Some two hundred and fifty other names followed, from the highest to the lowest of the inhabitants. A lot was leased on "Golden Hill," now John-street, in 1768, and purchased in 1770. The building was dedicated October 30, 1768, by Philip Embury. His text was Hosea x, 12. During its erection Embury had wrought with his own hands, and Mrs. Heck solicited subscriptions, and actually assisted in whitewashing its walls. As Dissenters were not allowed to build churches in the colony, this house was supplied with a fireplace and chimney, so as to avoid the difficulty of the law. In size it was sixty feet by forty-two, and was called "Wesley Chapel"—a name that never ought to have been changed.

At this time the city and province were in possession of the English, having been surrendered by the Dutch some four years previous. The population numbered eighteen thousand, and the church edifices, as we have seen, were thirteen in number.

FIRST MISSIONARIES.

While the church edifice in New York was in process of construction, the little society, through Thomas Taylor, one of its members, appealed to Mr. Wesley for a preacher "whose heart and soul were in the work." The letter was dated April 11, 1768. No one, however, came until the following year, when Robert Williams, one of Wesley's preachers, arrived and took charge of the infant Church. He came in company with his friend, Thomas Ashton, a layman from Dublin. At the English Conference, which met at Leeds in 1766, Mr. Williams was appointed to the "North East Circuit," Ireland. In 1767 he was sent to the "Castlebar Circuit," Ireland, and returned to the same circuit in 1768. Before the Conference of 1769, which was held in August, he must have sailed for America, as on the old records of John-street Church, in New York, there are entries of payments "for Mr. Williams" in the months of September and October of that year. That he left his work to come to this country by the consent of Mr. Wesley, is evident from the relation he sustained to him as one of his "helpers." This is strengthened also from the fact that Mr. Wesley was in Ireland that year, from March 21 to July 24, during which time Mr. Williams must have left. The John-street Church also received him as their pastor, and payments were made to him by the regular church officers. A love-feast ticket also was given to "Hannah Dean," afterward Mrs. Paul Heck,

signed "Robert Williams," which bore the date of "October 1, 1769." Thus the place usually assigned Mr. Williams in history, of being a mere local preacher, of coming to this country of his own accord, and of succeeding Boardman and Pilmoor, does him great injustice. He was the first regular Methodist itinerant to this country.

At the conference held in Leeds, August, 1769, Mr. Wesley presented the pressing needs of the work in America, and Richard Boardman and Joseph Pilmoor, members of the conference, volunteered their services. A collection was taken up to defray their expenses, with a surplus, which was sent to aid the Church in New York. These missionaries, after a stormy passage, landed at Gloucester Point, New Jersey, October 24, and proceeded directly to Philadelphia. This was just one year after the dedication of the Church in New York. The former having been appointed by Mr. Wesley as superintendent of the Church in America, took charge of the Church in New York, and the latter remained in Philadelphia. Mr. Wesley sent with them twenty-five pounds in money, and about the same amount in books, consisting of his Notes and Sermons, to aid the infant Church. Very soon John King, a local preacher, arrived, and began to preach. In the minutes of the British Conference for 1770 the appointments for America are: Pilmoor, Boardman, Williams, and King. Early in October, 1771, Mr. Wesley sent over Francis Asbury and Richard Wright. The former was designated by Mr. Wesley as his "assistant" in

America. Nearly two years after, June, 1773, Thomas Rankin and George Shadford arrived from England, the former superseding Mr. Asbury as Mr. Wesley's assistant, probably, because he was much older in the work.

Through the efforts of these missionaries Methodism began to spread. Captain Webb preached in various places on Long Island, Philadelphia, New Jersey, and Delaware. His first sermon in Philadelphia was in a sail-loft, in 1768. The first class consisted of seven in number, of whom James Emerson was leader. Through the efforts of Captain Webb St. George's Church was secured to the Methodists. This edifice is to Philadelphia what "old John-street" is to New York. Robert Williams introduced Methodism into Virginia and North Carolina, and labored extensively in Delaware and Maryland. John King was the apostle of Methodism in Baltimore. His first sermon was delivered from the block of a blacksmith's shop, at the intersection of Front and French streets in 1771. The first organized effort, however, in Baltimore, was by Mr. Asbury, January 3, 1773, when the first class was formed. The following November, a lot was secured in Strawberry Alley, on which a brick edifice was erected forty-one feet by thirty. Love-ly Lane Chapel was commenced April 18 of the following year, and was the edifice in which the "Methodist Episcopal Church" was organized in 1784. Mr. Pilmoor visited Maryland, and aided Mr. Strawbridge in his work. Mr. Boardman preached and formed a class in Boston. All these men were

incessant in labor, preaching Christ and him crucified on week days as well as Sundays. The number of members for America, reported in the Minutes of the English Conference in 1771, was three hundred and sixteen. When Mr. Asbury arrived he found, as he says in his Journal, "about three hundred in New York, two hundred and fifty in Philadelphia, and a few in New Jersey." But, as Dr. Bangs says, "there must have been some in Maryland," making the number at least six hundred.

FIRST ANNUAL CONFERENCE.

July 14, 1773, the first Annual Conference in this country met in Philadelphia. It was called by Mr. Rankin at the request of Mr. Wesley. This was twenty-nine years after the first Methodist Conference in England. All the members of this conference were foreigners except William Watters. Ten preachers received appointments this year, namely: Thomas Rankin, Francis Asbury, George Shadford, Robert Williams, John King, Richard Wright, Robert Strawbridge, William Watters, Joseph Yearbry, and Abraham Whitworth. The number of members was as follows:

Maryland.....	500
New Jersey.....	200
New York.....	180
Philadelphia.....	180
Virginia.....	100
Total.....	<hr/> 1,160

All the preachers agreed to labor under the authority of Mr. Wesley, and to abide by his doctrine and discipline, and not to administer the ordinances of baptism and the Lord's Supper. Thomas Rankin and George Shadford were stationed in New York and Philadelphia, and were to alternate once in four months. The others were to remain for a year. They were stationed as follows: New Jersey, John King and Wm. Watters; Baltimore, F. Asbury, R. Strawbridge, A. White-worth, J. Yearbry; Norfolk, R. Wright; Petersburg, R. Williams. Each of these were to report to Mr. Wesley's assistant, Mr. Rankin, once in six months. William Watters was the first American preacher received into the conference on trial.

CONFERENCE OF 1774.

May 25, the Second Annual Conference met in Philadelphia, Mr. Rankin presiding.

Members, 2,073: Increase, 913.

Preachers, 17: Increase, 7.

Some 1,063 of these members were in Maryland, 291 in Virginia, 222 in New York, 257 in New Jersey, 204 in Philadelphia. A great revival occurred in the South, which accounts for so large an increase in that quarter. Boardman, Pilmoor, and Wright returned to England, hence their names do not appear on the Minutes.

The Conference resolved that each preacher should change his appointment once in six months;

that each preacher in full connection should have the use and property of the horse furnished him by his circuit; that each preacher should be allowed \$64 a year for his support, besides traveling expenses; and that each should take a collection at Easter to relieve the preachers in want. During the year four circuits were added to the work, making ten in number.

CONFERENCE OF 1775.

May 17, the Third Annual Conference was held in Philadelphia, Mr. Rankin presiding.

Members, 3,148: Increase, 1,073.

Preachers, 19: Increase, 2.

Six probationers were admitted to membership in the Conference, and three received on trial. The number of circuits was eleven.

As the tempest of war was brewing, scarcely any business was transacted except to station the preachers. The time was mostly taken up in friendly conversation and prayer. A fast was agreed upon, to be held July 18, "for the prosperity of the work and the peace of the country." Of this Conference Mr. Asbury says that it sat from Wednesday to Friday, "with great harmony and sweetness of temper."

Two deaths occurred this year which deserve notice. The first was Philip Embury, the founder of American Methodism. In April, 1770, five months after the arrival of Boardman and Pilmoor,

Embury left New York and took up his residence in Salem, Washington county, N. Y., near Ashgrove. His death was occasioned by overdoing, while cutting grass in the field, which ended in pleurisy, of which he died, at the age of forty-five. He was a humble and sincere Christian.

The other was Robert Williams, the first itinerant Methodist that crossed the ocean to labor for Christ in the new world. He was the pioneer of Methodism in Virginia and North Carolina, and the first to use the press in spreading Methodist doctrines in this country. He died near Norfolk, Virginia, September 26, 1775, at his residence, having previously located. Mr. Williams was the spiritual father of Jesse Lee. Bishop Asbury, in a eulogy over his remains, said, "Probably no one man in America has been the instrument of awakening so many souls as he."

CONFERENCE OF 1776.

May 21, the Fourth Annual Conference met in Lovely Lane Chapel, Baltimore, Mr. Rankin presiding.

Members, 4,921: Increase, 1,773.
Preachers, 24: Increase, 5.

On account of the excitement of war there was a decrease of members in the northern part of the work. The revival spirit, however, had been kept alive in the South. Baltimore alone reported 900 members, and North Carolina 683. Four new

circuits were added. Freeborn Garrettson, afterward of much note, was admitted on trial at this Conference.

This year the colonies declared themselves, on the 4th day of July, "free and independent states."

CONFERENCE OF 1777.

May 20, the Fifth Annual Conference was held in "the Preaching-house," Deer Creek, Hartford county, Maryland, Mr. Rankin presiding.

Members, 6,968: Increase, 2,047.

Preachers, 38: Increase, 14.

Eight preachers were received into full membership, and fourteen on trial. The question respecting the right and expediency of administering the ordinances elicited some discussion. Many of the preachers, on account of the war, had left the country, and others were in great anxiety. The Conference appointed a committee to deliberate during the year as to the best course to be pursued. Mr. Asbury, having refused to take the oath of allegiance, on account of its peculiar phraseology, had retired to his friend, Judge White's, in Delaware, for protection.

The Conference resolved to preach funeral sermons "only for those who died in the fear and love of God."

No preacher this year was sent to New York.

CONFERENCE OF 1778.

May 19, the Sixth Annual Conference met in Leesburgh, Virginia. Mr. Rankin, as was feared, had left for England. Mr. Asbury was still in seclusion; and William Watters, the oldest American preacher, was elected as presiding officer.

Members, 6,095: Decrease, 873.

Preachers, 29: Decrease, 9.

All the English preachers, except Mr. Asbury, had gone home. Many of the others were greatly persecuted on account of unjust suspicions of loyalty. The question of the ordinances was again discussed. At the first Conference in 1773 it was agreed to "exhort the people among whom we labor, to attend the Church, and to receive the ordinances there." This action, although the wish of Mr. Wesley, and strenuously adhered to by his assistants, was never satisfactory to many of the preachers or people. The Virginia preachers especially desired to administer the sacraments, which kept up a continual agitation. The subject was laid over until the next Conference.

CONFERENCE OF 1779.

May 18, the Seventh Annual Conference was held in Broken-back Church, Fluvanna county, Virginia. Mr. Asbury still made Judge White's, in Delaware, his head-quarters, where several brethren

met him in an informal conference the month previous, April 28.

Members, 8,577: Increase, 2,428.

Preachers, 44: Increase, 15.

Most of these members were in the Southern region. Only 1,114 were reported north of Maryland. There were 1,900 within that state. Virginia contained 3,800, and North Carolina, 1,500.

The Conference resolved that the term of probation in the Conference for preachers should be changed from one to two years. Also that the preachers should meet the children once in two weeks for religious instruction, and also examine their parents in respect to their conduct toward them.

The ordinance question, which had hitherto divided the northern and southern preachers, again came up. As the war had driven all the English preachers away except Mr. Asbury, and as most of the ministers of the English Church had left, so that children were left unbaptized, and the people destitute of the Lord's Supper, the arguments in favor of administering the ordinances came with greater force. After much discussion, a committee of four of the oldest members was appointed to ordain ministers. They first ordained each other, and then some of the other members of the Conference. Those thus ordained administered the ordinances of baptism and the Lord's Supper during the year, which made quite a break between the

two parties. This was the first schism in the Church.

At this Conference, Mr. Rankin having returned to England, Mr. Asbury was elected general assistant. This was done, first, on account of his age; and second, because originally appointed by Mr. Wesley.

CONFERENCE OF 1780.

April 24, the Eighth Annual Conference met in Baltimore, Mr. Asbury presiding. A session also was held May 8, at Manakintown, Virginia, for the convenience of the preachers in the southern region. This latter, however, was considered merely informal.

Members, 8,504: Decrease, 73.

Preachers, 43: Decrease, 1.

This Conference recommended that the wives of married preachers should receive an allowance equivalent with their husbands if they needed it. This was simply advisory. It resolved to disown all who would not renounce the practice of distilling grain into liquor. This was the first step in the temperance reform in this country. It also required those traveling preachers who held slaves to give promise to set them free, and declared in the strongest terms that slavery is contrary to the laws of God and man, and hurtful to society. This step was in advance of the times.

Local preachers and exhorters were required to have their license renewed quarterly. A proposal

to suspend the administration of the ordinances for one year was agreed to. This was secured through the influence of Asbury and Garrettson.

The war was still raging. Jesse Lee was drafted into the army, but for conscientious reasons refused to fight. He was detailed to drive a baggage-wagon; but after four months was discharged.

CONFERENCE OF 1781.

April 24, the Ninth Annual Conference assembled in Baltimore, an informal session having been held at Choptank, Delaware, on March 16, for the accommodation of those who could not go to Baltimore.

Members, 10,539: Increase, 2,036.

Preachers, 55: Increase, 12.

Some 9,666 of these members were below the south line of Pennsylvania. The circuits now numbered twenty-five.

The Conference ordered that probationers for church membership should remain on trial three months; that no excluded person should be readmitted without evidence of repentance; that the preachers should read the General Rules before the societies frequently. ✓

As differences of opinion existed among the preachers respecting the ordinances and the authority of Mr. Wesley, thirty-nine out of fifty-five set their names to a paper, agreeing to "preach the old Methodist doctrine and enforce the discipline as

contained in the Notes, Sermons, and Minutes by Mr. Wesley," and "to discountenance a separation among either preachers or people."

This year Robert Wooster, a local preacher, introduced Methodism into Western Pennsylvania and the Valley of the Ohio.

This year the British army was captured at Yorktown, which greatly inspired the preachers and people with hope.

CONFERENCE OF 1782.

April 17, the Tenth Annual Conference met in Ellis's Chapel, Sussex county, Virginia, and adjourned to Baltimore May 21st. Nothing, however, done at the first conference was considered binding, unless sanctioned by the latter.

Members, 11,785: Increase, 1,246.

Preachers, 60: Increase, 5.

The Conference resolved that certificates of membership should be required of laymen removing from one place to another; also to abide by the former decision not to administer the ordinances. A Mr. Jarratt, an Episcopal minister, did good service in attending quarterly meetings and administering the sacraments. The Conference formally acknowledged his services, and advised the preachers in the South to consult him in the absence of Mr. Asbury.

CONFERENCE OF 1783.

May 7, the Eleventh Annual Conference met in Ellis's Chapel, Virginia, and adjourned to Baltimore on the 27th, Mr. Asbury presiding.

Members, 13,740: Increase, 1,955.
Preachers, 82: Increase, 22.

Over 12,000 of these members were south of the state of Pennsylvania. Of the 82 preachers 71 were unmarried.

✓The Conference declared that the manufacture and sale of ardent spirits was morally wrong, ✓ Local preachers were admonished to emancipate their slaves. All the members of the Conference, and those to be received into full connection, were hereafter to attend the sessions of that body. This is the first record of any rule as to who should attend Conference.

This year Jeremiah Lambert was sent to the Holstein country, west of the Alleghanies; and Jesse Lee, the hero of Methodism in New England, was received on trial in the Conference.

CONFERENCE OF 1784.

April 30, the Twelfth Annual Conference met in Ellis's Chapel, Virginia, and closed its session at Baltimore May 28th, Mr. Asbury presiding.

Members, 14,988: Increase, 1,248.
Preachers, 84: Increase, 2.

The circuits numbered forty-six. The Redstone circuit, the first beyond the Alleghanies, in Pennsylvania, was this year established, although Robert Wooster preached there as early as 1781.

The Conference fixed the salary of Mr. Asbury at \$60 a year, the same as other preachers, besides his horses and the expense of keeping them. Notices of the death of preachers were inserted in the Minutes this year for the first time. A letter was received from Mr. Wesley, exhorting the preachers to abide by the Methodist doctrine and discipline, and to beware of preachers who came from England, unless they had full recommendation from him.

The war was now ended, New York having been evacuated on the 25th of November previous. Although the march of armies had greatly hindered the work, yet Methodism during the war made a net gain of over 12,000. We have now arrived at the period of the organization of the "Methodist Episcopal Church."

SPECIAL CONFERENCE.

The Conference which organized the Methodist Episcopal Church was not one of the regular Annual Conferences; and, as the Church was not yet formed, it cannot be considered a General Conference in the technical sense of the term. Neither was it convened by the Annual Conferences, but called in a hasty and extraordinary manner, and under peculiar circumstances. It was not called,

either, as the first of a series that were to follow. It adjourned also without making provision for any other. The preachers of that day did not regard it as the *first* General Conference. They spoke of the Conference of 1792 as the first. The Annual Conferences also went on as usual, as if no such Conference had been held.

While, then, the preachers generally were convened it was not a General Conference in the present Methodist sense. It was more properly a *special* Conference, a providential occasion. As this country had separated itself from England, it was evident that something must be done to adapt the religious societies to the new condition of civil affairs. That this could not be done as societies belonging to the English Church, was evident to Mr. Wesley. This appears from his letter of September 10, 1784, as well as from the extraordinary but providential means resorted to in setting apart Dr. Coke to the office of General Superintendent for the work in America. The diversity of views, both among preachers and people, in regard to the sacraments, and some other questions, could never have been harmonized as societies acting under the authority of Mr. Wesley, and claiming to belong to the English Church. Hence this was a special occasion, designed by Providence for the formation of a separate and independent Church.

✓ Dr. Coke having been set apart by Mr. Wesley for this special purpose, arrived on the 3d of November, 1784, and summoned all the preachers to

meet him in Baltimore on the 24th of the ensuing month. Garrettson traveled over twelve hundred miles notifying the preachers. At the Conference sixty of the eighty were present. Dr. Coke presented his credentials furnished by Mr. Wesley, and also a letter addressed to "Dr. Coke, Mr. Asbury, and our brethren in North America." After some deliberation "it was agreed," says Asbury, "to form ourselves into an episcopal Church." Whatcoat says: "We agreed to form a Methodist Episcopal Church." Rev. William Watters says, "We became, instead of a religious society, a separate Church." Rev. Jesse Lee says, "The Methodists were generally pleased at our becoming a Church, and heartily united together in the plan which the Conference had adopted. From this time religion greatly revived." Other authorities might be given to show that the organization of the Church gave great satisfaction both to preachers and people, and was followed with the happiest results.

The "Methodist Episcopal Church" now began to adopt rules for its government and Church order. "We agreed," says Mr. Asbury, "to have superintendents, elders, and deacons." Dr. Coke and Mr. Asbury were elected superintendents. Dr. Coke was already in orders; and Mr. Asbury, on Saturday, was made deacon; on Sunday, elder; and on Monday, superintendent. Three deacons and twelve elders were also elected and ordained. Previously only twenty-four ordained preachers belonged to the Conference. The duties of each

class of preachers were defined, and provision made for their temporal wants. Articles of Religion were adopted; Wesley's Abridgment of the Thirty-nine Articles of the Church of England; also a Liturgy or Sunday service, and a collection of Psalms and Hymns. Thus the Church, fully organized, took its place among the other denominations, and has grown into importance and respectability. This special Conference, a parenthesis in history, lasted ten days, closing January 2, 1785.

CONFERENCES OF 1785.

Three Annual Conferences were held this year, in the following places: April 20, at Green Hill, in North Carolina; May 1, at Mason's, Brunswick county, in Virginia; and June 1, at Baltimore, in Maryland. At the first two Bishops Coke and Asbury presided; on the second morning of the third Dr. Coke sailed for England.

Members, 18,000: Increase, 3,012.

Preachers, 104: Increase, 20.

In respect to authority, the concurrent action of all the Conferences was necessary to make rules of a binding character.

The origin of "Presiding Elder" may be traced to this year, although they were not so denominated until 1789. As there were only twelve ordained elders in the Conference, several of the circuits, supplied with unordained preachers, were linked together and placed in charge of an elder,

to administer the ordinances and perform such other duties as could not be performed by the unordained preacher. Hence the presiding eldership, as well as most of the forms of Methodism, grew out of the circumstances of the occasion.

This year, not only the names of those who had died were inserted in the Minutes, but also, for the first time, short sketches of their character.

In January Coke and Asbury issued a plan for a college, and immediately after the session of the Conference in Baltimore, Bishop Asbury laid the foundation of the same. It was located on the Chesapeake Bay, Maryland, and was called "Cokesbury College," in honor of its founders, Coke and Asbury. It was 108 feet by 40, and cost \$40,000.

This year Bishop Asbury and Jesse Lee introduced Methodism into Charleston, South Carolina; and John Cooper and Samuel Breeze were appointed to the Redstone Circuit, west of the Alleghany Mountains.

Lovely Lane Chapel, in Baltimore, was sold, and the celebrated Light-street Church erected.

CONFERENCES OF 1786.

Three Conferences were held this year also: the first at Salisbury, in North Carolina, February 21; the second in Lane's Chapel, Virginia, April 18; and the last in Baltimore, May 8.

Members, 20,681: Increase, 2,681.

Preachers, 117: Increase, 13.

This year the colored members began to be reported separately. They now numbered 1,890. Five new circuits were added. One of these was in what is now the state of Kentucky. James Shaw and Benjamin Ogden were sent there as itinerants. This year the first church edifice in Charleston, South Carolina, was commenced.

Bishop Asbury was incessant in labors, attending conferences, preaching, forming classes, and encouraging the preachers. He is said to have organized this year the first Sunday-school in this country, in the house of Thomas Crenshaw, Hanover county, Virginia.

Methodism was this year introduced into Georgia by Thomas Humphries and John Major, who offered themselves at the Conference for this purpose, in response to a call of the Conference. Several societies were formed during the year.

CONFERENCES OF 1787.

Three Conferences were held this year: one in Salisbury, North Carolina, March 17; another at Rough Creek Church, Virginia, April 19; and the other in Baltimore, May 1. Bishops Asbury and Coke presided.

Members, 25,842: Increase, 5,161.

Preachers, 133: Increase, 16.

Dr. Coke arrived from the West Indies February 10, and sailed for Europe June 25. At the Conference in Baltimore he was restricted

from interfering with the arrangements of the work at home while he was out of the country. This was done because he had changed the time and place of one of the Conferences that had been fixed by the Conference.

The Conference determined that children should be formed into classes, and their spiritual instruction attended to, with a view of receiving them into the Church.

The subject of a Church literature was discussed, and resulted in a resolution to print such books as the Conference might designate.

The term "superintendent" was changed to that of "bishop," although the latter term had been printed in the Minutes since the organization of the Church. No new powers, however, were given to the office.

Provision was made for the spiritual instruction of colored people, also for the proper registration of births and marriages.

A great revival occurred this year in the South. The church edifice commenced last year at Charleston was dedicated by Bishops Coke and Asbury.

CONFERENCES OF 1788.

Eight Conferences were held this year, in the following places: March 12, in Charleston, South Carolina; April 9, at the forks of Broad River, Georgia—the first in that state; it consisted of six members and four probationers; May 19, in Holstein, Tennessee—the first beyond the Alle-

ghanies; June 17, in Amelia county, Virginia; July 22, in Uniontown, Pennsylvania; September 10, in Baltimore; September 25, in Philadelphia; and September 30, in New York—the first held in that city.

Members, 37,354: Increase, 11,512.

Preachers, 166: Increase, 49

The circuits now numbered 85; this year 19 were added. Pittsburgh first appears in the Minutes this year. Mr. Garrettson, assisted by several zealous young men, penetrated the country north of New York, with instructions from Bishop Asbury, and formed several societies. The next Conference nearly six hundred members were reported as the result of their efforts. Bishop Asbury crossed the Alleghany Mountains, and, as his Journal shows, penetrated remote settlements, preaching the Gospel and in every possible way laboring to save souls.

March 29 of this year, Charles Wesley, the poet as well as preacher of Methodism, died, aged seventy-nine.

CONFERENCES OF 1789.

Eleven Conferences were held this year, as follows: On March 9, in Georgia; March 17, in Charleston, South Carolina; April 11, at M'Knight's Meeting-house, on the Yadkin River, North Carolina; April 18, at Petersburg, Virginia; May 4, at Baltimore, Maryland; May 9, at Cokesbury, Maryland; May 13, at Chertown; May 18, at Philadelphia; May 23,

at Trenton, New Jersey, the first held in that state; and May 28 in the city of New York.

Members, 43,262: Increase, 5,808.

Preachers, 196: Increase, 30.

This year Jesse Lee began his efforts in behalf of Methodism in New England. His first sermon was preached in New Haven, Connecticut, June 17. The first society formed was in Stratford, in the same state, September 26, consisting of three females. The next was in the town of Redding, consisting of two members, a male and female. The first Methodist church edifice was built in the town of Weston, on the Stratford Circuit, and was called "Lee's Chapel."

This year the Conference changed the term of probation in the Church from three months to six. This remains unchanged. The Book Concern was established, and John Dickins appointed "Book Steward." The first book published was a devotional one, "The Christian Pattern," by Thomas à Kempis.

Bishop Asbury held this year a council of elders, to consult in respect to the interests of the Church. This was done by authority of the Conference, in consequence of the extension of the work.

Dr. Coke returned this year from England, and sailed again before the year closed.

CONFERENCES OF 1790.

Fourteen Conferences were held this year: February 10, Charleston, South Carolina; March

2, in Georgia; April 26, in Kentucky; May 17, in Holstein; May 24, in North Carolina; June 14, in Lane's Church; July 29, in Uniontown, Pennsylvania; August 26, in Leesburg, Virginia; September 6, in Baltimore; September 11, in Cokesbury, Maryland; September 16, at Duck's Creek; September 22, in Philadelphia; September 28, in Burlington, New Jersey; and October 4, in New York city.

Members, 57,631: Increase, 14,369.

Preachers, 227: Increase, 31.

Bishop Asbury held this year another council of elders. This was the last of the kind. The term "presiding elder" was this year printed in the Minutes for the first time, although it had previously been used. For some reasons, however, it was again dropped for a time.

Sunday-schools were established this year to teach "poor children, white and black, to read." Persons were to be appointed to teach gratuitously all that would attend, from six in the morning till ten, and from two in the afternoon till six.

Methodism was this year permanently established in Boston by Jesse Lee. His first sermon was delivered under one of the old elms on Boston Common. A small society was formed July 13, 1792, and the corner-stone of the first church edifice was laid August 28, 1795. As early as 1772 Mr. Boardman preached there, and formed a small society, but it had become extinct. Mr. Garrettson also passed through Boston on his way

to Nova Scotia, in 1787, and preached several sermons.

Lee also introduced Methodism into Lynn, Salem, and various other places in New England this year.

CONFERENCES OF 1791.

Fourteen Conferences were held this year also. One was held February 22, at Charleston; on the 16th of the same month, in Georgia; April 2, at M'Knight's, North Carolina; April 20, Petersburg, Virginia; April 26, at Hanover; May 2, in Alexandria, D. C.; May 6, Baltimore; May 13, Duck Creek; May 18, Philadelphia; May 26, New York; July 23, Connecticut; July 28, Uniontown; and August 23, at Albany, the first north of New York.

Members, 63,269: Increase, 5,638.

Preachers, 259: Increase, 32.

Ten new circuits were added, one of which was Kingston, Upper Canada. William Losee, a member of the New York Conference, formed the first circuit there. Methodism also was extended to the Wyoming Valley in New York. Bishop Asbury this year visited New England for the first time. His Journal shows that he was not received as warmly as in the South. "Should I ever have an opportunity," he said, "I will requite their behavior by treating them as friends, brethren, and gentlemen."

This year is noted for the death of John Wesley, the founder of Methodism. His last words were, "The best of all is God is, with us." He died in his own house in London, in the eighty-eighth year of his age, having preached the Gospel for sixty-four years. In 1784, when the Church was organized, the Conference declared that "during the lifetime of the Rev. John Wesley we acknowledge ourselves his sons in the Gospel, and ready, in matters of Church government, to obey his commands." Although this was somewhat modified in 1787, on account of some peculiar circumstance, yet they always regarded him as their spiritual father, and adhered to his doctrines and discipline. The year succeeding his death, assembled the first General Conference of the Methodist Episcopal Church in this country, the supreme judicatory of the denomination. Hereafter we shall trace the history of the Church quadrennially in connection with these conferences, instead of annually, as heretofore.

CHAPTER III.

FROM THE BEGINNING OF THE FIRST GENERAL CONFERENCE, IN 1792, TO THE CLOSE OF THE LAST, IN 1864.

✓ The first General Conference of the Methodist Episcopal Church met in Baltimore, November 1, Bishops Coke and Asbury, presiding. For nineteen years conferences had been held annually; for nine years they had been increasing in number, until this year they reached eighteen. As the work extended over such a vast region; as the Bishop's Council of Elders had failed; as it was impossible to get the consent of all the conferences to any important measure, there seemed a necessity for a General Conference.

✓ The calling of this first conference was the result of deliberate action on the part of the preachers—all the Annual Conferences of that year recommended it. Provision was also made at this first session for having another. Thus the action of that body, as well as all the circumstances connected therewith, point to this as the first General Conference of the Methodist Episcopal Church.

Members, 65,980: Increase, 2,711.

Preachers, 266: Increase, 7.

Methodism had existed in this country twenty-six years, and now numbered in its communion,

preachers and people, 66,246 souls. The population of the country at that time was about 4,000,000.

At this Conference rules were adopted respecting the election, responsibility, and duties of bishops. The Conference also authorized the appointment of presiding elders by the bishops. They were not, however, to remain on a district over four years. Elders had presided over districts since the organization of the Church in 1784. The custom, as we have seen, grew out of the fact of so many unordained preachers. A rule was passed giving the wife of a traveling preacher a claim upon the funds of the Church. The sum was \$64, an amount equal to that of her husband, except his traveling expenses. The form of recommendation for members removing from one circuit to another was also adopted, as follows: "A. B, the bearer, has been an acceptable member in C."

At this Conference the first secession from the Church took place, under the leadership of the Rev. James O'Kelly. He was strongly opposed to giving the bishops absolute power in stationing the preachers. Because he could not carry his point he withdrew, and organized a society under the name of "Republican Methodists." Some nine years after he changed the name to "The Christian Church," and the Christian sect in the South now claim to be that Church. O'Kelly drew off many with him, especially in Virginia and North Carolina. All the preachers, however, but one, who followed him, returned.

GENERAL CONFERENCE, 1796.

The second General Conference met in Baltimore, October 20th. Bishops Coke and Asbury were present, and 120 preachers. The Annual Conferences numbered 19.

Members, 56,664: Decrease, 9,316.

Preachers, 294: Increase, 33.

The cause of this decrease in the membership was the late secession of Rev. James O'Kelly, his influence being somewhat extended in Virginia and North Carolina.

At this Conference a fund was authorized for the benefit of worn-out preachers and their families, called the "Chartered Fund," so called because it was chartered, or legally incorporated. The bishops issued an appeal to the people in its behalf. It never, however, assumed the prominence that it should.

The boundaries of the Annual Conferences were defined, and their number reduced to six. They were called the New England, Philadelphia, Baltimore, Virginia, South Carolina, and Western.

Methodism during the four years made some progress. John Hill had introduced it into New Hampshire, and Jesse Lee into Maine; while Asbury, Watters, Cooper, Garrettson, Roberts, and their fellow-laborers, penetrated the remotest inhabited regions of the country. In every state then existing Methodism had intrenched itself.

The Conference ordered that local preachers

were to receive a license, after being recommended by a Quarterly Conference; to be eligible to the office of deacon in four years; to be remunerated for their services when they filled the place of the traveling preacher; and to be amenable to their peers for Christian character.

At this Conference the deed of settlement in respect to Church property was drawn up and inserted in the Discipline. It has, however, been modified from time to time, as the laws of states have been changed.

The first literary institution—Cokesbury College—was destroyed by fire about a year previous to this Conference, having existed about ten years. The text of Bishop Asbury at the dedication was quite ominous, "O thou man of God, there is death in the pot."

This year Captain Webb, the military preacher, struck his tent on earth, to pitch it in a brighter clime.

GENERAL CONFERENCE, 1800.

The third General Conference met in Baltimore, May 6. Bishops Coke and Asbury preside.

Members, 64,894: Increase, 8,230.

Preachers, 287: Decrease, 12.

New York Conference was added, making seven in number.

In consequence of the failing health of Bishop Asbury, Richard Whatcoat was elected and ordained bishop. He entered the British Confer-

ence in 1769, and came to this country with Dr. Coke in 1784.

The Conference fixed the salary of the preachers at \$80 instead of \$64; children under seven years of age were to receive \$16, and those between seven and fourteen, \$24. A preacher's wife was to receive the same as her husband. This amount was exclusive of traveling expenses. The same provision was made for supernumerary and superannuated preachers, their wives, widows, and orphans. Parsonages also were recommended to be built for the preachers, and "furnished at least with heavy furniture."

The bishops were authorized to ordain African preachers for colored congregations. Richard Allen, of Philadelphia, was the first to receive orders under this rule.

Up to this time all the preachers had been members of the General Conference; but it was now agreed that "no preacher should have a seat in the General Conference hereafter unless he had traveled four years, and was in full connection at the time."

John Dickins, the first book-steward, died September 27, 1798, of the yellow fever. The "Short Scriptural Catechism," published for many years at the Book Concern, was written by him. He was an Englishman, and admitted into the Conference here in 1777.

Methodism about this time was introduced into the state of Ohio. In 1796 Francis M'Cormick, a local preacher, settled on the Little Miami, and

formed several classes in that region. Soon after, Philip Gatch, formerly an itinerant, but now a local preacher, followed. These were soon succeeded by others. This was before Ohio was received into the Union, which was in 1802. In 1799 Tobias Gibson volunteered his services as missionary to Natchez, in the Mississippi Territory. In 1800 Natchez appears on the Minutes with eighty members. This was seventeen years before Mississippi was admitted as a state.

The African Methodist Zion Church originated this year in New York. Some dissatisfaction having arisen among the colored members of the John-street Church, they separated themselves therefrom, and managed their own affairs in mutual agreement with the mother Church. As time passed, and societies increased, they were known as the Zion and Asbury Churches of the city of New York. According to certain articles of agreement, entered into April 10, 1810, they became a separate and distinct Church of Methodism. There is scarcely any difference in government and usage from the parent body. Their present statistics will be given in their proper place.

The Evangelical Association, sometimes known as "Albright Methodists," also had their origin about this time in the state of Pennsylvania. Jacob Albright, a German, became the subject of awakening grace in 1790. In 1796, after a severe conflict in mind respecting his call to the ministry, he began to travel at large, proclaiming the word of life to his countrymen. Asbury esteemed him as a

brother beloved. In 1800 he united himself with others, who had been converted through his instrumentality, into a society with the above name. In 1803, as their numbers increased and other preachers were raised up, Mr. Albright was elected presiding elder. The first General Conference of this association was held in 1816. They have quarterly, annual, and general conferences, and all other usages and customs of the Methodist Episcopal Church, as well as the Articles of Religion, which were adopted by them entire.

GENERAL CONFERENCE, 1804.

The fourth General Conference met in Baltimore May 7. Bishops Coke, Asbury, and Whatcoat were present, and 107 preachers.

Members, 113,134: Increase, 48,240.
Preachers, 400: Increase, 113.

At this conference the bishops were prohibited from allowing a preacher to remain at one place longer than two years. This remained unchanged to 1864, when the time was extended to three years. Provision was made for the trial of a bishop in the interim of a General Conference. The arrangement of the Discipline was changed so as to embrace two parts, the temporal and spiritual. The conference boundaries were this year printed in the Discipline.

Camp-meetings originated about this time, Methodists and Presbyterians participating equally in

them. Much good was accomplished by them at that early day, despite the wild excesses often connected therewith.

The Book Concern was ordered to be removed to New York, and Rev. Ezekiel Cooper elected steward.

Bishops Asbury and Whatcoat made their tour of the continent several times during the four years, incessant in labors for their Lord and Master. This year Benjamin Young was sent to Illinois, and next year sixty-seven members were returned on the Minutes. This was fourteen years before this territory was admitted as a state. Nathan Bangs also received the appointment of missionary to the new settlement on the River Thames, in Upper Canada. The field of labor was a hard one, but good results followed.

GENERAL CONFERENCE, 1808.

The fifth General Conference assembled in Baltimore, May 6. Bishop Asbury was present and 129 delegates.

Members, 151,995: Increase, 38,861.

Preachers, 540: Increase 140.

Bishop Coke was in England, and Bishop Whatcoat had departed this life July 5, 1806, in Delaware, in the seventy-eighth year of his age. Rev. Wm. M'Kendree was duly elected and consecrated. He joined the Church in 1788.

It was agreed that hereafter the General Confer-

ence should be composed of one delegate for each five members of each Annual Conference, instead of every member in full connection. Also, that the General Conference shall meet each four years, on the first day of May. The rules in the Discipline called "the Restrictive Rules" were also adopted.

The capital stock of the Book Concern had increased to \$45,000. Rev. John Wilson was elected its steward or agent. He, however, lived but two years, when Rev. Daniel Hitt was appointed in his place.

GENERAL CONFERENCE, 1812.

The sixth General Conference met in the city of New York on May 1. Bishops Asbury and M'Kendree were present, and 90 delegates.

Members, 195,357: Increase, 43,362.

Preachers, 678: Increase, 138.

This Conference is usually termed the first delegated conference. But there had been limitations previous to this. At first all the preachers were members; but at the Conference of 1800 it was resolved that only those who had traveled four years, and were in full connection, should be eligible to a seat as members.

"Genesee" was added to the list of conferences, making the number nine. It embraced the whole of Central and Western New York, and the province of Upper Canada. Its territory now includes

only that portion of the state of New York west of the Genesee River.

Previous to this time the stewards in the Church were appointed by the preachers; but now it was resolved that the preachers should nominate and the Quarterly Conference confirm.

The domestic mission work of the Church was commenced about this time, among the American or English-speaking population in the destitute regions of our country. Although no missionary society was formed, yet Bishop Asbury and others were in the habit of soliciting subscriptions and taking collections to sustain men in new and untried fields of labor. The mission work among the Indians was commenced in 1814.

GENERAL CONFERENCE, 1816.

The seventh General Conference met in Baltimore, May 1. Bishop M'Kendree was present, and 104 delegates.

Members, 214,235: Increase, 18,878.

Preachers, 695: Increase, 17.

During the past four years events of a sorrowful nature had transpired. Bishop Coke, while on his way from the British Conference to establish a mission in India, was seized with a fit of apoplexy in his berth, and fell a corpse upon the floor. This occurred May 3, 1814. He was sixty-seven years of age.

Bishop Asbury also, his co-laborer in toil, was

called to his reward one month previous to the Conference, March 31, in the seventy-first year of his age and forty-fifth of his ministry. He was the apostle of Methodism in this country; and, impelled onward with a sense of duty, and nerved with anxious and intense solicitude in its behalf, he considered no work too hard, and no sacrifice too great, to establish it upon a firm foundation throughout the length and breadth of the land. To this end he traveled nearly 300,000 miles, preached 20,000 sermons, attended 224 conferences, and ordained 4,000 preachers. Taking his stand for Christ upon the American soil, no influence, either at home or abroad, could divert him from his purpose. He was incessant in labor, a loyal citizen, a thorough Methodist, and a mature Christian. He joined the English Conference in 1766, the same year that Methodism originated in this country.

The vacancy occasioned by the deaths of these two bishops was filled by Rev. Enoch George and Rev. Robert R. Roberts. The former joined the Church in 1790, and the latter the Baltimore Conference in 1802.

The Conference adopted rules respecting the license of local preachers and exhorters. Circuit stewards also were made responsible to the Quarterly Conference "for the faithful performance of their duty." The building of "pewed churches" also was denounced. A course of study was recommended for candidates for the ministry. "District stewards" were created to provide for

the temporal interest of the "Presiding Elder." The "allowance" of preachers, their wives and widows, was raised from \$80 a year to \$100. That of children remained unchanged.

Some of the societies in Canada desiring to connect themselves with the English Conference, a letter was received from the English Committee in London seconding their wishes. The Conference, after an investigation of the matter, came to the conclusion not to give up any part of the work or any of the chapels to the British connection.

In April, 1816, a secession of colored members from the Church took place, under the lead of Richard Allen, the first colored preacher ordained elder. This resulted in the formation of the "African Methodist Episcopal Church." This Church adopted the doctrines and, with slight alteration, the discipline of the Methodist Episcopal Church. This occurred just half a century ago.

Rev. Joshua Soule and Rev. Thomas Mason were elected agents for the Book Concern. The Conference also authorized the publication of the Methodist Magazine, but it was not commenced till 1818.

GENERAL CONFERENCE, 1820.

The eighth General Conference met in the city of Baltimore, May 1. Bishops M'Kendree, George, and Roberts were present, and 89 delegates.

Members, 259,890: Increase, 34,555.

Preachers, 896: Increase, 201.

✓ The Conference recommended the Annual Conferences to establish seminaries of learning within their bounds. An academy had been established in Newmarket, New Hampshire, under the patronage of the New England Conference in 1817; and another in New York, under the patronage of the New York Conference, in 1819. Asbury College also had been put in operation in Baltimore, but soon disappeared.

✓ In 1819 the Missionary Society of the Methodist Episcopal Church was organized through the efforts of Rev. Drs. Bangs, Soule, and others. It was adopted by the Conference, and was located in New York, in connection with the Book Concern. The missionary work among the French was also commenced.

In 1817 the Tract Society of the Methodist Episcopal Church was formed, for the purpose of furnishing the poorer classes with religious reading. Much of this work had been previously done by a few pious females; but now it was systematized, and greatly extended.

Rev. Nathan Bangs and Rev. Thomas Mason were elected agents of the Book Concern. A branch was established by the Conference in Cincinnati, Ohio, and Martin Ruter was appointed agent.

An improved edition of the Hymn Book was ordered to be published. This edition was prepared by a committee appointed by the New York Conference in 1819, in conjunction with the book agents. The names of the tunes at the head of

each hymn were afterward inserted; and in 1836 a supplement was added, which was recommended by the Conference of 1832. This was the only change until 1848, when the edition now in use was authorized by the General Conference.

Up to this time no tune-book had been published adapted to the various meters of the hymns, and the General Conference ordered the editors to supply this deficiency, which was done the following year. This book was revised in 1832, and again in 1836. In 1857 the present edition of Hymns and Tunes was issued by the agents.

This Conference sent Rev. John Emory as delegate to the English Conference. As the result of his mission, Lower Canada was to be identified with the English Conference, and Upper Canada to remain in connection with the Methodist Episcopal Church of the United States.

A "District Conference" was created for local preachers, but was repealed in 1836.

The Conference adjourned May 27.

GENERAL CONFERENCE, 1824.

The ninth General Conference convened in Baltimore, May 1. Bishops M'Kendree, George, and Roberts were present, and 125 delegates.

Members, 328,523: Increase, 68,633.

Preachers, 1,272: Increase, 376.

Two new bishops were elected, Rev. Joshua Soule and Rev. Elijah Hedding. The former joined the

New York Conference in 1799, and the latter the New England Conference in 1801.

The receipts of the Missionary Society during the past four years were as follows:

1820.....	\$823	1822.....	\$2,547
1821.....	2,328	1823.....	5,427

A mission was established among the Creek Indians in Georgia and Alabama in 1822. The year previous a new mission had been commenced in the Southwest, on what was called Jackson's Purchase, embracing parts of Tennessee and Kentucky. In 1822 a mission was opened among the Mohawks in Upper Canada, and another in 1823 among the Pottawatamie Indians, on Fox River, in the state of Illinois.

At this Conference Rev. Richard Reece and Rev. John Hannah were present, as delegates from the English Conference. This is the first time this Conference had been favored with representatives from the English body.

The Conference declared that no slaveholder hereafter should be eligible to any official station in the Church, where the laws of the state will admit of emancipation.

The preachers laboring in Upper Canada were, at their own request, set off into an Annual Conference. This, however, did not satisfy them, as their object was to become an independent body; which afterward was accomplished, as we shall hereafter see.

The Book Concern this year secured premises

of its own for the first time. The location was in Crosby, near Howard-street. Rev. Nathan Bangs and Rev. John Emory were elected agents.

Locations among the preachers at an early day were frequent. During the past four years no less than one hundred and sixty-five took that relation.

There were now seventeen Annual Conferences.

GENERAL CONFERENCE, 1828.

The tenth General Conference met on May 1, in Pittsburgh. Bishops M'Kendree, Roberts, George, Hedding, and Soule were present, and 125 delegates.

Members, 418,927: Increase, 90,404.

Preachers, 1,642: Increase, 370.

The most important act of the Conference was yielding to the wishes of the delegates from Upper Canada, and severing the relation that existed between them. The resolution read, "That the compact existing between the Canada Annual Conference and the Methodist Episcopal Church in the United States be, and is hereby dissolved." Provision was made for one of the bishops to visit their Conference, and set apart one of their number to the episcopal office.

Much time was taken up in discussion, and in receiving petitions from the "Union Societies," as they were called, in respect to admitting local preachers and lay delegates into the councils of the Church. This was demanded on the ground of

natural rights. Those who took the lead styled themselves "Reformers."

The receipts of the Missionary Society were in

1824.....	\$3,589	1826.....	\$4,964
1825.....	4,140	1827.....	6,812

This year the Missionary Society commenced work among the Welsh of this country, and greatly extended it among the missions already in existence.

✓ April 2, 1827, the Sunday-School Union of the Methodist Church was organized. Its object was to foster Sunday-schools in destitute localities. This was the first denominational organization of the kind in the country.

A Bible Society also was authorized by this Conference. When the Missionary Society was formed in 1819 it was called the "Missionary and Bible Society," and contemplated the circulating of Bibles and Testaments. But this Conference separated the two, by forming a distinct Methodist Bible Society. After a few years of experimenting the operations of the Tract, Bible, and Sunday-school Societies were transferred to the Book Concern, and for a time conducted as a part of that establishment. When each of these were revived as separate and distinct organizations, will be noticed as we proceed.

✓ September, 1820, the "Christian Advocate," in New York, first made its appearance. Its name was afterward changed to the "Christian Advocate and Journal." In January, 1866, it was changed to "The Christian Advocate." "Zion's Herald," in

Boston, made its appearance a little earlier than the Christian Advocate.

About this time "Madison College" was commenced by the Pittsburgh Annual Conference. Rev. Dr. Bascom was president. Augusta College, Kentucky, and several seminaries, also sprang into existence about this time.

Rev. John Emory and Rev. Beverly Waugh were elected book agents.

GENERAL CONFERENCE, 1832.

The eleventh General Conference met, May 1, Philadelphia. Bishops Roberts, Hedding, and Boule were present, and 199 delegates. Bishop McKendree was in the city, but not able to attend the Conference.

Members, 548,595: Increase, 129,666.

Preachers, 2,200: Increase, 558.

Three years previous, August 23, 1828, Bishop George was called to his reward, in the sixtieth year of his age. Two new bishops were elected: Rev. James O. Andrew and Rev. John Emory. The former joined the South Carolina Conference in 1813, and the latter the Philadelphia Conference in 1810.

The receipts of the Missionary Society were as follows:

1828.....	\$6,245	1830.....	\$13,128
1829.....	14,176	1831.....	9,950

This year the foreign missionary work was commenced among the blacks in Western Africa. Rev.

Melville B. Cox was sent out as the first missionary. He sailed in the month of October, and fell a victim to the malaria the following year. His last words were, "Let a thousand fall before Africa be given up."

During the past four years several institutions of learning had been established. There was the "Wesleyan University," located at Middletown, Connecticut, with Rev. Wilbur Fisk, D.D., as president; the "Randolph Macon College," at Boydton, Mecklenburgh county, Virginia, president, Rev. Stephen Olin, D.D.; and "Lagrange College," in Alabama, with Robert Paine as president. Several academies also were commenced. Among these the Wilbraham in Massachusetts, and the Cazenovia in Central New York.

A secession also occurred during the past four years. The "Reformers," previously mentioned, on the 2d day of November, 1830, held a convention in the city of Baltimore, and organized "The Methodist Protestant Church." They abolished the offices of bishops and presiding elders. They have both Annual and General Conferences, and admit lay delegates into their legislative councils.

The Conference instructed the bishops not to leave effective preachers without appointments at their own request. Previously this had been done. Rev. Beverly Waugh and Rev. Thomas Mason were elected book agents.

The Annual Conferences numbered twenty-two.

GENERAL CONFERENCE, 1836.

The twelfth General Conference met in Cincinnati, Ohio, May 2. Bishops Roberts, Hedding, Soule, and Andrew were present, and 145 delegates.

Members, 650,245:	Increase, 102,652
Preachers, 2,920:	Increase, 720.

The senior bishop, M'Kendree, and the junior, Emory, had been called to their reward. The former died in Tennessee, March 5, 1835, aged 78. His last words were, "All is well." Emory died in Maryland, December 16, 1835, aged 47. His last word on earth was, "Amen."

Three new bishops were elected, Rev. Beverly Waugh, Rev. Thomas Morris, and Rev. Wilbur Fisk. The former joined the Baltimore Conference in 1809; the second, the Ohio Conference in 1816. Rev. Dr. Fisk, then in Europe, declined the office on his return, on account of his interest in the Wesleyan University.

The Conference advised the dissolution of the Methodist Bible Society, with the view of co-operation with the American Bible Society.

Preachers were no longer permitted to drop members who neglected class-meetings. They were to be heard in their own defense before a committee.

Power was given to an Annual Conference to locate any of its members "unacceptable as traveling preachers."

The Missionary Society received during the four years the following amounts :

1832.....	\$10,697	1834.....	\$35,700
1833.....	17,097	1835.....	20,402

The missionary work among the Germans in this country was commenced this year. A mission in South America had been authorized by the Society in 1832, and Rev. F. A. Pitts appointed the first missionary. He was succeeded by the Rev. Dr. Dempster, in October, 1836. The Liberia Mission was formed into an Annual Conference. The General Conference having resolved to elect a Corresponding Secretary for the Missionary Society, Rev. Dr. Bangs, who had served in this relation from the first, almost gratuitously, was elected by a very large vote to that office.

September, 1833, the Book Concern was removed from Crosby-street to its new quarters, 200 Mulberry-street. Just before the Conference of 1836, it was destroyed by fire. Arrangements were made at the Conference, and soon the building went up, more extensive, durable, and desirable than before.

The subject of slavery greatly agitated the Conference. The chief combatants were Rev. Orange Scott, of the New England Conference, and Rev. William Winaus, of the Mississippi. After much debate the Conference resolved that "it wholly disclaimed any right, wish, or intention of interfering in the civil and political relations between master and slave, as it exists in the slaveholding

states in this Union." This, as we shall hereafter see, did not end the controversy.

Several institutions of learning had been established during the past four years. One was "Dickinson College," in Carlisle, another "Alleghany College," in Meadville, both in the state of Pennsylvania; also, the flourishing "Genesee Wesleyan Seminary," located at Lima, Livingston county, New York. Rev. Dr. Luckey was the first principal of the latter.

At this time there were eight periodicals belonging to the Church. These were issued at the following points: New York, Cincinnati, Charleston, Nashville, Boston, Portland, Richmond, and Auburn.

Rev. Thomas Mason and Rev. George Lane were elected agents of the Book Concern.

Soon after the session of Conference the Rev. Edmund S. Janes, now a bishop, was appointed one of the Secretaries of the American Bible Society.

There were twenty-two Annual Conferences.

GENERAL CONFERENCE, 1840.

The thirteenth General Conference met, May 1, in Baltimore. Bishops Roberts, Hedding, Waugh, and Morris were present, and 143 delegates.

Members, 801,784: Increase, 151,439.

Preachers, 3,687: Increase, 767.

Rev. Robert Newton was present as a representative of the English Conference, and Rev. Joseph

Stinson, President of the Canada Conference. These gentlemen were introduced, and made addresses.

✓ Several questions of Church polity were agreed upon by the Conference. The president of a Quarterly Conference was to decide all questions of law, subject to the president of the next Annual Conference. Ministers from other denominations were to be received without the usual period of probation, provided that they take the ordination vows, and agree in doctrine, discipline, and government. Members also from other Churches were to be received without the usual period of probation. Candidates, however, who had served their probation, were required to pass an examination in the doctrines of the Church, and signify their willingness to be governed by its rules before admission. Before this the recommendation of a leader with whom they had met six months was sufficient.

The Missionary Society received the following amounts :

1836.....	\$61,337	1838.....	\$96,087
1837.....	62,748	1839.....	135,521

Since the last Conference the missionary work had been extended, and existing missions reinforced. Rev. John Dempster was doing good service in Buenos Ayres, the capital of the Argentine republic. A mission was opened in Texas by Rev. Dr. Ruter, who resigned the office of President of the Alleghany College to penetrate that remote region. Rev. Justin Spaulding and Rev. Daniel P. Kidder

had been hard at work in Rio de Janeiro, the capital of the Brazilian empire. Rev. William Nast, also, a German of piety and learning, was deeply impressing the hearts of his countrymen in and around Cincinnati.

The Sunday-School Union of the Church, whose operations had mostly been carried on in connection with the Book Concern, was revived by this Conference as a distinct organization, and maintained as such until the present time.

The American Bible Society was also adopted by the Conference as the channel for the funds of the Church, collected for Bibles and Testaments.

Theological Seminaries were also inaugurated about this time by the Methodists of New England. In 1839 a convention was called in Boston, and the result was, an institution was agreed upon, adapted to training young men for the ministry, under the name of the "Biblical Institute." It was at first located in connection with the Wesleyan University, then with the Methodist Seminary at Newbury, Vermont. For the past fifteen years it has been located in Concord, New Hampshire; but arrangements are now being made to locate it in or near the city of Boston.

Six Annual Conferences had been added, making twenty-eight in number.

The intense discussion on slavery, which prevailed all through this period, was anything but favorable to the peace of the Church.

Rev. Thomas Mason and Rev. George Lane were elected agents of the Book Concern.

GENERAL CONFERENCE, 1844.

The fourteenth General Conference met in the city of New York on May 1. Bishops Soule, Hedding, Waugh, Morris, and Andrew were present, and 179 delegates.

Members, 1,175,314: Increase, 373,530.

Preachers, 4,627: Increase, 940.

Bishop Roberts had been removed by death on March 28, 1843, in the sixty-sixth year of his age, and forty-second of his ministry. Two new bishops were added: Rev. Leonidas Lent Hamline and Rev. Edmund Storer Janes. The former joined the Ohio Conference in 1833, and the latter the Philadelphia Conference in 1830.

The Missionary Society had received from the Churches in

1840.....	\$148,801	1842.....	\$139,473
1841.....	134,204	1843.....	146,482

The receipts of the Sunday-School Union since 1840 averaged about \$100 a year. Rev. Dr. Kidder was elected its Corresponding Secretary.

One year previous to the Conference a secession from the Church took place, resulting in the "Wesleyan Methodist Church." Those who favored a rule extirpating all slaveholders from the Church, called a convention of "abolitionists who were favorable to a Methodist Church without slavery or episcopacy," to meet in Utica, May 1, 1843. The moving spirits were Revs. La Roy

Sunderland, Orange Scott, George Storrs, Luther Lee, and C. Prindle. After several days' deliberation, the "Discipline of the Wesleyan Methodist Church in America" was formed. Six Annual Conferences were organized, chiefly in the Northern and Eastern states.

About this time we date the permanent establishment of the Primitive Methodist Church in this country. Societies, however, existed as early as 1830. In 1829 four Primitive Methodist preachers, from England, came to the United States, and commenced preaching in New York, Philadelphia, Albany, and some other places. Although Churches were organized, for some reason they failed to thrive, and the ministers identified themselves with other denominations. Rev. B. Evans, Rev. Thomas Morris, and some others, joined the Protestant Episcopal Church.

In 1842, this branch of Methodism took a more permanent start in the West. Several local preachers and laymen came from England to this country in a body, and settled in Illinois. At the close of 1842 a class of ten persons was formed; and the next year a circuit, at Grant Hill, in the above state. They still exist in connection with the Primitive Methodists of England. They are mostly found in Illinois and Wisconsin.

The Southern secession from the Church took place at this Conference. Rev. Mr. Harding had been suspended from the Baltimore Conference for holding slaves. Early in the session he presented an appeal, and the Conference after much delibera-

tion sustained the action of the Baltimore Conference. A complaint was then presented against Bishop Andrew for holding slaves. This brought the question to a direct issue. After much solicitude and earnest debate, it was voted that the bishop "desist from the functions of his office, until he had relieved himself from this embarrassment." Against this action Dr. Bascom presented a spirited protest, signed by fifty-three Southern delegates, and seven from the middle states. This protest demanded that the bishop be unconditionally reinstated. An able reply was presented on the part of the North by Drs. Durbin, Peck, and Elliott. Finally, there being no hope of reconciliation, a plan of separation was agreed upon, which resulted in the formation of the "Methodist Episcopal Church, South." In this organization no change was made in the doctrines, polity, or usages of Methodism. In the General Conference of that Church, just held, some changes have been introduced.

GENERAL CONFERENCE, 1848.

The fifteenth General Conference was held, May 1, in Pittsburgh, Pennsylvania. Bishops Hedding, Waugh, Morris, Hamline, and Janes, and 150 delegates, were present.

Members, 639,066: Decrease, 536,248.
 Preachers, 3,841: Decrease, 786.

The cause of this decrease in numbers was the late secession. It took all the Southern states, and a large portion of those on the border.

The Conference decided, when a member of an Annual Conference locates, he is entitled to a certificate of the fact, signed by the president of the conference, and that he should be amenable to the Quarterly Conference where he resides.

Also, that when a member of a Church requests his certificate of membership, in order to remove to another Church, he is entitled to the same, unless there are sufficient reasons for withholding it. In such a case it is the duty of the preacher to place such member on trial, or render himself guilty of mal-administration.

Up to this time the estimating committee decided what amount was necessary for the preacher and his family during the year; but now the report of this committee was made subject to the action of the ensuing Quarterly Conference.

It was also decided that a presiding elder had no right to employ a local preacher without a recommendation from a Quarterly Conference.

The Missionary Society received from the Churches in

1844.....	\$112,040	1846.....	\$89,528
1845.....	99,632	1847.....	104,011

Amid the tumults of the times, occasioned by so large a secession, the missionary work was not neglected. In 1845 a mission was commenced among the Scandinavians of this country. In 1847 another was organized in China, and Revs. J. Collins and M. C. White sent out as missionaries. In 1849 the German mission was commenced, and Rev. L. S.

Jacoby was the first missionary. Wilbur also had been sent to California, and Gary and Roberts to Oregon.

The receipts of the Sunday-School Union, to aid Sunday-schools in destitute localities, were as follows:

1844.....\$170	1846.....\$2,336
1845..... 285	1847..... 3,788

Rev. Dr. George Peck was elected editor of the *Christian Advocate and Journal*; Rev. Dr. M'Clinck, of the *Quarterly Review*; and Rev. Dr. Tefft, of the *Ladies' Repository*. Rev. Dr. Pitman was elected Corresponding Secretary of the *Missionary Society*; and Rev. Dr. Kidder editor of *Sunday-School books* and Corresponding Secretary of the *Sunday-School Union*. Rev. George Lane and Rev. Levi Scott were elected *Book Agents* for New York.

The number of Annual Conferences was twenty-three. A conference was authorized on the Pacific coast, embracing "Oregon, California, and New Mexico."

There were at this time eight colleges and thirty-four seminaries under the patronage of the Church.

GENERAL CONFERENCE, 1852.

The sixteenth General Conference met in Boston, May 1. Bishops Waugh, Morris, and Janes were present, and 178 delegates.

Members, 728,700: Increase, 89,634.
Preachers, 4,513: Increase, 672.

Just before the Conference, April 9, Bishop Hedding departed this life, in the seventy-second year of his age. Four new bishops were elected: Rev. Levi Scott, Rev. Matthew Simpson, Rev. Osmond Cleander Baker, and Rev. Edward Raymond Ames. The first joined the Philadelphia Conference in 1826; the second, the Pittsburgh Conference in 1833; the third, the New Hampshire Conference in 1839; and the fourth, the Illinois Conference in 1831.

Bishop Hamline tendered his resignation, on account of ill health, as bishop of the Methodist Episcopal Church, which was accepted.

The Missionary Society received in

1848.....	\$108,876	1850.....	\$107,835
1849.....	106,196	1851.....	138,989

Rev. John P. Durbin, D. D., was elected Corresponding Secretary of the Society. Two years previous, at the death of Dr. Pitman, he received the appointment from the Missionary Committee.

The Sunday-School Union received in

1848.....	\$4,676	1850.....	\$5,008
1849.....	4,058	1851.....	6,561

The General Conference revived the Tract Society of the Church, and Rev. Dr. Abel Stevens was elected its Corresponding Secretary. For years it had been managed, as had the Bible and Sunday-school Societies, in connection with the Book Concern.

A weekly periodical was authorized in San Francisco, another in St. Louis, a third in Chicago, and a monthly magazine in New York. This latter was published for about eight years, under the name of the "National Magazine," when it was discontinued.

Rev. Thomas Carlton and Rev. Zebulon Phillips were elected agents of the Book Concern. Rev. Dr. Thomas E. Bond was elected editor of the Christian Advocate and Journal; Rev. Dr. John M'Clintock editor of the Quarterly Review; Rev. Dr. Abel Stevens editor of the Monthly Magazine and Tracts; Rev. Dr. Daniel P. Kidder editor of Sunday-school books, and Corresponding Secretary of the Sunday-School Union; and Rev. Dr. William C. Larrabee editor of the Ladies' Repository.

Eight colleges and forty-six seminaries existed under the patronage of the Church.

GENERAL CONFERENCE, 1856.

The seventeenth General Conference met, May 1, in Indianapolis. Bishops Waugh, Morris, Janes, Scott, Simpson, Baker, and Ames were present, and 218 delegates.

Members, 800,327: Increase, 71,627.

Preachers, 5,877: Increase, 1,364.

The ratio of delegates to the General Conference was now changed from one in thirty to one in forty-five. The lawsuit between the Methodist Episcopal

Church and the Methodist Episcopal Church, South, in respect to a division of the property, had been decided in favor of the latter, and a division ordered.

The Missionary Society received in

1852.....\$152,282	1854.....\$229,049
1853..... 210,447	1855..... 197,973

The Liberia Annual Mission Conference was authorized to elect a missionary bishop, who should be set apart to the work in Liberia, by the bishops of the Methodist Episcopal Church in this country. The India mission was authorized, and the Rev. William Butler was sent out as superintendent.

The Sunday-School Union received in

1852.....\$7,258	1854.....\$10,170
1853..... 9,584	1855..... 11,381

The Conference decided that all young children are entitled to baptism, and are under the special watch care of the Church. Provision was made for their more perfect training and nurture.

The Tract Society received in

1854.....\$8,062	1855.....\$7,479
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Rev. Dr. Floy was elected Corresponding Secretary of the Tract Society.

Rev. Thomas Carlton, D. D., and Rev. James Porter, D. D., were elected agents of the Book Concern.

Rev. Abel Stevens, LL.D., was elected editor of the Christian Advocate and Journal, and Rev. Dr. Whedon, editor of the Quarterly Review.

The colleges had increased to nineteen, and the seminaries to sixty-nine.

Rev. Drs. Hannah and Jobson were present as delegates from the parent body in England.

GENERAL CONFERENCE, 1860.

The eighteenth General Conference met, May 1, in Buffalo. Bishops Morris, Janes, Scott, Simpson, Baker, and Ames were present, and 221 delegates.

Members, 994,447: Increase, 194,120.

Preachers, 6,987: Increase, 1,110.

Bishop Waugh, two years previous to the Conference, Feb. 9, 1858, entered into rest, in the sixty-ninth year of his age.

The Conference voted that it was the duty of the Presiding Elders to renew the license of a local preacher after a Quarterly Conference had ordered it.

The bishops were instructed to present the question of Lay Delegation to the Annual Conferences; and the preachers to secure the votes of all the male members of the Church over twenty-one years of age.

The Missionary Society received in

1856.....	\$200,970	1858.....	\$298,390
1857.....	226,697	1859.....	248,333

Rev. Drs. Harris and Trimble were elected Assistant Secretaries of the Missionary Society. The

Bulgarian mission was established. Rev. Francis Burns, having been elected by the Liberia Annual Conference, was set apart to the office of Missionary Bishop soon after the session of the General Conference.

The Sunday-School Union received in

1856.....\$12,316	1858.....\$11,299
1857..... 11,268	1859..... 12,796

Rev. Dr. Wise was still continued as its Corresponding Secretary.

The Tract Society received during the four years the following amounts:

1856.....\$3,388	1858.....\$4,021
1857..... 5,849	1859..... 4,148

Rev. Dr. Wise was also elected Secretary of this Society.

Rev. Dr. Thomson, now bishop, was elected editor of the Christian Advocate and Journal.

GENERAL CONFERENCE, 1864.

The nineteenth General Conference met in Philadelphia, May 2. Bishops Morris, Janes, Scott, Simpson, Baker, and Ames were present, and 216 delegates.

Members, 928,340:	Decrease, 66,107.
Preachers, 6,821:	Increase, 116.

The Annual Conferences numbered fifty-nine.

Three new bishops were added, making a bench of nine, all of whom are still living. These were Rev. Edward Thomson, Rev. David Weggatt Clark, and Rev. Calvin Kingsley. The first joined

the Ohio Conference in 1833, the second the New York Conference in 1843, and the latter the Erie Conference in 1841.

At this Conference the German work in the West was organized into separate Annual Conferences, and a German hymn book ordered to be published. Trustees of Churches were made members of the Quarterly Conference. A Church Extension Society was organized, and Rev. S. Y. Monroe elected Corresponding Secretary. A Board of Trustees was elected, to hold in trust all property bequeathed or donated to the Church, not specified for any particular object. The bishops were permitted to allow preachers to remain on circuits and stations three years if the interest of the work require it. The bishops reported that the question of Lay Delegation had been presented to the preachers and people with the following results: Preachers in favor, 1,338; against, 3,069. Laymen in favor, 28,884; against, 47,855. A vote was then taken declaring that the Conference was ready to admit lay delegates to the councils of the Church as soon as the Church shall indicate such a desire. Slavery having been abolished by the issues of war, the Conference passed a rule prohibiting "the buying or selling of slaves" by any member of the Church.

The Missionary Society received in

1860.....	\$258,849	1862.....	\$239,340
1861.....	225,084	1863.....	429,768

Rev. Dr. Durbin was again elected Secretary of the Missionary Society; Rev. Dr. Harris was also

elected First Assistant Secretary, and Rev. Dr. Trimble Second Assistant.

The receipts of the Sunday-School Union were as follows :

1860.....	\$12,000	1862.....	\$9,595
1861.....	11,214	1863.....	12,978

Rev. Dr. Wise was re-elected its Corresponding Secretary.

The Tract Society received from the Churches the following amounts :

1860.....	\$2,803	1862.....	\$4,756
1861.....	4,042	1863.....	8,718

Dr. Wise was again made Secretary of this Society.

Dr. Curry was elected editor of the Christian Advocate, and Dr. Whedon editor of the Quarterly Review.

Rev. Drs. Carlton and Porter were returned as agents of the Book Room.

We have now given a summary of the important facts connected with each General Conference from the first in 1792, including the last in 1864. The next chapter will contain a detail of the present operations of the Church in each department of effort, together with the statistics of other denominations.

CHAPTER IV.

PRESENT STATISTICS OF METHODISM AND OTHER
DENOMINATIONS IN THE UNITED STATES IN
EACH DEPARTMENT OF CHRISTIAN EFFORT.

MINISTERS.

THE Minutes of the Annual Conferences of 1865 report 6,014 effective or regular preachers belonging to the Methodist Episcopal Church. These devote their whole time to the work of doing good. There are also reported 8,493 local preachers. Many of these have been connected with the regular work, and although located, often preach once or twice a week. The 294 supernumerary preachers, although, for various reasons, without a regular appointment, nevertheless perform a vast amount of labor both on week-days and Sundays. The superannuated preachers, of whom there are 867, labor as their strength permits and opportunity offers. These various classes of preachers number 16,668, and belong to the various Annual Conferences as follows :

CONFERENCES.	Effective.	Local.	Sup'y.	Sup'd.
Baltimore.....	69	93	6	21
Black River.....	164	162	14	33
California.....	77	88	7	7
Central German....	74	86	..	11
Central Illinois.....	137	247	4	13

CONFERENCES.	Effective.	Local.	Sup'y.	Sup'd.
Central Ohio.....	90	156	9	17
Cincinnati.....	138	209	6	15
Colorado.....	14	8	..	..
Delaware.....	33	94	..	1
Des Moines.....	64	144	2	9
Detroit.....	90	172	7	12
East Baltimore.....	191	155	11	28
East Genesee.....	157	141	6	26
East Maine.....	70	79	7	17
Erie.....	201	278	13	31
Genesee.....	105	81	2	14
Germany and Switz.	41	27	..	..
Holston.....	38	55	6	4
Illinois.....	149	371	7	20
India Mission.....	26	9	..	..
Indiana.....	100	217	8	15
Iowa.....	89	192	9	5
Kansas.....	60	112	1	6
Kentucky.....	30	27	1	1
Liberia Mission.....	21	42	2	..
Maine.....	95	83	4	27
Michigan.....	125	190	3	11
Minnesota.....	74	108	2	8
Missouri and Ark's.	68	143	3	6
Nebraska.....	21	16	..	..
Nevada.....	11	11	..	..
Newark.....	131	93	12	7
New England.....	164	101	7	29
New Hampshire.....	95	93	2	27
New Jersey.....	132	156	4	16
New York.....	242	202	2	41
New York East.....	160	200	3	35
North Indiana.....	108	268	3	18
North Ohio.....	97	131	6	16
N. W. German.....	70	49	1	5
N. W. Indiana.....	101	161	2	18
N. W. Wisconsin...	35	41	3	3

CONFERENCES.	Effective.	Local.	Sup'y.	Sup'd.
Ohio.....	150	426	1	23
Oneida.....	141	128	8	39
Oregon.....	41	66	1	8
Philadelphia.....	241	352	19	11
Pittsburgh.....	204	225	7	22
Providence.....	116	87	6	12
Rock River.....	141	212	7	29
S. E. Indiana.....	74	133	6	15
Southern Illinois....	100	338	7	10
S. W. German.....	77	101	..	5
Troy.....	157	126	16	34
Upper Iowa.....	106	172	3	15
Vermont.....	115	89	7	17
Washington.....	45	70	..	..
West Virginia.....	73	155	4	13
West Wisconsin....	68	114	5	9
Wisconsin.....	115	156	10	17
Wyoming.....	93	136	2	15
Total.....	6,014	8,493	294	867

As other denominations collect their statistics by states, the following classification of the regular preachers has been made for convenience. It may not be exactly accurate in each particular, but near enough for all practical purposes.

Arkansas.....	9	Iowa.....	270
California.....	84	Maine.....	174
Colorado.....	13	Maryland.....	181
Connecticut.....	130	Massachusetts.....	249
Delaware.....	29	Michigan.....	279
District of Columbia..	17	Minnesota.....	97
Kansas.....	70	Missouri.....	66
Kentucky.....	29	Nebraska.....	31
Illinois.....	559	Nevada.....	13
Indiana.....	449	New Hampshire....	89

New York.....	1,129	Rhode Island.....	29
New Jersey.....	237	Vermont.....	147
Ohio.....	590	Virginia.....	19
Oregon.....	37	West Virginia.....	79
Pennsylvania.....	629	Wisconsin.....	249

The following table shows the number of effective or regular preachers connected with the Methodist Church in the United States from 1773, the first reported, to 1866 :

Years.	Preachers.	Years.	Preachers,	Years.	Preachers.
1773....	10	1799....	272	1825....	1,314
1774....	17	1800....	287	1826....	1,406
1775....	19	1801....	307	1827....	1,576
1776....	24	1802....	358	1828....	1,642
1777....	38	1803....	383	1829....	1,817
1778....	29	1804....	400	1830....	1,900
1779....	44	1805....	433	1831....	2,010
1780....	43	1806....	452	1832....	2,200
1781....	55	1807....	516	1833....	2,400
1782....	60	1808....	540	1834....	2,625
1783 ...	82	1809....	597	1835....	2,748
1784....	84	1810....	636	1836....	2,920
1785....	104	1811....	668	1837....	3,147
1786....	117	1812....	678	1838....	3,332
1787....	133	1813....	700	1839....	3,557
1788....	166	1814....	687	1840....	3,687
1789....	196	1815....	704	1841....	3,865
1790....	227	1816....	695	1842....	4,044
1791....	259	1817....	716	1843....	4,286
1792....	266	1818....	748	1844....	4,627
1793....	269	1819....	812	1845....	4,828
1794 ...	301	1820....	896	1846....	3,280
1795....	313	1821....	977	1847....	3,642
1796....	293	1822....	1,106	1848....	3,341
1797....	262	1823....	1,226	1849....	3,781
1798....	267	1824....	1,270	1850....	4,129

Years.	Preachers.	Years.	Preachers.	Years.	Preachers.
1851....	4,450	1856....	5,877	1861....	6,634
1852....	4,513	1857....	6,134	1862....	6,655
1853....	5,408	1858....	6,502	1863....	6,788
1854....	5,483	1859....	6,877	1864....	6,821
1855....	5,408	1860....	6,987	1865....	7,175

In the United States there are eight distinct branches of Methodism, besides the Methodist Episcopal Church. All of these left the parent body except the Primitive Methodists, who descended from the Primitives of England, and the Evangelical Association, which originated, as we have seen, with Jacob Albright in this country. The number of preachers connected with these various bodies is as follows:

	Effect.	Local.	Total.
Methodist Epis. Church, South....	2,591	4,904	7,495
Protestant Methodist Church.....	810	750	1,560
African M. E. Church.....	513	2,100	2,613
Evangelical Association.....	405	323	727
Wesleyan Methodists.....	236	164	400
African M. E. Church, (Zion).....	217	444	661
Free Methodist Church.....	67	69	136
Primitive Methodist Church.....	20	34	64
Total for 1865.....	4,859	8,788	13,656

The number of ministers belonging to all the Methodist bodies in the United States, in all of their grades, is as follows:

Regular or effective Preachers.....	10,873
Local Preachers.....	17,288
Superannuated.....	867
Supernumerary.....	294
Total.....	29,322

As there are superannuated and supernumerary preachers belonging to several of these branches, whose numbers we could not obtain, it is evident that the entire ministerial force of Methodism is not far from 30,000, besides class-leaders and exhorters by thousands, who perform a vast amount of labor.

The number of ministers of other denominations is as follows :

Regular Baptists...	3,859	Tunkers.....	100
Southern Baptists..	4,010	Six Principle Bapt.	72
Free Will Baptists.	1,052	Seventh-Day Bapt.	62
Campbellites.....	1,000		—
Anti-mission Bapt..	720	Total.....	11,148
Winebrennerians...	273		

The Presbyterians, Old School and New, in the following table, include regular pastors, licentiates, stated supplies, editors, and teachers :

Old School.....	2,346	Associated.....	41
New School.....	1,779	Reformed.....	119
Cumberland.....	1,150	Assoc. Reformed...	91
Southern (O. S.) ...	840		—
United.....	560	Total.....	6,705

The "Associate Reformed" include the Associate Reformed Synod of New York and the Associate Reformed Synod of the South, the latter being much the larger. The "Reformed" embraces two wings, sometimes called the Old School and New. The "United" include the United Presbyterians and the United Synod. Some of these small branches are so mixed that the numbers may not be exactly accurate.

The ministers of the remaining denominations are as follows :

Congregational.....	2,719	Reformed Dutch...	436
Episcopalian.....	2,689	Unitarian.....	235
Roman Catholic....	2,541	Jews.....	240
Lutheran.....	2,533	Moravian.....	44
United Brethren....	1,677		—
Universalists.....	725	Total.....	14,344
German Reformed..	505		

In the above table all the orders of the Romish clergy are included ; bishops, priests, and deacons of the Episcopalians ; and pastors, “acting pastors,” “not specified,” and “other ministers,” of the Congregational body. The total number of ministers of all denominations is as follows :

Methodists, all branches and grades.....	29,322
Baptists, all branches.....	11,148
Presbyterians, all branches.....	6,705
All others.....	14,344
Total of ministers.....	61,517

MEMBERS.

According to the Minutes of the Annual Conferences for 1865, the number of probationers connected with the Methodist Episcopal Church was 106,548, and the number of members in full connection 822,711, making a total of 929,259. The 7,175 itinerant preachers added to these make the entire membership of the Church at the close of 1865 936,434. As the Centennial year does not close until October, 1866, the sweeping revivals that have passed over the country will have increased

the number without doubt, by that time, to full 1,000,000.

The following table shows the number of members and probationers belonging to the various Conferences in 1865 :

CONFERENCES.	Members.	Probationers.	Total.
Baltimore.....	12,037	1,693	13,730
Black River.....	19,953	1,941	21,894
California.....	3,912	538	4,450
Central German.....	7,826	1,063	8,889
Central Illinois.....	16,652	1,465	18,117
Central Ohio.....	15,322	1,536	16,858
Cincinnati.....	25,105	2,115	27,220
Colorado.....	214	15	229
Delaware, colored.....	6,504	328	6,832
Des Moines.....	8,422	1,311	9,733
Detroit.....	14,559	1,579	16,138
East Baltimore.....	29,246	4,296	33,542
East Genesee.....	19,492	1,615	21,107
East Maine.....	8,715	1,907	10,622
Erie.....	25,523	2,284	27,807
Genesee.....	7,366	638	8,004
German Mission.....	3,465	1,151	4,616
Holston.....	5,799	695	6,494
Illinois.....	26,029	2,495	28,974
India Mission.....	117	92	209
Indiana.....	21,936	2,760	24,696
Iowa.....	14,966	1,450	16,416
Kansas.....	4,086	1,337	5,423
Kentucky.....	2,489	411	2,900
Liberia Mission.....	1,350	102	1,452
Maine.....	10,503	1,709	12,212
Michigan.....	12,748	1,739	14,487
Minnesota.....	5,996	1,033	7,029
Missouri and Arkansas..	7,161	1,464	8,625
Nebraska.....	1,309	320	1,629

CONFERENCES.	Members.	Probationers.	Total.
Nevada.....	267	26	293
Newark.....	20,686	2,513	23,199
New England.....	18,070	2,044	20,114
New Hampshire.....	10,567	1,550	12,117
New Jersey.....	22,703	3,652	26,365
New York.....	32,807	4,422	37,229
New York East.....	28,218	3,404	31,622
North Indiana.....	20,269	5,023	25,292
North Ohio.....	13,282	862	14,144
Northwest German.....	4,636	1,047	5,683
Northwest Indiana.....	15,562	1,376	16,938
Northwest Wisconsin...	2,260	445	2,705
Ohio.....	27,034	2,069	29,103
Oneida.....	16,884	1,914	18,798
Oregon.....	2,592	436	3,028
Philadelphia.....	45,970	6,179	52,149
Pittsburgh.....	34,889	5,365	40,254
Providence.....	14,353	1,608	15,961
Rock River.....	16,910	1,590	18,500
Southeast Indiana.....	15,370	1,307	16,677
Southern Illinois.....	17,311	3,167	20,478
Southwest German.....	5,624	776	6,400
Troy.....	22,381	2,053	24,434
Upper Iowa.....	12,010	1,486	13,496
Vermont.....	11,826	1,476	13,302
Washington, colored....	7,877	317	8,194
West Virginia.....	12,303	2,497	14,810
West Wisconsin.....	6,177	743	6,920
Wisconsin.....	10,186	1,496	11,682
Wyoming.....	13,295	2,068	15,363
Total.....	822,711	106,548	929,259

The following table shows the number of members in each of the various states, as near as can be ascertained. It may be convenient, as other denominations compute by states.

States.	Members.	States.	Members.
Arkansas.....	262	Missouri.....	9,361
California.....	4,269	Nebraska.....	1,557
Colorado Territory.	265	Nevada.....	281
Connecticut.....	18,179	New Hampshire...	10,155
Delaware.....	12,389	New Jersey.....	45,816
Dist. of Columbia.	4,459	New York.....	160,386
Illinois.....	89,181	Ohio.....	115,639
Indiana.....	87,963	Oregon.....	2,685
Iowa.....	37,527	Pennsylvania....	105,533
Kansas.....	5,574	Rhode Island.....	3,268
Kentucky.....	3,205	Tennessee.....	6,107
Maine.....	23,144	Vermont.....	14,525
Maryland.....	56,575	Virginia.....	658
Massachusetts....	30,316	Washington Ter...	321
Michigan.....	32,403	West Virginia....	15,348
Minnesota.....	7,773	Wisconsin.....	23,495

The following table gives the number of members and probationers connected with the Methodist Episcopal Church in the United States from 1773, the first reported, to 1866:

Years,	Members.	Years.	Members.	Years.	Members.
1773....	1,160	1788....	37,354	1803....	104,070
1774....	2,073	1789....	43,262	1804....	113,134
1775....	3,148	1790. . .	57,631	1805....	119,945
1776....	4,921	1791....	63,269	1806....	130,570
1777....	6,968	1792....	65,980	1807....	144,590
1778....	6,095	1793....	67,643	1808....	151,995
1779... .	8,577	1794....	66,608	1809....	163,038
1780....	8,504	1795....	60,291	1810....	174,560
1781....	10,539	1796....	56,664	1811....	184,567
1782....	11,785	1797....	58,663	1812....	195,357
1783....	13,740	1798....	60,169	1813....	214,307
1784....	14,988	1799....	61,351	1814....	211,129
1785....	18,000	1800....	64,894	1815....	211,165
1786....	20,681	1801....	72,874	1816....	214,235
1787....	25,842	1802....	86,784	1817....	224,858

Years.	Members.	Years.	Members.	Years.	Members.
1818....	229,627	1834....	638,784	1850....	689,682
1819....	240,924	1835....	652,528	1851....	721,804
1820....	259,890	1836....	650,245	1852....	728,700
1821....	281,146	1837....	654,756	1853....	752,626
1822....	297,022	1838....	702,332	1854....	783,358
1823....	312,540	1839....	746,315	1855....	799,431
1824....	328,623	1840....	801,784	1856....	800,327
1825....	347,195	1841....	859,811	1857....	820,519
1826....	360,889	1842....	921,045	1858....	956,555
1827....	381,997	1843....	1,176,255	1859....	974,345
1828....	418,927	1844....	1,175,314	1860....	994,447
1829....	447,743	1845....	1,147,696	1861....	988,523
1830....	476,153	1846....	649,344	1862....	942,906
1831....	513,114	1847....	636,471	1863....	923,394
1832....	548,595	1848....	639,066	1864....	928,340
1833....	599,396	1849....	667,469	1865....	929,259

The number of members belonging to the eight branches of Methodism, outside the Methodist Episcopal Church, at the close of 1865, was as follows:

Methodist Episcopal Church, South.....	708,949
Methodist Protestant Church.....	105,120
African Methodist Episcopal Church.....	53,670
Evangelical Association.....	51,185
African Methodist Episcopal (Zion).....	30,600
Wesleyan Methodist Church.....	25,620
Free Methodist Church.....	3,655
Primitive Methodist Church.....	1,805

Whole number..... 980,604

By adding the 4,859 traveling preachers of these bodies to the membership, the number is 985,463—a little short of 1,000,000. Before the centennial year shall close, in all probability it will be fully

that number. Thus the aggregate membership of these various branches number about the same as the parent body. The grand total of Methodism in all of its branches, in the United States, is 1,939,981—in round numbers 2,000,000.

It may not be out of place here, as a matter of reference, to give the number of members belonging to the various Methodist bodies throughout the world.

In England there are six distinct branches of Methodism. The Wesleyans, founded by John Wesley, are the most numerous. All the others have, at various times, separated themselves from the Wesleyans. Their number is as follows:

Wesleyan Methodists.....	351,410
Primitive Methodists.....	159,794
United Free Methodists.....	65,958
Bible Christians.....	26,059
New Connection.....	24,438
Reformed Union.....	9,768
Total in England.....	<u>637,427</u>

In Canada there are four branches of the Methodist family, of which the Wesleyans are the most numerous:

Wesleyan Methodists.....	56,986
Methodist Episcopal Church.....	19,746
New Connection.....	8,028
Primitive Methodists.....	5,854
Total in Canada.....	<u>90,614</u>

The number of Methodists in other parts of the

world, according to the best information we can derive, is as follows:

Australia.....	42,194	Norway.....	1,200
West Indies.....	41,592	India.....	1,000
Ireland.....	29,060	China.....	336
Africa ..:.....	19,403	South America...	193
British Provinces..	15,297	Turkey.....	75
Germany.....	7,620		
France.....	1,884	Total.....	152,515
Ceylon.....	1,661		

The whole number of Methodists in the world at the close of 1865 stood thus: United States, 1,921,897; England, 637,427; Canada, 90,614; all others, 152,515: total, 2,800,443. The number at the present time must be fully 3,000,000, two thirds of whom are in the United States.

The number of members of other denominations in the United States is as follows:

Regular Baptists .	400,197	Tunkers.....	20,000
Southern Baptists	640,806	Seventh-Day...	6,796
Campbellites.....	200,000	Six Principles ..	3,000
Free Will.....	56,738		
Anti-Mission.....	50,000	Total.....	1,399,637
Winebrennerians.	23,800		

Of the "Southern Baptists," the above statistics are those of 1862. None have been reported since, and they must have been considerably lessened during the war. The "Campbellites" and several others are mere estimates, but considered by many as far too large. They are, however, estimates of their own, except the Campbellites, which we have

reduced from 300,000 to 200,000, which is thought to be a more correct estimate.

The various branches of the Presbyterians are as follows :

Old School	287,360	Assoc. Reformed	2,581
New School	138,074	Associated	1,000
Cumberland	103,062		
United	67,900	Total	616,637
Reformed	16,660		

The numbers of the "Old School" include 55,400 in the South who have separated from the North. The "United" includes 10,105 belonging to the United Synod. The "Associate Reformed" are composed of the Associate Reformed Synod of the South and the Associate Reformed Synod of New York. The former numbers 950, and the latter 1,631. The "Reformed" include two branches called the Old School and New.

The remaining denominations are as follows :

Lutherans	269,985	Reformed Dutch	54,268
Congregationalists	268,015	Friends	94,672
Episcopalians	154,118	Unitarians	31,670
Universalists	140,000	Moravians	5,859
Israelites	142,120		
United Brethren	102,983	Total	1,354,890
German Reformed	91,200		

In the above table the "Israelites" and "Universalists" are estimated, as there is no way of knowing the exact numbers. The number given has the approval of their leading men. There are a few other small bodies in the country, but nothing definite being known as to their numbers,

we have omitted them. The total number of communicants in the United States, as given above, is as follows :

Methodists, all branches	1,921,897
Baptists, all branches.....	1,399,637
Presbyterians, all branches.....	609,977
All others	1,354,890
	<hr/>
Total in United States.....	5,286,401

SUNDAY-SCHOOLS.

This institution has grown to be one of the most important departments of the M. E. Church, as well as one of the most powerful agencies for the spread of the Redeemer's kingdom.

As early as 1779 the Conference ordered that preachers should meet the children once in two weeks for religious instruction; also that they should examine their parents in respect to their conduct toward them. Would it not be well if this were practiced at the present time? This is the first action respecting the spiritual instruction of children, so far as we can find, in this country. This was the germ of the Sunday-school system, now so prevalent, and was earlier than the efforts of Raikes in England. In 1786 Mr. Asbury organized a school for children upon the Sabbath at the house of Thomas Crenshaw, Hanover county, Virginia. This is said to be the first Sunday-school in this country. In 1787 the Conference, doubtless from the example set by Asbury the year previous, ordered the preachers to form the children

into classes, and in their absence provide proper persons to instruct them. These efforts in respect to children had reference to their spiritual instruction, and were intended as preparatory to admission into the Church.

In 1790 the Conference authorized the formation of schools upon the Sabbath for the mental as well as moral instruction of *poor children, white and black*. Persons were to be appointed who would teach gratuitously from six in the morning until ten, and from two in the afternoon until six. A school book also was ordered to be compiled, embracing "learning and piety." Here we find the germ of home mission efforts, beginning with neglected children.

The Sunday-School Union of the M. E. Church was organized April 2, 1827, and for some time was very successful. It lost much of its efficiency, however, by an injudicious union with the Bible and Tract Societies, managed by the agents of the Book Concern. It remained in this condition until 1840, when it was revived as a distinct organization by the General Conference. In 1844 Rev. Dr. Kidder was elected secretary, and continued until 1856, when the present incumbent, the Rev. Dr. Wise, was elected.

From 1840 to the present time the receipts of the Union were \$194,573 30. Last year they were \$17,738 17, and the expenditures \$18,698 85. These funds are used to aid Sunday-schools in destitute localities. The annual receipts of the Union since 1840 have been as follows :

From 1840, to May...	1845	\$685 22
In	1846	2,336 88
"	1847	3,788 66
"	1848	4,676 79
"	1849	4,058 74
"	1850	5,008 60
"	1851	6,561 80
"	1852	7,258 09
"	1853	9,584 17
"	1854	10,170 28
"	1855	11,381 54
"	1856	12,316 37
"	1857	11,268 88
"	1858	11,299 57
"	1859	12,796 74
"	1860	12,007 32
"	1861	11,214 64
"	1862	9,595 89
"	1863	12,978 48
"	1864	17,839 47
"	1865	17,738 17
Total.....		<u>\$194,573 30</u>

The Union publishes four periodicals, two in English and two in German, for the benefit of teachers and scholars. One of these, the Sunday-School Advocate, a semi-monthly, reached last year a total maximum circulation of 304,500. Its average circulation for the year was 274,750. On the catalogue of the Book Concern there are 1,574 bound volumes adapted to Sunday-schools. Reducing the Sunday-school papers distributed to book pages, the number of pages distributed amounted to 477,598,250. The amount of good resulting from such a circulation of religious

literature among the rising race can scarcely be estimated.

The Sunday-schools belonging to the Methodist Episcopal Church last year, according to the Minutes of the Annual Conferences, numbered 13,948; officers and teachers, 153,696; and the scholars, 931,724: making the total of officers, teachers, and scholars, 1,085,423. The scholars alone by this time must number a round million. The cost of sustaining these schools last year was \$245,000, the number of volumes in the libraries was 2,401,315, and the number of conversions 18,892.

The annual increase of Sunday-schools, officers, teachers, and scholars, together with the number of conversions for each year since 1846, are as follows :

Years.	Schools.	Offi'rs. & Teachers.	Scholars.	Conversions.
1847.....	457	4,056	19,600	4,118
1848.....	190	5,118	16,802	8,240
1849.....	576	3,610	35,201	9,014
1850.....	687	10,966	37,356	11,398
1851.....	685	8,721	43,722	14,557
1852.....	368	4,470	31,368	13,243
1853.....	364	4,701	20,329	16,916
1854.....	470	4,917	28,057	17,494
1855.....	561	5,510	26,061	17,443
1856.....	131	1,160	24,987	16,775
1857.....	629	6,102	35,007	14,669
1858.....	605	10,923	56,182	32,315
1859.....	975	9,183	51,846	20,580
1860.....	638	8,105	60,840	19,517
1861.....	153	1,073	18,251	17,498
1862..dec.	293	dec. 1,889	dec. 9,306	12,828
1863..dec.	219	766	24,773	20,233
1864.....	125	995	19,778	18,892
1865.....	152	3,462	53,103	25,122

Of the Sunday-school operations of the other branches of Methodism we are not fully apprised. Methodists, however, are a Sunday-school people, and each branch of the Church is engaged in the Sunday-school work. It is estimated that the Sunday-school scholars, officers, and teachers of the Church, South, number at least 250,000, which is much less than before the war. Besides these, which are in connection with their Church schools, there are 138 schools, with 5,798 scholars in, destitute portions of the regular work; also 19,553 colored scholars, 1,102 Indian, and 476 German, making 26,929 scholars connected with their Mission schools. These added to the above, make at least 275,000 scholars connected with the Methodist Sunday-schools in the South.

The schools of the Evangelical Association number 644, scholars 28,854, officers and teachers 6,472, with 76,816 volumes in their libraries. The total number of officers, teachers, and scholars is 35,326.

The African Methodist Episcopal Church have 21,000 in their schools, and 18,000 volumes in their libraries. The officers, teachers, and scholars of the African Zion Methodist Episcopal Church number 19,240, Free Methodist Church 3,230, Wesleyans, Protestants and Primitives, at least 85,000; making the total working force of Methodism in its Sunday-school department 1,518,519—over a million and a half.

The following are the numbers connected with the Sunday-schools of some of the other denominations. In each case the figures given are taken

from their own reports, except the Baptists, which are estimated. In this case we have given one scholar for each member of the Church, which is greater than the ratio of the Methodists, Congregationalists, and Episcopalians.

Regular Baptists.....	400,197
Congregationalists	283,798
Episcopalians	150,400
Presbyterians (O. S.).....	161,574
Presbyterians (N. S.).....	112,789
Reformed Dutch.....	40,250
	<hr/>
Total	1,149,008

Thus it will be seen that the numbers connected with the Sunday-schools of the above six leading denominations are only a little beyond those connected with the Sunday-schools of the Methodist Episcopal Church. In other words, to say nothing of the other branches of Methodism, the Methodist Episcopal Church nearly equals the above six denominations in Sunday-school efforts.

TRACT DISTRIBUTION.

The first tract society in the world, so far as we have any knowledge, was founded by John Wesley, in January, 1782. Its object was to "distribute religious tracts among the poor." Every member was expected to subscribe half a guinea annually toward its object. There were thirty tracts at that time upon the list, mostly of an awakening character. With the early Methodist missionaries that came to this country, Mr. Wesley sent \$25 worth

of books. The saddle-bags of the early preachers were filled with books and tracts. The first book published by the Methodist Episcopal Church, in 1789, was a devotional one, the "Christian Pattern," by Thomas à Kempis. In 1819 the Tract Society of the Church was formed. Its affairs for some time, however, were carried on in connection with the Bible and Sunday-School Society. In 1852 it was revived as a distinct organization, and Rev. Dr. Stevens elected Secretary. In 1856 the late Rev. Dr. Floy was elected; and in 1860 the present indefatigable incumbent, the Rev. Dr. Wise.

The kind of literature circulated is tracts, bound volumes, and a monthly journal, called the "Good News." This is purchased from the Book Concern, hence none of the funds of the Society are absorbed by machinery. The circulation of the Good News during the last summer reached 99,000. Its average monthly circulation for the year was 74,000. The total number of copies circulated during the year was 894,000. As each number contains the equivalent of thirty tract pages, the reading matter circulated in the Good News was equal to 26,820,000 tract pages. The number of pages of tracts circulated was 10,544,000. These, added to the number contained in the Good News, make the total circulation of the year 37,364,000 pages. Besides these, half a million pages of tracts were shipped to California, and a quarter of a million to Oregon, making a total of 52,114,000 pages.

Grants were made to feeble Churches, Southern states, army and navy, to prisons, hospitals, and to foreign mission stations.

The receipts of the Society last year were \$13,566 61, and the disbursements \$13,606. The total receipts since 1854 have been \$63,905 48. The annual receipts have been as follows:

1856	\$3,388 39	1862	\$4,756 82
1857	5,849 26	1863	8,718 25
1858	4,021 30	1864	12,610 91
1859	4,148 12	1865	13,566 61
1860	2,803 60		<hr/>
1861	4,042 42	Total.....	63,905 48

These annual amounts are what are actually received by the Treasurer in New York. The receipts of the auxiliary treasurers of the several Annual Conferences, especially for the first few years, would swell the amounts from \$20,000 to \$30,000. One thing is noticeable in the operations of this Society: each year the grants about equal the receipts. Last year they were a little in advance.

The following are the operations of some of the other denominations in respect to the gratuitous circulation of tracts and other religious literature.

The Protestant Episcopal Church, as the report of its Tract Society shows, distributed during last year \$4,678 worth.

The Reformed Dutch Church circulated, through its Publication Society, books and tracts to the amount of \$5,415.

The Baptist Churches distributed, through their

colporteurs and otherwise, 3,470 bound volumes and 108,596 pages of tracts, valued at \$22,051.

The Old School Presbyterians circulated, through their Publication Society, \$4,051 worth of tracts gratuitously. The amount donated by the New School is not given.

The Boston Tract Society received during the year, in collections from all sources, \$64,333; the books and tracts donated amounted to \$36,258. At the usual mode of reckoning, fifteen hundred pages for one dollar, the aggregate number of pages distributed was 54,387,840.

BIBLE DISTRIBUTION.

The M. E. Church has always recognized the duty of circulating the Holy Scriptures. From the first the Bible has been chief among the publications of its Book Concern. On the catalogue at the present time there are two styles of the imperial quarto Bible, ten of the quarto, seven of the royal octavo, five of the octavo, and four of Testaments, making a total of twenty-eight of various styles and prices. There are also ten different Commentaries on the whole or a part of the Scriptures, besides forty-four other works, such as dictionaries and question books, all tending to an explanation of the sacred text.

In 1819 the Missionary Society was formed. Its name was "The Missionary and Bible Society of the Methodist Episcopal Church." Its object

was "To supply the destitute with Bibles gratuitously, and to afford a cheap supply to those who may have the means to purchase," as well as "to extend missionary labors in the United States and elsewhere." The society existed in this twofold character until 1838, when it was dissolved by the General Conference, and a Bible Society, as a distinct organization for the M. E. Church, was put in operation. This society continued its efforts until 1836, when it was disbanded by the General Conference. This was done with the view of co-operating with the American Bible Society. In 1840 this latter society was formally recognized by the General Conference, and since that time the Church has heartily co-operated with it. Since that time also one of the prominent offices of the society has been filled by a member of the Methodist persuasion. In 1840 Rev. Edmund S. Janes, now bishop, received the appointment of financial secretary. When he was elected bishop, Rev. Noah Levings was appointed; and when he was called to his reward, the present incumbent, Rev. Dr. Holdich, received the appointment of corresponding secretary.

The Minutes of the Annual Conferences for the last seven years have reported the amounts paid into the treasury of this society. Last year it was \$101,743. This amount was exclusive of legacies and donations, which go directly to the treasury of the society. It should also be stated that much of the amount reported at the Annual Conferences does not go directly to the treasury of the society.

It is often paid to the auxiliaries, and by them expended for Bibles and Testaments, to be distributed in the localities where the money is collected. The object, however, for which the money was contributed is, in this way, realized.

The Protestant Episcopal Church circulates the Scriptures through its "Bible and Prayer Book Society." Last year \$5,204 worth of Bibles and Prayer Books were distributed gratuitously; but what proportion of each the report does not show.

The Baptist Churches operate through their own organization, the American and Foreign Bible Society. Last year \$4,870 worth of Bibles and Testaments were given away.

The Presbyterians, Congregationalists, and Reformed Dutch co-operate with the American Bible Society; but there is no way of ascertaining definitely the amount contributed.

HOME MISSIONS.

The Methodist Episcopal Church has always been regarded as the "pioneer Church." Its missionary operations, however, assumed distinct form in 1819, when the Missionary Society was organized. The mover in that organization was the late Rev. Dr. Nathan Bangs. From its origin, down to 1836, most of its business was transacted by him. He wrote each of the Annual Reports down to 1841. In 1836, when the General Conference resolved to elect a corresponding secretary as a sal-

aried officer, he was almost its unanimous choice. In 1840 Rev. Charles Pitman, Rev. William Capers, D. D., and Rev. Edward Ames, were elected secretaries. In 1844 Rev. Charles Pitman was again elected, and was continued in office until his death in 1850, when Rev. J. P. Durbin, D. D., was appointed by the Missionary Committee. In 1852 he was elected by the General Conference, and has been continued in that office until the present time. The increasing magnitude of the work induced the General Conference of 1860 to elect Rev. William L. Harris, D. D., and Rev. J. M. Trimble, D. D., Assistant Secretaries.

The whole amount paid into the treasury of the Society since its organization has been \$5,940,793. The amount in 1865 was \$625,903, an average of seventy-eight cents a member. For the present year the Missionary Committee have appropriated \$1,000,000, with the expectation that it will be raised by the Church.

This Society embraces in its plan of operations both the home and foreign work. Both of these departments are under one board of management, and the funds are paid into a common treasury. The amount contributed is divided between the two, as the judgment of the Committee determines.

The *Home Department* comprises six distinct classes, in which the gospel is preached in as many different languages. These classes are the American, or English-speaking population, the Germans, Scandinavians, French, Welsh, and Indians.

The American, or English-speaking department,

was commenced in 1812, and embraces destitute neighborhoods wherein missionary labor promises to raise up self-supporting Churches. Ministers in connection with feeble Churches are supported in whole or in part by this society. Last year there were 1,124 missions, with as many missionaries, connected with this department. These missionaries, as well as the members connected with the missions, are enumerated in connection with the regular work.

The German mission was begun in 1836, and organized into Annual Conferences in 1864. The work now comprises 4 conferences, besides the missions in California. There are also 17 presiding elders, 246 preachers, 255 local preachers, 374 churches, and 20,167 members. There are also 453 Sunday-schools, and 20,491 scholars.

The Scandinavian mission was commenced in 1845. It embraces the Norwegian, Swede, and Dane, located mostly in the states of Illinois, Wisconsin, Iowa, and Minnesota. There are connected with these missions 23 preachers, 30 local preachers, and 2,160 members.

The Indian missions were commenced in 1814. They are found in the states of New York, Michigan, and Wisconsin. Connected with them are 11 preachers, 25 local preachers, and 1,270 members.

The Welsh missions were begun in 1828. They are located in New York and Wisconsin. There are 4 preachers, 7 churches, and 182 members.

The French mission was commenced in 1820, and has 1 preacher and 55 members.

Missions have also been commenced among the Chinese in California, and also in the South, which promise good results. Already several Annual Conferences have been formed in the South.

The number of preachers, traveling and local, connected with the home mission work is 1,932. The amount expended last year in its support was \$254,675. The amount expended yearly, since 1850, in behalf of the home mission work, has been as follows :

Year.	Amount.	Year.	Amount.
1850.....	\$84,200	1858.....	\$129,812
1851.....	97,600	1859.....	131,490
1852.....	104,050	1860.....	148,980
1853.....	141,941	1861.....	156,735
1854.....	182,090	1862.....	109,850
1855.....	181,035	1863.....	128,450
1856.....	174,875	1864.....	192,250
1857.....	166,100	1865.....	254,675

The home mission operations of other denominations last year were as follows :

The Old School Presbyterians sustained 503 missionaries, at an expense of \$116,489. The New School Presbyterians, 321, at a cost of \$93,477. The United Presbyterians, 187, at an expense of \$12,083. These three branches unitedly sustained 1,011 missionaries, at an expense of \$222,051.

The domestic boards of the Baptist Churches sustained 246 missionaries in the states and territories, for which the Churches contributed \$93,027.

The Protestant Episcopal Church, in the two branches of its home mission work, employed 112

missionaries in the South and West, at a cost of \$96,514.

The Reformed Dutch Church had 75 missions and 64 missionaries, to the support of which the Church contributed \$24,315. The mission Sunday-school work of this Church is embraced in the operations of this society.

The American Home Missionary Society sustained last year 802 missionaries, at an expense of \$90,525. Its operations are confined principally to the Congregationalists.

The Unitarians sustained 20 missions in the principal cities. They also have 25 ministers at large in the South and West.

All these denominations together sustain 2,359 missionaries, at a cost of \$526,432; while the M. E. Church sustains 1,932, at an expense of \$254,675.

FOREIGN MISSIONS.

Although the Missionary Society was organized in 1819, nothing was done in the foreign field until 1832. The first twelve years of its operations was devoted to the frontier settlements of this country. It has, however, at present, seven foreign mission stations under its care.

The Liberia mission was commenced in 1832, and organized into an Annual Conference in 1836. There are now connected with this conference 23 preachers and 36 local preachers, making a total of 59. The members number 1,351, probationers 142, total 1,493. There are also 20 church edifices, 20

Sunday-schools and 1,500 scholars, 2 academies, and several public schools. All the preachers and members are of African descent. The area over which the Conference extends is from Cape Mount, on the north, to Cape Palmas, on the south, a distance of six hundred miles; it extends into the interior from fifteen to fifty miles; and covers all the Republic of Liberia. This year the committee appropriated \$14,580 toward its support.

The South American mission was established in 1836. Last year there were connected with this mission 10 ordained preachers and 3 assistants, with 130 members. The Sunday-school numbered 170 teachers and scholars, and the day-school over 100 scholars. About half of these are charity scholars. The appropriation to this work last year was \$37,650.

The China mission was commenced in 1847. It has at present 4 ordained preachers, 6 female assistants, and 31 native helpers, total 41. The members number 160, and the Sunday-school scholars 140. It has two boarding-schools, one for boys and another for girls; a day-school with 75 scholars, and a foundling asylum with 30 inmates. There is a press connected with the mission, and last year one million and a half of pages of tracts were printed and distributed. The property of the mission is valued at \$50,000. The appropriation for its support was \$37,064.

The mission in Germany was begun in 1849, and formed into an Annual Conference in 1852. The number of preachers in the regular work is 34,

local preachers 8, total 42. There are also 12 theological students, who preach as circumstances demand. The members number 3,550, probationers 1,100, total 4,650. The preaching stations numbers 237. There is a publishing house in connection with the Conference, which printed and distributed last year 2,000,000 pages of reading. Two periodicals are published, one for adults, the other for children, with an aggregate circulation of 7,000 a month. A theological institute is also in operation, where young men are prepared to preach the gospel. The mission raised last year, for all purposes, \$16,593. The committee appropriated toward its support \$63,910.

The Scandinavian Mission was established in 1854. It embraces missions in Norway and Denmark. It has 15 preachers, 8 local preachers, and 792 members; also, 11 Sunday-schools and 234 scholars. A large and substantial church edifice was dedicated last year in Copenhagen. This year the Missionary Committee appropriated \$38,803 to this field.

The India Mission was commenced in 1856, and was formed into a Conference in 1864. Its working force consists of 19 ordained preachers, 10 assistant male missionaries, 19 exhorters, and 16 female laborers. There are 239 members, and 400 Sunday-school scholars. The property of the missions consist of 19 mission-houses, 10 chapels, 16 school-houses, 2 orphan asylums, and a printing press, the total value of which is \$85,188. The committee appropriated for India this year \$75,773.

Rev. Dr. Butler, the Superintendent, has lately been returned to the New England Conference.

The Bulgarian Mission was begun in 1857. Connected with it are two ordained preachers, one at Constantinople and the other at Tultcha. These missionaries are engaged in preaching the Gospel, scattering religious reading, and translating the New Testament into the Bulgarian tongue. The appropriation is \$7,841.

The total number of laborers connected with these seven missions is 256, members 7,473, and Sunday-school scholars 2,355. The Church contributed last year to the support of these missions \$275,657. The annual appropriations since 1850 has been as follows:

	Years.	Amount.		Years.	Amount.
May	1850-51....	\$65,200	April	1858.....	\$84,059
"	1851-52....	69,000	"	1859.....	104,159
April	1852-53....	77,572	"	1860.....	119,994
Nov.	1852-53....	67,750	"	1861.....	100,297
"	1853....	77,457	"	1862.....	131,032
"	1854....	75,907	"	1863.....	203,734
"	1855....	78,900	"	1864.....	315,228
"	1856....	73,757	"	1865.....	275,657
"	1857....	60,081			

The annual receipts of the Missionary Society since its organization, for both the Home and Foreign work, with the average amount for each member, are as follows:

Year.	Amount.	Aver.	Year.	Amount.	Aver.
1820	\$823 04	·3	1823	\$5,427 14	1·1
1821	2,328 76	·8	1824	3,589 92	1·1
1822	2,547 39	·8	1825	4,140 16	1·2

Year.	Amount.	Aver.	Year.	Amount.	Aver.
1826	\$4,964 11	1·3	1846	\$89,528 26	14·
1827	6,812 49	1·7	1847	104,011 45	16·4
1828	6,245 17	1·5	1848	108,876 44	17·
1829	14,176 11	3·1	1849	106,196 09	16·3
1830	13,128 63	2·7	1850	107,835 73	15·6
1831	9,950 57	2·	1851	138,989 00	19·7
1832	10,697 48	2·	1852	152,382 00	20·9
1833	17,097 05	2·8	1853	210,447 00	27·3
1834	35,700 15	5·6	1854	229,049 00	29·2
1835	30,492 21	4·6	1855	197,973 00	25·5
1836	61,337 81	9·4	1856	200,970 00	25·
1837	62,748 01	9·5	1857	226,697 00	27·9
1838	96,087 44	13·8	1858	298,390 48	31·1
1839	135,521 94	18·3	1859	248,333 00	25·5
1840	148,801 16	18·7	1860	258,849 00	25·
1841	134,204 68	15·7	1861	225,084 00	22·7
1842	139,473 25	15·2	1862	239,340 00	24·2
1843	146,482 17	13·7	1863	429,768 75	46·5
1844	112,040 68	9·6	1864	558,993 26	60·2
1845	99,632 97	8·7	1865	642,740 67	78·1

The Foreign Mission work of other denominations is as follows :

The Protestant Episcopal Church sustains a mission in Liberia, with 10 missionaries and 27 lay assistants ; one in China, with 6 missionaries and 4 lay assistants ; one in Greece, with 1 missionary and 2 lay assistants ; one in Japan and one in Mexico, each with 1 missionary ; making a total of laborers in the foreign field of 52, sustained at an expense of \$78,309.

The Baptist Churches, through their two Foreign Missionary Societies—the American Baptist Missionary Union, and the American Baptist Free Mission Society—sustain 670 missionaries in Bur-

mah, Japan, Europe, and other points. About seventy-five of this number are ordained ministers, native and foreign; the others are mostly lay native helpers, male and female. Last year \$179,826 were expended in its support.

The Old School Presbyterian Church sustained last year 67 ordained ministers, 16 male and 76 female teachers, and 50 native helpers in China, Japan, India, Africa, and South America; total 211. The contributions to the work were \$268,442.

The New School Presbyterians maintained 58 ordained missionaries in Asia, Africa, China, Turkey, and the Sandwich Islands, at an expense of \$112,296. This was done through the American Board.

The United Presbyterians had 5 ordained missionaries in the foreign field, at a cost of \$16,039.

The Congregationalists, through the American Board, sustained 90 ministers in various foreign fields, besides male and female helpers.

The Reformed Dutch Church has missions in India, Japan, and China. It sustained last year 17 ministers and 43 native helpers, at a cost of \$82,000.

BOOK CONCERN.

The publishing house of the Methodist Episcopal Church, called the "Book Concern," was commenced in Philadelphia in 1789. It was removed to New York in 1804 by order of the General Conference. In 1824 it began to occupy its own premises in Crosby-street, and in September, 1833,

moved into its new and more extensive quarters, 200 Mulberry-street. In 1836 the entire establishment was destroyed by fire; but rebuilt the same year, and much enlarged.

The agents elected by the General Conference to manage its business during its existence have been as follows:

1789.	Rev. John Dickins.	1832.	Rev. Thomas Mason.
1799.	“ Ezekiel Cooper.	1836.	“ Thomas Mason.
1804.	“ Ezekiel Cooper.	“	“ George Lane.
“	“ John Wilson.	1840.	“ Thomas Mason.
1808.	“ John Wilson.	“	“ George Lane.
“	“ Daniel Hitt.	1844.	“ George Lane.
1812.	“ Daniel Hitt.	“	“ C. B. Tippet.
“	“ Thomas Ware.	1848.	“ George Lane.
1816.	“ Joshua Soule.	“	“ Levi Scott.
“	“ Thomas Mason.	1852.	“ Thomas Carlton.
1820.	“ Nathan Bangs.	“	“ Zebulon Phillips.
“	“ Thomas Mason.	1856.	“ Thomas Carlton.
1824.	“ Nathan Bangs.	“	“ James Porter.
“	“ John Emory.	1860.	“ Thomas Carlton.
1828.	“ John Emory.	“	“ James Porter.
“	“ Beverly Waugh.	1864.	“ Thomas Carlton.
1832.	“ Beverly Waugh.	“	“ James Porter.

John Dickins, the first agent, remained faithful at his post for ten years, until removed by death. Mr. Cooper was appointed by Bishop Asbury to take his place; and was elected, together with Mr. Wilson, by the ensuing General Conference of 1804. The two last named agents are still at their post, discharging their duty with great efficiency.

The sales of the Concern from 1848 to 1852 amounted to \$653,190 78. Previous to this we

have been unable to gather them. Since that period they have been as follows :

Years.	Amount,	Years.	Amount.
1852.....	\$182,757 80	1859.....	\$322,087 58
1853.....	256,911 78	1860.....	381,680 94
1854.....	300,655 44	1861.....	270,989 86
1855.....	260,409 16	1862.....	315,732 66
1856.....	282,929 84	1863.....	539,469 42
1857.....	280,174 31	1864.....	
1858.....	290,675 56	1865.....	626,535 49

The profits of the Concern, which last year amounted to \$30,281 42, constitute a fund for the support of the bishops, aged and worn-out preachers, their widows and orphans.

The net proceeds, or capital stock, is valued at \$852,531 55.

The publications of the Book Concern consist of 637 volumes of a general religious character ; 1,574 Sunday-school volumes ; 312 volumes adapted to the uses of the Tract Society, in various languages ; six different editions of the hymn book ; six different editions of the Scriptures ; Clark and Benson's Commentaries, in five different styles of binding, besides eight other Commentaries on a part or a whole of the Scriptures ; making the total number of bound volumes 2,548. There are also 1,037 Tracts, of various sizes and in different tongues, which makes the total number of publications on catalogue 3,548, besides Church requisites, cards, and portraits of the prominent men of the denomination. Besides this, it publishes several journals, which will be mentioned hereafter. The working

force of the Concern consist of two agents, under whose firm name the business is managed; four editors, and from 250 to 300 others in the various departments of the establishment. Over one million bound volumes are manufactured yearly, and almost double that number of tracts. It is acknowledged to be the most extensive denominational publishing house in the world.

Besides this, the Church has another publishing house in Cincinnati, Ohio, called the "Western Book Concern," established by the General Conference of 1820 as a Branch Concern. Its capital stock amounts to \$360,796. Its sales last year amounted to \$618,735. The sales of both Concerns last year amounted to \$1,245,270, the profits to \$76,031, and the net proceeds, or capital stock, to \$1,213,327. There are also seven depositories connected with these Concerns, in various parts of the country. Their sales, however, are included in those of the Concerns.

There are also several publishing establishments connected with the other branches of Methodism. The Protestant Methodists have one in Baltimore, and another in Springfield, Ohio, both of which do a fair business. The Wesleyans have one in Syracuse, New York; and the Evangelical Association, one in Cleveland, Ohio. The African Church, as well as the Zion's, publishes a few books. The literature of all these Concerns is of the Arminian school of theology, and thoroughly evangelical in its tendency.

The operations of other denominational publish-

ing houses, as well as several Union Societies, are reported as follows :

The sales of the American Sunday-School Union last year amounted to \$203,149. This includes the sales of its branch in New York, as well as the books disposed of by its missionaries in the South and West. The number of books on catalogue is 1,793, besides two monthly periodicals.

The American Tract Society publishes 691 bound volumes, and 2,822 tracts and cards. Its sales last year, including \$54,922 for periodicals, amounted to \$293,338.

The sales of the Boston Tract Society, including books and periodicals, were \$104,933. This was 45 per cent. advance upon the sales of the year previous. Its capital stock is \$120,678.

The publishing department of the Protestant Episcopal Church embraces the Bible and Prayer-Book Society, the Evangelical Knowledge Society, the Sunday-School Union and Church Book Society, and Bishop White Prayer-Book Society. Besides these there are some small publishing houses connected with several of the dioceses.

The Baptist Churches have a publishing house, whose sales last year amounted to \$118,361. The number of new publications, including tracts, was 29. But the total number of publications is not reported.

The publishing house of the Reformed Dutch Church has on its catalogue 90 bound volumes and 100 tracts. Its sales last year were \$13,000.

The number of books on the Universalist catalogue is 129, and on the Unitarian 38. The amount of sales is not given.

CHURCH PERIODICALS.

There are at present nine official weekly periodicals connected with the Methodist Episcopal Church. These are the Christian Advocate, Western Christian Advocate, Northern Christian Advocate, Northwestern Christian Advocate, California Christian Advocate, Central Christian Advocate, Pittsburgh Christian Advocate, Pacific Christian Advocate, and Christian Apologist (German.) The aggregate circulation of these is 147,500.

There are also six other weekly papers, unofficial, published either by individuals or committees. These are the Methodist, Zion's Herald, Buffalo Advocate, Northern Independent, Vermont Christian Messenger, and the New Orleans Advocate. The aggregate circulation of these is 62,320.

Connected with the Methodist Episcopal Church, South, are ten weekly papers, with an aggregate circulation of 30,000; in the other Methodist bodies there are four others, with an aggregate circulation of 12,500; making the total number of Methodist weekly periodicals 30, and their aggregate circulation 252,320.

There are also four official monthly journals connected with the Church. These are the Good News, Ladies' Repository, Missionary Advocate, and Teachers' Journal, with an aggregate circulation of 171,600. The unofficial monthly journals of

the Church, as well as those connected with the other branches of Methodism, are five in number, with an aggregate circulation of 24,200; making the total number of monthly Methodist journals 9, and their aggregate circulation 195,800.

There is also a semi-monthly official paper called the Sunday-School Advocate. Its aggregate circulation last year was 274,750. It closed up its last volume with 304,000—the largest circulation of any Sunday-school paper in the world.

There is also an official Quarterly Review, a periodical of high literary and theological excellence, with a circulation of 3,500.

The whole number of Methodist periodicals at the present time in the United States is 42, and their aggregate monthly circulation 1,756,046, or 20,072,552 yearly.

The periodicals of the other denominations, as near as can be ascertained, are as follows:

The Old School Presbyterians have 11 weeklies, 4 monthlies, and two quarterlies. The New School, 11 weeklies, 10 monthlies, 1 semi-monthly, and 1 quarterly. Of the number of papers of the minor Presbyterian bodies we have no knowledge.

The Episcopalians have 10 weeklies, 5 monthlies, and 1 quarterly.

The Congregationalists have 5 weeklies and 3 quarterlies.

The Baptists have 14 weeklies, 7 monthlies, 1 semi-monthly, and 1 quarterly.

The Universalists have 6 weeklies, 3 monthlies, and 1 quarterly.

The Unitarians have 4 weeklies, 3 monthlies, and 1 bi-monthly.

The Reformed Dutch have 1 weekly and 1 monthly.

INSTITUTIONS OF LEARNING.

The Methodist Episcopal Church has under its patronage and control 23 colleges and universities, with 4,226 students and 144 instructors. The value of real estate, buildings, endowments, apparatus, and other property, is \$5,805,239.

It also has two theological seminaries, with 125 students and 9 instructors. One is located at Concord, New Hampshire, and the other at Evanston, Illinois. The buildings, legacies, and other property are valued at \$450,000.

There are also 84 seminaries and academies under the patronage of the Church. Connected with these are 617 instructors, and 17,954 students. The estimated value of property is \$1,643,000.

The total number of institutions of learning connected with the Methodist Episcopal Church is 109, instructors 770, and students 22,305. The total value of property connected with them is \$7,898,239.

In the Southern Methodist Episcopal Church at last reports there were 12 colleges and 17 academies; and connected with the other Methodist bodies there are 27 institutions of various grades; making the total number of literary institutions identified with Methodism, in the United States, 225, and the aggregate number of students 35,305.

The following comprises the number of some of the other denominations :

The Baptists report 32 colleges, 14 of which existed in the South previous to the war ; 12 theological seminaries, 5 of which were also in the South ; and 158 academies, 88 of which once existed in the South. Of course there is nothing certain about the present existence of institutions reported from the South prior to the war. Omitting these, both from the Methodists and Baptists, the present number of institutions belonging to each of the denominations is as follows : Methodists 23 colleges, 2 theological seminaries, and 84 academies ; total 109. Baptists 18 colleges, 7 theological seminaries, and 70 academies ; total 95.

The Episcopalians have 14 colleges, 9 theological seminaries, and 24 academies.

The Reformed Dutch have 3 colleges, 1 theological seminary, and 11 academies.

The Universalists have 3 colleges, 1 theological school, and 8 academies.

Of the number of institutions belonging to each of the Presbyterian bodies we have no knowledge. The Old School report 24 colleges, half of which are in the South ; 6 theological seminaries, 3 of which are in the same region.

BENEVOLENT CONTRIBUTIONS.

The Methodist Episcopal Church contributed last year for the spread of the gospel the following amounts :

Salaries of Ministers	\$4,284,700
Collections for Congregational purposes..	3,125,000
Miscellaneous Collections.....	1,523,500
Missionary Work, Home and Foreign....	642,740
Support of Church Sunday-Schools.....	254,000
American Bible Society.....	101,743
Aged and Destitute Preachers.....	93,149
Church Extension	50,000
Sunday-School Union	17,738
Tract Society	13,566
Total	<u>\$10,106,136</u>

The Baptist Churches contributed as follows :-

-Missionary Union	\$153,195
Home Missions.....	122,519
Publication Fund	153,954
American and Foreign Bible Society.....	31,652
Free Mission Society.....	26,639
Historical Society	301
Total, as far as reported	<u>\$488,260</u>

The Presbyterians, Old School and New, contributed the following amounts :

Congregational Purposes	\$3,204,233
Miscellaneous Collections.....	839,468
Foreign Missions.....	292,008
Home Missions	199,890
Educational Purposes.....	154,766
Publication Fund.....	77,426
Church Extension.....	55,814
Support of destitute Ministers.....	26,618
Total.....	<u>\$4,850,223</u>

The Protestant Episcopal Church reported for missionary and charitable purposes, \$2,700,004.

This is understood to include contributions for home and foreign missions, as well as contributions, public and private, for the relief of the poor in the various parishes.

The Reformed Dutch Church reported for religious and benevolent purposes \$225,410, but what this includes we have no means of knowing. Other denominations collect no statistics as to benevolent contributions. One thing is evident, the Methodists contribute nearly double as much as any other denomination in this country for the spiritual elevation of the race.

CHAPTER V.

THE SUCCESS OF METHODISM IN THE UNITED STATES, AND THE CAUSES WHICH HAVE CONTRIBUTED THERETO.

No one can read the history of Methodism without the impression that it has reached its present position through the toil, hardship, and self-sacrifice of many of its adherents. Sacrifice and self-denying effort, essential to success in everything, are specially applicable to Methodism in its early history. The Church, now eloquent with its past successes and future prospects, should chant its songs of triumph over the resting-places of those who, with weary steps and painful anxiety, nourished and defended it while in the cradle of its infancy. To them, under God, the Church owes a debt of gratitude that no marble slab can repay, and which demands nothing less than the same unwearied devotion and anxious solicitude, with the same object, and for the same end.

In tracing the events of the century we find the names of many, eminent for self-sacrificing toil, of whom it would have given us great pleasure to have made honorable mention; but we have been compelled reluctantly to pass them by, with the consolation that "their record is on high," and that "their works do follow them."

In the preceding pages we have endeavored to give the number of members connected with the Church militant during the progress of the century. But what are the numbers of those who have joined the Church triumphant? While there is no way of ascertaining this definitely, yet an approximation may be made. Adding the increase of members for each year to the first number reported, and subtracting therefrom the present number, leaves the whole number who have died. Some joined the Church probably, and died during the same year, and hence are not computed in the yearly increase; but these may be considered a fair offset to those who are counted, but who made shipwreck of faith and of a good conscience. This mode of computation gives about half a million of members who have entered into rest during the century from the Methodist Episcopal Church. But, as the other branches of Methodism are, together, as numerous as the parent body, although not so old, it is safe to estimate a quarter of a million or more for them, making at least three quarters of a million of souls in the Church above, who were known on earth by the appellation of American Methodists.

Many also left the communion of the Church at different periods during the century, and formed themselves into other Methodist organizations. The first of these were the followers of O'Kelly, who styled themselves Reformers. They, however, never assumed much importance, and are now mostly absorbed in other bodies. The Protestants and

Wesleyans left, principally, on the ground of slavery and lay representation. But God has destroyed the one, and the Church has virtually conceded the other; so that, practically, there is nothing in the way of a visible reunion. In the case of the two branches of the African Methodist Church there never was really any cause of separation, except that growing out of the prejudices of color. The events of Providence, however, are removing all such wicked distinctions, and teaching us that Christians of every name and color are one in Christ Jesus. The Southern secession in 1844 caused the greatest diminution in numbers to the parent body. The separation, however, was unavoidable, as we are to have no fellowship with the unfruitful works of darkness, but rather to reprove them. God has, however, removed the stumblingblock out of the way, and in his own time will heal the angry wounds of feeling, and impart new vigor to the united body. While these several disruptions diminished the numbers of the Methodist Episcopal Church, and greatly detracted from the moral force of the whole, yet in the general classification they can be counted only as members of the Methodist family. While the steps taken were prompted by various motives, in no case was it hostility to what are known as the peculiarities of Methodism. The seceders were Methodists still, in name, in doctrine, and in everything peculiar to the system. And as the great Head of the Church has in his own way removed the obstacles which

caused the separation, the spirit of harmony is fast increasing, and steps toward visible unity are being taken by leading members of the various branches.

There is no valid reason—none that can answer a good conscience—why the first year of the second century should not witness the complete union of all branches of the same family; except, perhaps, the Southern branch, which, so far as we now see, may require a longer period. And in view of the increased moral power of such a unity in the great work of salvation, how dare the Church longer remain in such a divided and disrupted condition? The responsible heads of these various branches should immediately take advantage of the openings of Providence, and devise plans for a speedy union. The Methodist Episcopal Church can afford, nay, it is its duty, to take the initiatory steps promptly and urgently in this matter.

In the preceding pages we have given the numbers of each branch of Methodism separately, as well as the aggregate of the whole, so that no one might be led into error in making comparisons with other denominations.

SUCCESS IN NUMBERS.

In spite of the adverse influences with which the Methodist Episcopal Church has had to contend, no one can read the preceding pages without being convinced that the movement known as Methodism is one of the greatest moral achieve-

ments of the past century. If occasionally there has been a decrease numerically, it has been only temporary, and easily explained by existing circumstances.

In the first place the Methodist Episcopal Church has been relatively in advance of the population. As the basis of calculation we have prepared the following table, showing the population, increase, and ratio of increase of the country for each decade, from 1790 to the present time :

Years.	Population.	Increase.	Ratio of Increase.
1790....	3,929,827	.....	....
1800....	5,305,937	1,376,110	35.02 per cent.
1810....	7,239,814	1,933,887	36.45 "
1820....	9,638,191	2,398,377	33.12 "
1830....	12,866,020	3,227,829	33.49 "
1840....	17,069,453	4,203,433	32.67 "
1850....	23,191,876	6,122,423	35.87 "
1860....	31,489,561	8,297,685	31.77 "
1865....	37,126,637	5,631,076	30.32 "

This table shows that the average ratio of increase of the population for each ten years has been 35.82 per cent.

The following table shows the number of Church members, the increase, and the ratio of increase of the Methodist Episcopal Church for the same period :

Years.	Membership.	Increase.	Ratio of Increase.
1790.....	57,631	....	....
1800....,	64,894	7,263	12.60 per cent.
1810.....	174,560	109,665	168.96 "
1820.....	259,890	85,330	48.87 "

Years.	Membership.	Increase.	Ratio of Increase.
1830.....	476,153	216,263	83·21 per cent.
1840.....	801,784	325,631	68·38 “
1850.....	689,682	112,102*	13·08* “
1860.....	994,447	304,765	44·20 “
1865.....	929,259	65,188*	06·55* “

* Decrease.

Thus it will be seen that the ratio of increase of the Methodist Episcopal Church has been far in advance of the population, except for the years 1850 and 1865. The first was occasioned by the Southern secession, and the last by the state of the country and the secession of numerous Churches on the border. With all these drawbacks the average ratio of increase of the Methodist Episcopal Church during the period in question has been 56.85 per cent. for each ten years, while that of the population has been only 35.82 per cent. In other words, the ratio of increase of the Methodist Episcopal Church, despite its numerous secessions, has led the population 23 per cent. each ten years since 1790.

The increase of the Church also is simply the natural growth, with very few accessions from abroad, while a large proportion of the population is imported. From 1820 to 1830 the importations were 182,502; from 1830 to 1840, 538,382; from 1840 to 1850, 1,427,337; and from 1850 to 1860, 2,968,194. By subtracting these each year from the increase of the population, leaving only its natural growth, the ratio of increase of the Church would be a much larger advance upon that of the population than it has been. For

while the population has been greatly increased by accessions from abroad, and the Church diminished by various secessions, the latter has steadily gained upon the former at the rate of 23 per cent. for each decade during the past seventy-five years.

In the next place the Methodist Episcopal Church has kept, relatively, in advance of other denominations. In order to show this we have prepared statistical tables of several of the leading denominations similar to those above. The following table presents the number of members, increase, and ratio of increase of the regular Baptist Churches:

Years.	Members.	Increase.	Ratio of Increase.
1790.....	70,017	....	....
1800.....	129,681	59,664	85.21 per cent.
1810.....	189,345	59,664	46.00 "
1820.....	287,104	97,759	51.63 "
1830.....	384,859	97,755	34.05 "
1840.....	587,423	202,564	52.63 "
1850.....	332,885	244,538*	43.33* "
1860.....	389,165	56,280	16.90 "
1865.....	400,197	11,032	2.83 "

* Decrease.

In respect to the number of members in the preceding table, for one or two years, not being able to procure any numbers of the denomination, we filled the blank with the same ratio as the ten years preceding. In one or two instances, also, the numbers given are those of the preceding or succeeding instead of the even decade. This, however,

makes but little difference, as the table extends over a period of seventy-five years. The decrease in 1850 was occasioned by the withdrawal of the Southern Churches, in 1845, from all participation with those of the North. It would be hardly just to count the Baptist members of the South as regular Baptists, especially as they formally withdrew from the Convention in Philadelphia in the above named year, and organized the missionary and other agencies of the Church in the South, equally with the Methodists. As one has not been counted since the separation the other should not be; hence, we have given, since 1850, only the numbers belonging to the associations which adhered to the North, and which are fully reported in the Annual Register.

By comparing the above table of the Baptists with that of the Methodists, it will be seen that the ratio of increase of the latter is 56.85 per cent., while that of the former is 38.70 per cent. during the same period. In other words, the Methodist Episcopal Church has been 18 per cent. in advance of the Baptists in the ratio of its increase, each decade, for the last seventy-five years.

A further comparison of the Regular Baptists with the Methodist Episcopal Church will show that the latter is much in advance in numbers at the present time. In the following table the number of Baptists are those given in their Annual Register of 1866, and comprise all the associations there reported:

States.	Baptists.	Methodists.
California.....	1,985	4,269
Connecticut.....	17,484	18,179
Illinois.....	35,384	89,181
Indiana.....	26,779	87,963
Iowa.....	12,555	37,527
Kansas.....	1,231	5,574
Maine.....	20,113	23,144
Maryland.....	4,315	56,575
Massachusetts.....	35,358	30,316
Michigan.....	13,949	32,403
Minnesota.....	2,955	7,773
Nebraska.....	228	1,557
New Hampshire.....	7,905	10,155
New Jersey.....	18,786	45,816
New York.....	89,074	160,386
Oregon.....	1,372	2,685
Ohio.....	32,839	115,639
Pennsylvania.....	42,030	105,533
Rhode Island.....	8,515	3,268
Vermont.....	7,969	14,525
Wisconsin.....	8,556	23,495
Total.....	<u>389,382</u>	<u>875,963</u>

By adding to the column of the Baptists about 10,000 for the District of Columbia, New Mexico, Indian Territory, and the German, Swedish, and Welsh Churches, it will give about 400,000; the same number as found in the preceding chapter.

This is about the actual number of regular Baptists now in the country, not including the minor branches, or those who have set up for themselves in the Southern States.

By adding to the column of the Methodist Episcopal Church the number of members found in

Colorado, Washington, Nevada, and other territories, also in West Virginia and various other border and Southern states, where members are found and conferences organized, it will give a total of 929,259, as seen in the preceding chapter.

By comparing the two columns also, in the above table, *extending over the same territory*, it will be seen that the members of the Methodist Episcopal Church outnumber those of the regular Baptists by over two to one. The number of the one is 389,382, while that of the other is 875,963. The number of Southern Methodists also is a fair offset to the Southern Baptists. Before the war the former numbered 708,949, and the latter 640,806; both, however, have been somewhat reduced.

Thus, in the North, the Methodist Episcopal Church has more than double the number of members of the regular Baptists; while, in the South, the Methodists have about 75,000 majority. Including all the branches of Methodism, and all the branches of the Baptists, as enumerated in the preceding chapter, the former numbers 1,939,981, and the latter 1,399,637, a majority of 440,344 in favor of Methodism, nearly *half a million*.

Besides, the Methodist Episcopal Church has had a larger proportion of the population as members of its communion than the Baptists. This will be seen by an examination of the following tables. The first shows the number of inhabitants, number of members, and the percentage of members of the Methodist Episcopal Church.

Year.	Population.	Members.	Percentage.
1790.....	3,929,827	57,631	1·47
1800.....	5,305,937	64,894	1·22
1810.....	7,239,814 .	174,560	2·41
1820.....	9,638,191	259,890	2·70
1830.....	12,866,020	476,153	3·70
1840.....	17,069,453	801,784	4·70
1850.....	23,191,876 .	689,682	3·00
1860.....	31,489,561	994,447	3·15
1865.....	37,120,637	929,259	2·50

The average proportion of membership to the population, for each of the above named decades, has been 2·92 per cent. The following table shows the population, membership, and percentage of members of the regular Baptists :

Year.	Population.	Members.	Percentage.
1790.....	3,929,827	70,017	1·77
1800.....	5,305,937	129,681	2·44
1810.....	7,239,814	189,345	2·61
1820.....	9,638,191	287,104	2·98
1830.....	12,866,020	384,859	2·21
1840.....	17,069,453	587,423	3·44
1850.....	23,191,876	332,885	1·44
1860.....	31,489,561	389,165	1·23
1865.....	37,120,637	400,197	1·07

Thus, while the average proportion of membership of the Methodist Episcopal Church has been 2·92 per cent., that of the Baptists has been 2·28 per cent. Including all the branches of the Baptists, at the present time, as enumerated in the preceding chapter, the aggregate membership compose 3·77 per cent. of the entire population, while the aggregate membership of all the branches of Methodism make 5·22 per cent. of the population.

Such is the relative condition of the two largest denominations of the country.

Methodism is relatively also in advance of Presbyterianism. As no authorized statistics can be obtained of the number of this denomination earlier than 1820, our comparisons will only extend to that date. The tables below include only the regular, or Old School Presbyterians. The first shows the number of members, increase, and ratio of increase.

Year.	Members.	Increase.	Ratio of Increase.
1820.....	122,382	....	....
1830.....	173,329	50,947	41.62 per cent.
1840.....	134,433	38,893*	22.45* "
1850.....	207,254	72,821	54.18 "
1860.....	292,927	90,613	43.73 "
1865.....	287,360	5,567*	19.00* "

* Decrease.

The decrease in the above table for 1840 was occasioned by the separation of the New School in 1838. In 1865 there is a decrease also, although we have added the 55,400 who withdrew and set up for themselves in the South. It was probably the result of the state of the country, as in the case of some other denominations. The average ratio of increase for each ten years, as will be seen, has been 31.00 per cent. during the past forty-five years, while that of the Methodist Episcopal Church has been 56.85 for the past seventy-five. In other words, the Methodist Episcopal Church has led the Presbyterian over 25.85 per cent. for each decade. The ratio of increase of the Presbyterian Church has been a little in advance of the population. The average of the former has been 31.00, that of

the latter 35·82; while that of the Methodist Episcopal Church has been 56·85.

The following table shows the proportion of Presbyterian members to the population :

Year.	Population.	Members.	Percentage.
1820.....	9,638,191	122,382	1·27
1830.....	12,866,020	173,329	1·35
1840.....	17,069,453	134,433	0·78
1850.....	23,191,876	207,254	0·90
1860.....	31,489,561	292,927	0·93
1865.....	37,120,637	287,360	0·87

The average percentage of the Presbyterian membership to the population for each decade, as will be seen, has been 1·10 per cent., while that of the Methodist Episcopal Church has been 2·92 per cent.

Including all the Presbyterian bodies, as enumerated in the preceding chapter, the aggregate number of members is 1·61 per cent. of the population at the present time, while the aggregate of the various Methodist bodies is 5·22 per cent.

Methodism is also in advance of Episcopalianism. Episcopalianism, not being divided in various branches, are all enumerated in the tables below. As reliable statistics of numbers cannot be found prior to 1820, our comparisons must be limited to the period since that date. The following table gives the number of members, increase, and ratio of increase, of the communicants :

Year.	Members.	Increase.	Ratio of Increase.
1820.....	24,538	....	....
1830.....	30,939	1,401	26·37 per cent.
1840.....	55,477	24,538	79·31 “

Year.	Members.	Increase.	Ratio of Increase.
1850.....	90,107	34,630	62·24 per cent.
1860.....	139,611	39,504	54·93 “
1865.....	154,118	14,507	10·43 “

The average ratio of increase for each ten years has been 51·84 per cent. This is an advance upon the Baptists and Presbyterians, as well as upon the population, but less than the Methodists, which is 56·85 per cent. The proportion of Episcopalians to the whole population, as well as to Methodism, is quite small, as seen by the following table :

Year.	Population.	Members.	Percentage.
1820.....	9,638,191	24,538	0·25
1830.....	12,866,020	30,939	0·24
1840.....	17,069,453	55,477	0·32
1850.....	23,191,876	90,107	0·38
1860.....	31,489,561	139,611	0·44
1865.....	37,120,639	154,118	0·41

The average proportion of Episcopalians for each ten years since 1820, as shown by the above table, is 0·36 per cent. of the population, while that of the Methodist Episcopal Church is 2·92 per cent.

The following table shows at a glance the ratio of increase of the population, and of each of the following denominations, together with the average ratio of increase :

Year.	Population.	Methodists.	Baptists.	Presby'ns.	Episcop'ns.
1790.....	.....	.....	.....	.....	.....
1800.....	35·02	12·60	85·21	.....	.....
1810.....	36·45	168·99	46·00	.....	.....
1820.....	33·12	48·89	51·63	.....	.....
1830.....	33·49	83·21	34·05	41·62	26·37
1840.....	32·67	68·38	52·63	22·45	79·31

Year.	Population.	Methodists.	Baptists.	Presby'ns.	Episcop'ns.
1850.....	35·87	13·08	43·33	54·16	62·24
1860.....	31·77	44·20	16·90	43·73	54·93
1865.....	30·32	6·55	2·83	19·00	10·43
Average.	35·82	56·85	38·70	31·00	51·84

The following table shows the percentage of membership to the population of each of the following denominations, as well as the average percentage:

Year.	Methodists.	Baptists.	Presby'ns.	Episcop'ns.
1790.....	1·47	1·78	....	....
1800.....	1·22	2·44	....	....
1810.....	2·41	2·61	....	....
1820.....	2·70	2·98	1·27	0·25
1830.....	3·70	2·21	1·35	0·24
1840.....	4·70	3·44	0·78	0·32
1850.....	3·00	1·44	0·90	0·38
1860.....	3·15	1·23	0·93	0·44
1865.....	2·50	1·07	0·87	0·41
Average.....	2·92	2·28	1·10	0·36

It was our intention to have prepared tables of the Congregational body, but several unsuccessful attempts to obtain the number of members as far back as 1820 led us to abandon it. The number for 1865 is 268,015, or 0.72 per cent of the population.

Taking all the branches of the Methodists, Baptists, and Presbyterians combined, together with the Congregationalists and Episcopalians, and the adherents of Methodism number 44.58 per cent. of the whole number.

The total number of members of all the denomi-

nations in the country, in all their branches, as enumerated in the preceding chapter, is 5,304,485, of which the Methodists number 1,939,981, or 36.60 per cent. *Over one third* of the whole number of communicants are Methodists. When we consider that the ground had been preoccupied by other denominations from one hundred to one hundred and fifty years; when we take into account the feeling of intense denominationalism with which they had to contend; and when we look at their relative strength at the close of the first century, we are compelled to admit that Methodism has in it elements of success unknown to other denominations.

SUCCESS IN EFFORT.

The moral influence of Methodism is at least commensurate with its numerical strength. In no department of Christian effort are Methodists behind their sister denominations. This will appear by a reference to each of the activities of the Church.

In Sunday-school efforts, the Methodists lead the van. The Methodist Episcopal Church alone has over a million of persons in connection with its schools, while the other branches number at least half a million. The Regular Baptists, Congregationalists, Episcopalians, Presbyterians, (Old School and New,) and the Reformed Dutch Church, are about equal, in the combined number of their Sunday-school attendance, to the Methodist Episcopal Church. Well may it be said, "This is the Society that takes care of the children."

In gratuitous Tract distribution the efforts of the Methodist Episcopal Church will compare favorably. Last year it distributed 37,364,000 pages in various destitute localities in the East, and sent 1,250,000 pages to California and Oregon, to be distributed by the committee there: making the total number of pages for the year 38,614,000, valued at \$13,566 61. This was more than twice as much as either the Episcopalians, Old or New School Presbyterians, or the Reformed Dutch Church, distributed; and is only 15,000,000 pages less than that distributed by the American Tract Society, Boston, although that Society received in collections during the year \$64,633.

For the circulation of the Holy Scriptures the Methodists last year contributed \$101,000, while the Episcopalians reported for the same object \$5,204, and the Baptists \$4,870. Of the operations of other denominations on this point we have no knowledge; but it is safe to assume, judging from other operations, that the Methodist Episcopal Church nearly doubles the amount contributed by any other denomination.

In Home Mission efforts the Methodist Episcopal Church is truly the "pioneer Church." Last year the Old School, New School, and United Presbyterians, Baptists, Episcopalians, Reformed Dutch, and Unitarians, sustained 1,457 missionaries, while the Methodist Episcopal Church sustained 1,932. The American Home Missionary Society had in the field only about half the number of the Methodist Episcopal Church. The receipts

also of this Society were only \$90,525, while those of our Church were \$254,675. The other branches of Methodism also are engaged in the work of home missions, and it is safe to estimate that Methodism has 2,500 missionaries in the destitute portions of this country, sustained at an annual expense of \$300,000.

In the Foreign Mission work, although the Methodist Episcopal Church did not commence operations until 1832, it sustains more ordained missionaries than any other denomination. While the Baptist Churches report the total number of missionaries much larger than the Methodist Episcopal Church, their ordained missionaries are less than those of the Methodist Episcopal Church. A large number of missionaries of the former Churches are native helpers, who sustain themselves, to a great extent, by their own industry. Especially is this the case in the Karen Mission. This is evident also from the fact that the receipts of the Baptist Missionary Union and the Baptist Free Mission Society combined, last year only amounted to \$179,826, while those of the Methodist Episcopal Church were \$275,657. The total amount expended last year on the home and foreign fields was \$642,740, a much larger amount than that of any other denomination. This year \$1,000,000 has been appropriated to the two departments of the missionary work.

The publishing operations of the Methodist Episcopal Church are much more extensive than those of any other denominational publishing house in the

world; and far exceed those of the publishing houses of all the denominations of this country together. Last year the sales of the Concern in New York, and its branch in Cincinnati, amounted to \$1,245,270 30, the profits to \$76,031, and the net proceeds to \$1,213,327 62. Besides this, each branch of Methodism has its own Concern, which transacts a fair amount of business.

The periodical literature of the Church, its literary institutions, and its benevolent contributions, exceed those of any other denomination, as will be seen by referring to the preceding chapter. As to benevolent contributions, the Methodist Episcopal Church collects for the spread of the Gospel in various ways nearly double the amount of any other Church. Last year it exceeded \$10,000,000.

Thus the record of Methodism at the close of its first century, in respect to all the activities of the Church, is much in advance of either of its sister denominations; in some departments of effort it is scarcely behind all of them combined. Surely to God ought to be all the glory for such abundant grace.

CAUSES OF SUCCESS.

The causes contributing to the success of Methodism in the United States are occupying more or less the attention of the Christian public. This poor despised people, called Methodists, celebrating their first centennial, head and shoulders above the older denominations of the country, the question naturally arises, What has conduced to such a rapid

growth? While comparative denominationalism seeks to solve the question, there are higher motives lying at the base of all inquiry. For, after all, the growth of either branch of the Church is only the measure of Christian expansion, the diffusion of the principles of the Gospel. The question as to the best mode of the conversion of the world should quicken inquiry in respect to the success of any denomination, rather than relative denominationalism. It is true, the Gospel of Christ is the divinely appointed agency for the uplifting of man; but the best means or mode of disseminating this Gospel should become the subject of thought, of intense solicitude. Each branch of the Church having its own mode of effort, it is pertinent to ask if each is not too set in its own plans to look carefully and patiently into those of others. As the Church is only an agent for the diffusion of Christ's Gospel, it is in duty bound to adopt such plans as are best adapted for its diffusion. That some agencies are better adapted than others, there can be no doubt; and the only way of determining these is by their results. In this light the success of Methodism becomes a question of importance evangelically rather than denominationally. If there are in this system elements of success unknown to other systems, and if these are better adapted to the evangelization of the world, then they ought to be seized and pressed into the service of Christ.

As to what the success of this movement during the past century may be attributed, there are many

and various opinions. The Calvinists attribute it to the laxity of its doctrines. They represent them as being less scriptural than their own, and hence not as distasteful to the unregenerate heart. Of course this is unsatisfactory to an Arminian, while it is quite modest on the part of the Calvinist. If this is the case, of course it will soon come to naught. Others attribute it to the zeal of its adherents. This being scriptural, no fault can be found with it. Others ascribe it to the tyranny of the system. This is an impeachment of each of its ministers, if not of its members. Others speak of the unity or connectionalism of the Church. This, doubtless, has its advantages; but some other Churches are also connectional. The secret of its success must be sought elsewhere.

To look at the subject negatively, its success is not the result of its learning. Some learned men have connected themselves with it, and others have grown up in its communion; but the great mass have not been distinguished in this respect. It is not attributed to its wealth; mostly, it has had to do with the middle classes, some of whom have grown wealthy within its communion. Neither can it be ascribed to its talent. Other denominations have been equal, to say the least, in this respect. It has had no peculiar advantages. The reverse of this was the fact, especially in its early history. There is nothing peculiar either in the expression of its Articles of Faith. They are simply a condensation of the Thirty-Nine Articles of the Episcopal Church. Its ecclesiastical polity, while it is epis-

copal, centers nothing in one head; and regards the bishops simply as elders, although elected to fill an important office. In none of these causes, nor in any one specific cause, can we find a solution of the question under consideration.

Positively considered, then, the success of Methodism is due to those things which are peculiar to it as a system. To these, whatever they may be, must be ascribed the secret of its power and success. If an individual be noted for any peculiar achievement, the power which enabled him to accomplish it lay in his natural peculiarity. Rob him of this, or bind him to some other mode of action, and, like Samson, he is shorn of his strength. God raises up systems, as well as men, for the accomplishment of a particular work; he endows those also whom he identifies with these systems with peculiar gifts and modes of action, adapted to the mission the system was intended to accomplish. This has been the case, emphatically, with Methodism; and woe be to it when those peculiar agencies by which it has been so signally prospered shall be ignored.

One of the peculiarities by which this success has been achieved has been

ITS MODE OF PREACHING.

When compared with most of the leading denominations, the style of a Methodist preacher is peculiar, both as to matter and manner. Although it is not quite so marked as in days gone by, yet it is sufficiently discernible at the present. The

best description that we can give on this point is the remark of a Presbyterian friend a few years since, after he had heard a sermon from the Rev. Dr. Styles. "Why," said he, "the doctor preached right at the heart, just like a Methodist preacher." As a rule, a Methodist addresses himself directly to the heart, while many others appeal to the intellect. The one makes you feel, the other think. The happy medium is to make the hearer both think and feel; then his soul is fed. Methodist preachers never converted the pulpit into a professor's chair; but with earnestness have urged and beseeched men to flee the wrath to come. In this respect they have followed the examples of men in other vocations. If their desire is to move men to immediate action, they address themselves to the emotional department of their natures. So with a Methodist, who always preaches for immediate effect. To him the mathematical, or dry Scotch mode of working out the problem of salvation, is too slow a process. With earnestness, seeing the sinful condition of his hearers, he so addresses them as to move them immediately to Christ, without regard as to whether he is doing it in accordance with the rules of polite etiquette.

As a general rule, a Methodist preacher comes directly from the people. His former life was spent in the workshop, or in some other way where he was called to mingle with his fellow-man. Although many of them are highly educated, yet they are not generally shut out from intercourse with their kind for eight or ten years in the clois-

ters of the seminary and college. They go directly from the people to the pulpit. Having men to address, they are acquainted with men. In this way they know how to address the various temperaments and phases of experience, thereby giving to each a portion in due season. This knowledge of human nature has given great efficiency to the Methodist pulpit of this country.

The sermons, too, of these men have been mostly extemporaneous. This, in connection with the fact of earnestness and sympathy, was admirably adapted to produce effect. The barrister, the politician, desiring to speak effectively, speak extemporaneously, and why not the preacher? Of course such a discourse does not preclude the most thorough preparation; and with it, the extempore delivery is by far the most effective.

These sermons also have been delivered in plain, simple language—the language of the people. Technical terms, not understood by the people and scarcely by the preacher, have found no place in the earnest appeals of Methodism. Book language has not been so much used as the common language, hence the people have known where to say Amen. I do not say that violence has not sometimes been done to the rules of rhetoric, and perchance of grammar; but there was usually a directness, a force, a simplicity to such discourses that rendered them as intelligent to the listening child as to the thoughtful adult. Simplicity of language is compatible with the highest attainments; and while violence to any of the rules of language

would be unpardonable at the present day, yet not more so than the contemptible and wicked custom of pedantry so frequent in many of our pulpits. This mystifying God's truth with a mass of unmeaning verbiage, never yet made a soul feel the exceeding sinfulness of sin, or inspired it with aspirations for a higher and purer life. Methodism has achieved much of its success by "great plainness of speech," and a Methodist preacher cannot deviate from the use of simple and plain language without insulting the majesty of the past, and greatly impairing his efficiency and usefulness in the present.

Another cause of the success of Methodism must be attributed to the

SELF-SACRIFICING SPIRIT OF ITS MINISTRY.

The spirit of self-sacrifice lies at the foundation of all moral achievement. The example presented by Christ in his life, as well as in his death; the experience of the great and good in all ages of the Church, show that the greater the manifestation of this spirit, the greater and more sublime the results. As no class is more identified with Christ in effort for the salvation of the lost than the ministry, so no class are called upon to make greater sacrifices. The Methodist ministry are perhaps sharers with Christ in this respect to a greater degree than others. It is a part of the system with which they are identified. As they have no certain dwelling-place, they are rightfully styled itinerants. For while the rule on this point allows of a three years'

pastorate, (this is the maximum period,) every preacher is subject to removal at the end of each year. A presiding elder travels the length and breadth of his district four times a year, for at most four years in succession, and may be removed at any time. The bishops or general superintendents traverse the nation from center to circumference annually. On those who have strong local attachments, social dispositions, and domestic ties and associations, such a system bears hard and heavy.

When a man takes upon himself the obligations of a Methodist preacher he identifies himself with the system. The question is not, then, whether he will go to this or that appointment, but whether he will hereafter obey the voice of the Church, and go to such fields of labor as the judgment of its constituted authorities may determine. This step, although involving the surrender of all the endearments of home and home associations, is taken voluntarily and deliberately, and under a deep impelling conviction that the system which requires it is the one best adapted to the diffusion of the principles of the Gospel.

This peculiarity of Methodism, one of the prominent causes of its steady growth, has been coeval with its history. Wesley started out under God to wake up the slumbering energies of the Church. When persons desired to co-operate with him, he received them as helpers, and continued the relation as long as they continued as such. When, however, they began to pull down his work, or

contended that it should be put up in some other way, he severed the relation. That this was wise, every originating mind will admit. Before his death he transferred this power of receiving and dismissing preachers to the "legal hundred," as they are called, a body of preachers of his own creation. When Methodism began on this side of the water he intrusted the same power to his assistants. This power was vested in the bishops at the organization of the Church, and has never been revoked.

This plan of stationing the preachers is *not arbitrary*, as some suppose. They are usually stationed on account of peculiar adaptation to a special work. The bishop and presiding elders have their eye on each locality of a given district, and they have their reasons for each appointment made. It is usually the case, also, that each aggrieved preacher finds out before the close of the year that his appointment to that place was one of the greatest blessings of his life. This is on the principle of the divine economy, that the greater the sacrifice the greater the blessing.

This mode of making appointments is called by some *the tyranny* of the system. If so, it is a tyranny that each one voluntarily assumes, and with which he voluntarily remains. He is always provided with a place, and sustained as long as he remains. All systems have their disadvantages; and these are very apt to be magnified, while the other side is entirely overlooked. This is one of the frailties of our poor humanity, applicable to all the phases

of life. If those who are so often talking about the tyranny of the system would subject themselves to as great sacrifices as Methodist preachers, they might perhaps be the means of the salvation of a much greater number of souls. It might also give a little more expansion and force to the machinery with which they are identified. At any rate they ought to thank God that there are men willing, for Christ's sake, to make sacrifices from which they themselves shrink.

The success of Methodism must be attributed also to its

SYSTEM OF FREE CHURCHES.

This system was not only necessary in the outset, in order to secure an attendance, but it was as providential as it was necessary. As Methodism was raised up to meet the spiritual wants of a large class, not blessed with an abundance of this world's goods, it was important that they should not be debarred by any financial considerations. Besides, there is somewhat of a connection between a "free gospel" and "free seats."

The early fathers of Methodism felt that as God had made of one blood all nations of men to dwell on the earth, as his sun shines on all, as Christ died for all, and as heaven is free to all, so the Church on earth should be the living exemplification of God's universal love; and that in it the rich and poor should meet together, the Lord being the maker of them all. Hence the uppermost seat in the synagogues was as free to one man as another.

The first come were the first served. This was the case in the "Rigging Loft," which was fitted up as a free preaching station for the people. The subscription paper for the first Methodist Church edifice in this country asked for funds to erect a house "where the gospel of Jesus Christ might be preached without distinction of sect or party." This free, broad system has been adhered to with few exceptions until the present, and has contributed much to the prosperity of the denomination.

The system of renting the pews in the house of God, or of selling them, is not only a modern invention, but is very deleterious to the spread of the gospel. Few persons obtrude themselves into a private pew any more than into a private house. Few, also, love to be put there, especially when they see the hesitancy with which it is done; and knowing also the sensitiveness of most owners of pews on that point, they stay away. A large class of persons also are migratory in their habits. They stay in one place as long as business or other circumstances warrant. While settled, they usually avoid all "pewed churches," unless they happen to be members of one of them. And, as Methodist churches are known to be free, they find their way there if anywhere, and in process of time are converted to God. The Methodist free seat system has saved thousands to the Church of God who otherwise would have been lost.

The system of pewed churches is usually advocated on the ground of convenience and comfort. It is so much more agreeable, it is said, to have

one's own pew fitted up in style, than to sit here and there with everybody. This argument is simply a selfish one, not to be weighed for a moment if it interferes in any way with the undying interests of an immortal soul. Methodism has yielded this point of personal comfort for Christ's sake, and thrown open its pew doors to every class and condition.

Pewed churches are often advocated on financial grounds. It is the only way we have, says one, of supporting the minister and defraying the other expenses of the church. Methodism has managed to live, until it collects nearly double the amount of any other denomination in the land, without resorting to the tricks and traps so frequent in the renting and selling of pews. Besides, if a man pays \$50 a year for his pew, he pays that for his own comfort, as much so as for his house, and not directly for the support of the gospel. That his pew rent goes to the support of the minister I admit, but no thanks to him; he paid it for his own comfort or convenience. Methodist families sacrifice such comforts, and contribute just as much for the direct object of sustaining the gospel. That this free seat system has worked well in practice, an experience of a hundred years has fully demonstrated.

The success of Methodism must also be attributed to

ITS FREQUENT REVIVALS.

Methodism originated with revivals; its life-power has been drawn from them, it can only exist by their continued use. Scarcely a Methodist min-

ister passes a winter without a revival. Camp-meetings also tend to keep the revival spirit alive during the summer. Scarcely is there a prayer offered by a Methodist, whether minister or layman, without the use of the scriptural expression, "O Lord, revive thy work." Every sermon is intended to lead souls immediately to Christ. Thus the work of Methodism, the year round, is *soul saving*. Its altar, or anxious seat, is always ready; and there is no lack of invitation on the part of the minister for persons to "come forward and give their hearts to Christ." If as much effort were put forth to instruct and nourish as to convert, the Church would have been much more successful than it has been. In the future, its energies should be put forth in the twofold work of conversion and confirmation.

It is often said, and said sometimes jestingly, if not reproachfully, that "Methodists believe in revivals." Most certainly they do, and so did Habakkuk, and so ought every Christian who believes in the degeneracy of the race. The teachings of the Scriptures, as well as the wants of our nature, show the need, not simply of reformation, but of *revival*, of *renewal*. The truth is, all denominations believe in them more or less, but the Methodists are true to their convictions in practice. In addition, they not only believe in them, but are willing to work for them, which is no small matter. To preach during the Sabbath, as well as every evening of the week; to attend inquiry-meetings, class-meetings, prayer-meetings; to visit inquirers at their homes,

and to encourage the new-born soul, besides all the regular duties of the pastorate, for months in succession, devolves work on a minister that the infirmities of human nature shrink from in some Methodist ministers, much more those of other denominations.

Methodism assumes that God is ready at all times to pardon the sinner. Hence these frequent revival seasons are intended to bring him to a feeling sense of his condition. Knowing the natural tendency to resist the striving of the Spirit, their object is to persuade the sinner to yield assent to its influence. If religion were simply a change of purpose, there can be none too many helps to induce men to change. But knowing the treachery of the heart, and the wiles of Satan, the object of revivals is to induce men, under the pressure of deep conviction, to take the first step in coming to Christ to receive the remission of their sins. Believing in a present salvation, they press the subject right home to the conscience, and urge the acquiescence of the will. Through the influence of such effort, thousands yield to the Spirit's power, and are born into the kingdom, who without such effort would have remained impenitent. The great want of the world is increased effort in the work of salvation, and it is to be hoped that the revival spirit will not only be continued in this communion, but that it will be extended to others.

Among the causes which have contributed to the success of Methodism must be mentioned

ITS LAY EFFORTS.

That every member of the Methodist Episcopal Church is a working member we do not pretend; that there are many of such also in other Churches we admit; but what is asserted is, that the growth of the denomination has been in proportion to its activity, and, in a special sense, may be attributed to its efficient system of lay operations.

When a person unites with the Church he is immediately placed in one of the classes, under the care of a person of experience and discrimination. It is soon ascertained in what the talents of the young convert consist, and he is soon assigned a place on one of the Church Committees, where they can be developed. This may be on the Tract Committee, to visit from house to house with the printed page, and to drop a word of exhortation or comfort. It may be on the Sunday-school Committee, to "gather the children in," to be instructed in the truths of the Bible. If he is sufficiently skilled he may be placed over a class of young immortals, to train them up for Christ. He may find his place in the Clothing Committee, to provide and dispense garments to the naked and destitute; or, as a member of the Relief Committee, assist in feeding the hungry, and otherwise caring for their temporal wants. On the Missionary or Bible Committee, he may be assigned a place to solicit means to aid in sending the living minister and the inspired word to distant, destitute regions. If he has

financial tact, he will be made a steward, to use his talent in connection with the temporalities of the Church; or he may be elected to fill a vacancy in the Trustee Board. If God has honored him with a deep spiritual experience, he is made a class-leader, to help on the younger and weaker disciple in the heavenly way. If he has the gift of speech, he is licensed to exhort, under the direction of the pastor; and if, in addition, he is a person of experience, and versed in Bible truth, be licensed as a local preacher, to dispense the word of life to his fellow-man as often as opportunity shall offer. The women, too, are eligible to many of these committees, and ought to be to more; and although the Church has no "Sisters of Charity," as such, yet they are all engaged in works of charity and mercy in the way best adapted to the talent God has given them. In no Church is the lay element more recognized, better systematized, and more efficient. Indeed, an idler has no business in the Methodist Church. If such a one is in it, he is not of it. He is a drone in the hive, and ought, if not exactly to be stung out, to be made to feel so very uncomfortable as voluntarily to retire. The Methodist Episcopal Church is not a spiritual lounging place, in which members can simply take comfort; it is not a spiritual restaurant, where persons enter to feast upon the good things of the kingdom; but it is a spiritual workshop, where persons who enter are expected to work for Christ. It will be a fatal day for Methodism if its members ever get too proud or too indolent to

work for Christ. Its activity has been its life, the law of its growth, and it can only exist and prosper by its continued operation.

This is seen from general principles. Effort is the secret of success in everything. Systems as well as individuals prosper in proportion to effort. Inward growth also is the exact measure of well-directed Christian effort; hence a blessed experience may be realized in proportion as we mete out blessings to others. On this principle it is no wonder that the moment Saul's eyes were open and he saw duty staring him in the face, he inquired, "Lord, what wilt thou have me to do?" If conversion is not simply a call to work, as some have asserted, every conversion includes such a call; and while one person is called to preach, every other person is equally called to do something. The Methodist system recognizes this principle and sets all to work, and that, too, in the way adapted to the peculiar talents with which they are endowed.

Another of the elements of success in Methodism is

ITS MISSIONARY SPIRIT.

Methodism, as a branch of the Church of Christ, is not the result of human contrivance. While its founder knew that organization was inseparable from well-conducted Christian effort, yet he never contemplated a new denomination. Indeed, he took no step in organization until compelled by the force of existing circumstances. The idea upper-

most in his mind was the diffusing of a new life through the dead body of ecclesiastical formalism, the spread of holiness through the land, the conversion of the world to Christ. This was the sublime idea which gave birth to the new movement, and this has ever been its inspiring theme. And, although the efforts of the Wesleys were so systematic and methodical that they were called Methodists, after a certain sect of ancient physicians, yet they were never anxious or concerned in respect to plans or systems of organization. In all of their discourses you hear no denunciation of existing sects, no arguments in favor of a new one. Christ and his salvation were the burden of their souls and the theme of their discourses. The helpers that gathered about Wesley did not labor for sect, but for Christ. For this object they mingled, preached, and prayed with the colliers of Kingswood, and the masses in the fields, markets, and streets. Thus the spirit which gave birth to Methodism was a missionary spirit; a spirit which thinks more of Christ and the souls redeemed by him, than of denomination or sect. It was the same spirit which moved the bosom of the Saviour to tenderness and compassion, when he saw the multitudes about him as sheep without a shepherd.

The same missionary spirit has been infused into the heart and soul of Methodism in this country. Look at Francis Asbury, the apostle of American Methodism, the memory of whom will be more and more cherished as time advances. In his

annual round he traverses the country in true apostolic style, beseeching men to become reconciled to God. Even earlier than this, the devoted Barbara Heck, with the salvation of the soul uppermost in her mind, urges Embury to stand up for Jesus, lest they should "all go to hell together." Garrettson and Lee, and others in the Methodist succession, rose above mere narrow denominational motives, and planted themselves upon the broad platform of Christian catholicity and earnest aggressive effort. Methodist preachers have always acted upon the presumption that they were included in the call, to "go and preach the Gospel to every creature," hence they have gone whether invited or not; and sometimes have gone when they were invited in a very emphatic manner to leave. This missionary spirit has given to the Church the epithet, "the pioneer Church," and to its ministry, "the circuit-riders."

While the mission of some other Churches may be to settle, the peculiar prerogative of the Methodist Episcopal Church is to push out into destitute regions, to break new ground, to urge upon the masses generally the saving truths of the Gospel. Whether those who are arrested by the Spirit through these efforts unite with the Methodist Church or some other, is a question of little importance so long as they join where they can grow in grace and be instrumental in effort for Christ. The union of the soul to Christ, and not to this or that ism, is true Methodism. And there is not a Methodist to-day but what would say, "Let Meth-

odism go, if thereby the cause of Christ can be subserved."

The success of this denomination in the future depends upon adherence to the same broad principles of catholicity, the same earnest aggressive efforts. The first and paramount duty of the ministers of Methodism in their pastoral relation, in their preachers' meetings, quarterly, annual, and general conferences, is not how Methodism can best be advanced, but how the machinery of Methodism can be made more effective in the spread of the Redeemer's kingdom. Let the great heart of Methodism be inspired with such a sublime idea, and every pulsation will be quickened with new vigor and accelerated force. With such a motive impelling its every act, the growth of the Church during the century on which it is soon to enter will be greatly in advance of the past. "He that watereth others shall himself also be watered."

Another element of success in Methodism, is its

POSITIVE CHRISTIAN EXPERIENCE.

In all ages of the Church the doctrine of assurance has been, to some extent, believed. It was taught by Origen, Clemens, and others of the ante-Nicene fathers. Arguments in its behalf were used by some of the Reformers. Luther says, that faith is spewed out without assurance; while Melancthon maintains, that it is the line of discrimination between heathenism and Christianity. The writings of these

men however show, that all they had was a mere *theological belief* on the subject. A clear, practical definition of this truth was reserved for Wesley. "By it," says he, "I mean an inward impression on the soul, whereby the Spirit of God immediately and directly witnesses to my spirit that I am a child of God; that Jesus hath loved me and given himself for me; that all my sins are blotted out, and I, even I, am reconciled to God." Such an experimental definition was never before given, simply because it was but very little realized. In this inward realization, this heartfelt experience, consists its peculiarity to Methodism, and not in the intellectual assent of its scriptural existence. It is the experimental application of this doctrine that has called forth the opposition of others, and which the Church has felt it to be its duty to defend.

This key-note of a positive, practical theology, struck by Wesley, has been vibrating through the heart of the Church until the present time. It has been proclaimed theoretically and experimentally both by preacher and people. The young convert, with the first buddings of a new life, has shouted out from the innermost depths of his soul the doctrine of a conscious positive assurance. With the poetry of Charles Wesley the Church has been made to resound with the same positive strains of heavenly melody. Thus while others had been hoping that they were Christians, and hanging in suspense between hope and fear, the most unpleasant of all conditions, the Methodists, with an inward conviction, were enabled to speak of sins forgiven,

and love and joy abiding, with much definiteness and clearness. "The Spirit beareth witness with our spirits that we are the children of God."

Such a positive theology, such an inward satisfaction, was what the world had long needed. It had been hungering and thirsting for it, and it is no wonder that it found willing adherents. The very profession of such an indwelling experience has led thousands to a more careful examination of their condition, accompanied with earnest prayer for the same conscious blessed experience. Said a person once, who had through many struggles entered into the assurance of faith, "That I loved my partner in life I knew, because I *felt* it; and now, blessed be God! I know that I love Him because I *feel* it." This was an *argumentum ad hominem* that none could resist, and resulted, then and there, in several others pressing into the same positive experience. The love of Christ in the soul, enjoyed and confessed, has given Methodism much of its efficiency. Its success in the future will be in proportion to its faithfulness in this respect.

Another element to be enumerated, in connection with the success of Methodism, is its

DOCTRINE OF SANCTIFICATION.

This doctrine, as taught by Methodists, has held such an inferior place in the theology, preaching, and experience of other denominations, that it has long since been regarded as peculiar to Methodism. That there have been persons in other communions

who have both experienced and taught it, is evident from the works of Professor Upham and the Rev. Dr. Boardman. The "Interior Life" of the former, and the "Higher Life" of the latter, show that these men had more than a mere theoretical knowledge on the subject. In many of the denominations there are clergymen who both enjoy and preach it, while communicants in great numbers are its living epistles.

In Methodism this doctrine has occupied a prominent place. No matter what the theme presented, the object was to lead the soul to a higher experience. No matter what the terms used, whether sanctification, perfection, consecration, resignation, or any other, the meaning was "holiness of heart, without which no man shall see the Lord." It has not been regarded simply as an appendage of Christianity; neither as something which a Christian may accept or reject at pleasure, but as the vital element of the system, its *sine qua non*. Rev. Dr. Jesse T. Peck hit the point in the title of a work on this subject, when he called it "The Central Idea of Christianity." With this belief, together with the higher Christian experience which it teaches, Methodism has been eminently successful.

The apostolic period of the Church was a period of spiritual life, of practical effort. With the passing away of this period the Church began to settle down into a dead formalism. Its unity was not the unity of the Spirit, but of outward conformity, enforced by fagot, rack, and sword. The Reformation was a step in the right direction, but it was

rightly named a *reformation*. While justification by faith was taught as a doctrine, it was reserved for Wesley and his coadjutors to teach and illustrate a justification that was felt, a renewal of nature, a sanctification through the Spirit. All these terms were vitalized by experience into a significance and force before unknown. The former was the letter which killeth, while the latter was the spirit which giveth life. The revival of the spiritual life of the Church was also the revival of its practical operations. Never did Bible, missionary, and Sunday-school societies, together with charitable and benevolent institutions, flourish as since the infusion of this new life. No wonder that Methodism has been styled "the sublimest achievement of the nineteenth century."

This doctrine is the great want of the world today. Tossed as it is on the waves of conflicting opinions; bewildered as it is, amid a multitude of counselors, it needs, as Noah's dove, some spot on which to rest in peace and security. The age on which we are entering is to be marked emphatically by a deep inward experience, an intensified spiritual life; and, as a necessary consequence, earnest, active, aggressive effort in all those agencies which tend to the comfort of the body as well as the elevation of the soul. The unity consequent thereon is not to be the unity of conformity, which has so stained the pages of the past; but the unity of Christian catholicity, of earnest effort, of the indwelling of the same Spirit. The preparation for this is not studied formulas of faith, on which all

can agree, but the sanctification of the Spirit, consecration to God, resignation to the Divine will, and love and charity to our neighbor. This is not needed simply as a doctrine believed and preached, but *inwardly experienced*; then it will be preached both in the pulpit and in the life. This higher Christian experience, I remark again, is the great want of the world to-day. In its restlessness it is beginning to tear itself loose from outward unnecessary forms and restraints, while yearning after a higher and divine inward life. While to the Jewish Church were committed the oracles of God, to the Christian Church has been committed the unfolding of its higher spiritual truths. The language of the Bible is simply the garb thrown around the spiritual truth intended by the Spirit to be conveyed. It is this spiritual essence that satisfies the spiritual nature, and for which thousands are hungering and thirsting. And with inward spiritual power and outward aggressive effort sufficient to meet this felt want, Methodism may be the means under God, during its second century, of lifting this wicked, disquieted world into a purer, serener, and diviner region.

APPENDIX.

CHURCH EDIFICES.

UNITED STATES CENSUS 1860.

Denominations.	Churches.	Accommodation.	Value.
Methodists.....	19,883	6,259,799	\$33,093,371
Baptists.....	11,221	3,749,553	19,799,378
Presbyterians.....	5,061	2,088,838	24,227,359
Roman Catholics.....	2,550	1,404,437	26,774,119
Congregationalists....	2,334	956,351	13,327,511
Episcopalians.....	2,145	847,296	21,665,698
Lutherans.....	2,128	757,637	5,385,179
Christians.....	2,068	681,016	2,518,045
Union.....	1,366	371,899	1,370,212
Cumb. Presbyterians.	820	262,978	914,256
German Reformed....	676	273,697	2,422,670
Universalists.....	664	235,219	2,856,095
Freewill Baptists....	530	148,693	2,789,295
Friends.....	765	269,084	2,544,507
Reformed Dutch.....	440	211,068	4,453,850
United Presbyterians.	389	165,236	1,312,275
Unitarians.....	264	138,213	4,338,316
Tunkers.....	163	67,995	162,956
Ref. Presbyterians...	136	48,897	386,635
Mennonites.....	109	36,425	137,960
Jewish.....	77	34,412	1,135,300
Adventists.....	70	17,120	101,170
Winebrennerians....	65	27,700	74,175
Swedenborgians.....	58	15,395	321,200
Seventh-Day Baptists.	53	17,864	107,200
Moravians.....	49	20,316	227,450
Spiritualists.....	17	6,275	7,500
Shakers.....	12	5,200	41,000
Six-Principle Baptists.	9	1,990	8,150
Minor Sects.....	26	14,150	895,100
Total.....	54,009	19,128,751	\$171,398,432

The following are the Census returns of 1850, of the leading denominations:

Denominations.	Churches.	Accommodation.	Value.
Methodists.....	13,280	4,343,579	\$14,822,870
Baptists.....	9,375	3,247,029	11,020,855
Presbyterians.....	4,824	2,079,690	14,543,789
Episcopalians.....	1,459	643,598	11,375,010
Roman Catholics.	1,121	667,823	9,256,758

The increase of Methodist churches from 1850 to 1860, as shown by the Census, is 6,603; Baptists, 1,846; Catholics, 1,429; Episcopalians, 685; Presbyterians, 237. The increase of the Methodists is 2,406 more than the four denominations above-named.

BISHOPS OF THE M. E. CHURCH.

NAMES.	When Ordained.	REMARKS.
Thomas Coke...	1784	Died at sea, May 3, 1814, aged 67.
Francis Asbury.	1784	Died in Va., March 31, 1816, aged 71.
R. Whatcoat...	1800	Died in Delaware, July 5, 1806, aged 71.
Wm. M'Kendree	1808	Died in Tenn., March 5, 1835, aged 73.
Enoch George...	1816	Died in Va., Aug. 23, 1828, aged 60.
R. R. Roberts...	1816	Died in Indiana, March 28, '43, aged 65.
Joshua Soule...	1824	Entered M. E. Church, South, 1846.
Elijah Hedding.	1824	Died in Po'keepsie, Apr. 9, '52, aged 72.
J. O. Andrews...	1832	Bishop of M. E. Church, South, 1846.
John Emory....	1832	Died in Md., Dec. 16, 1835, aged 47.
Beverly Waugh.	1836	Died in Md., Feb. 9, 1858, aged 69.
Thos. A. Morris.	1836	Residence, Springfield, Ohio.
L. L. Hamline...	1844	Resigned '52; died in Iowa, Mar. 22, '65.
E. S. Janes.....	1844	Residence, New York.
Levi Scott.....	1852	Residence, Odessa, Del.
M. Simpson....	1852	Residence, Philadelphia, Pa.
O. C. Baker....	1852	Residence, Concord, N. H.
F. R. Ames....	1852	Residence, Baltimore.
Davis W. Clark.	1864	Residence, Cincinnati, Ohio.
E. Thomson....	1864	Residence,
Calvin Kngsley.	1864	Residence, Cleveland, Ohio.

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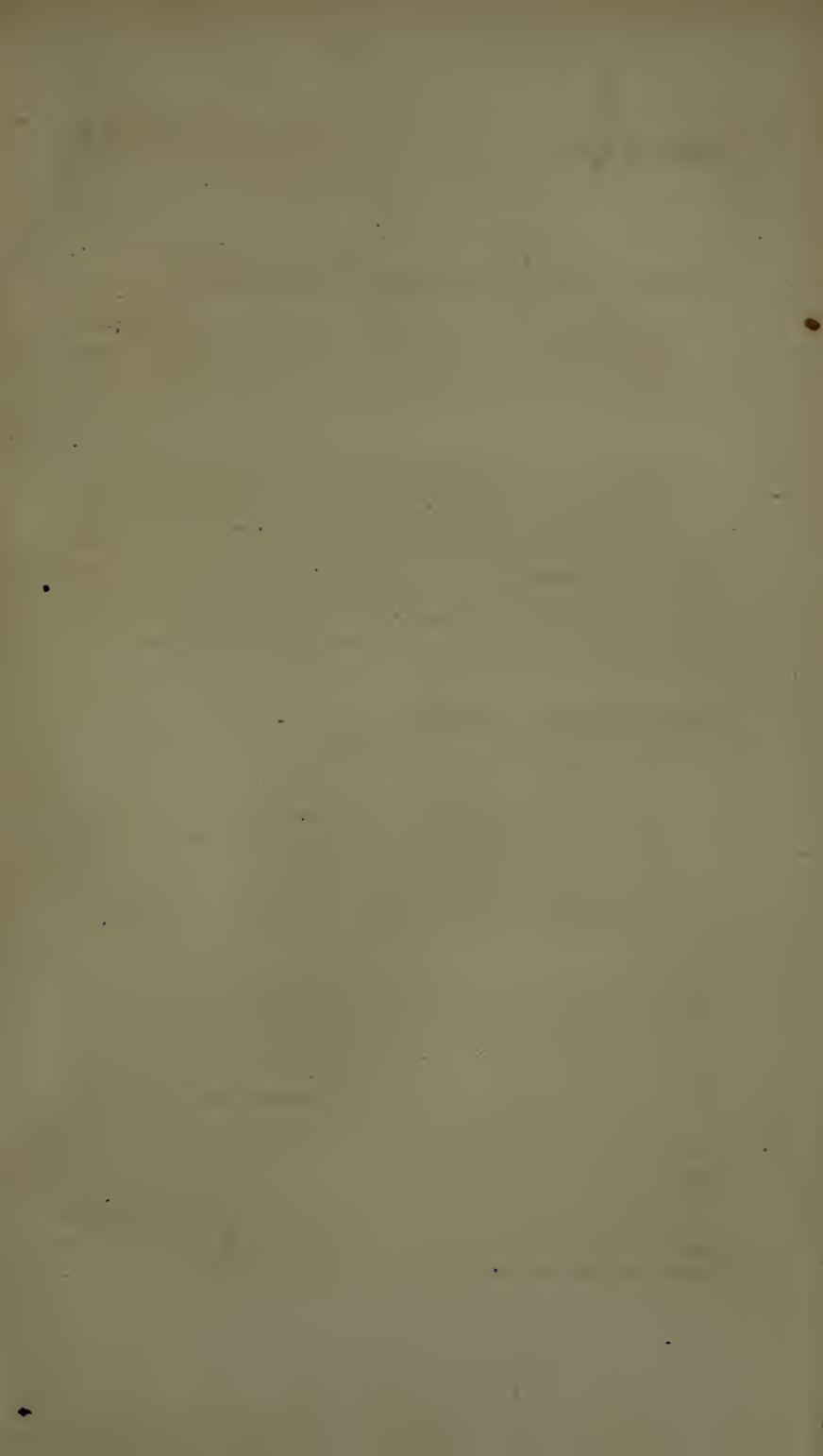
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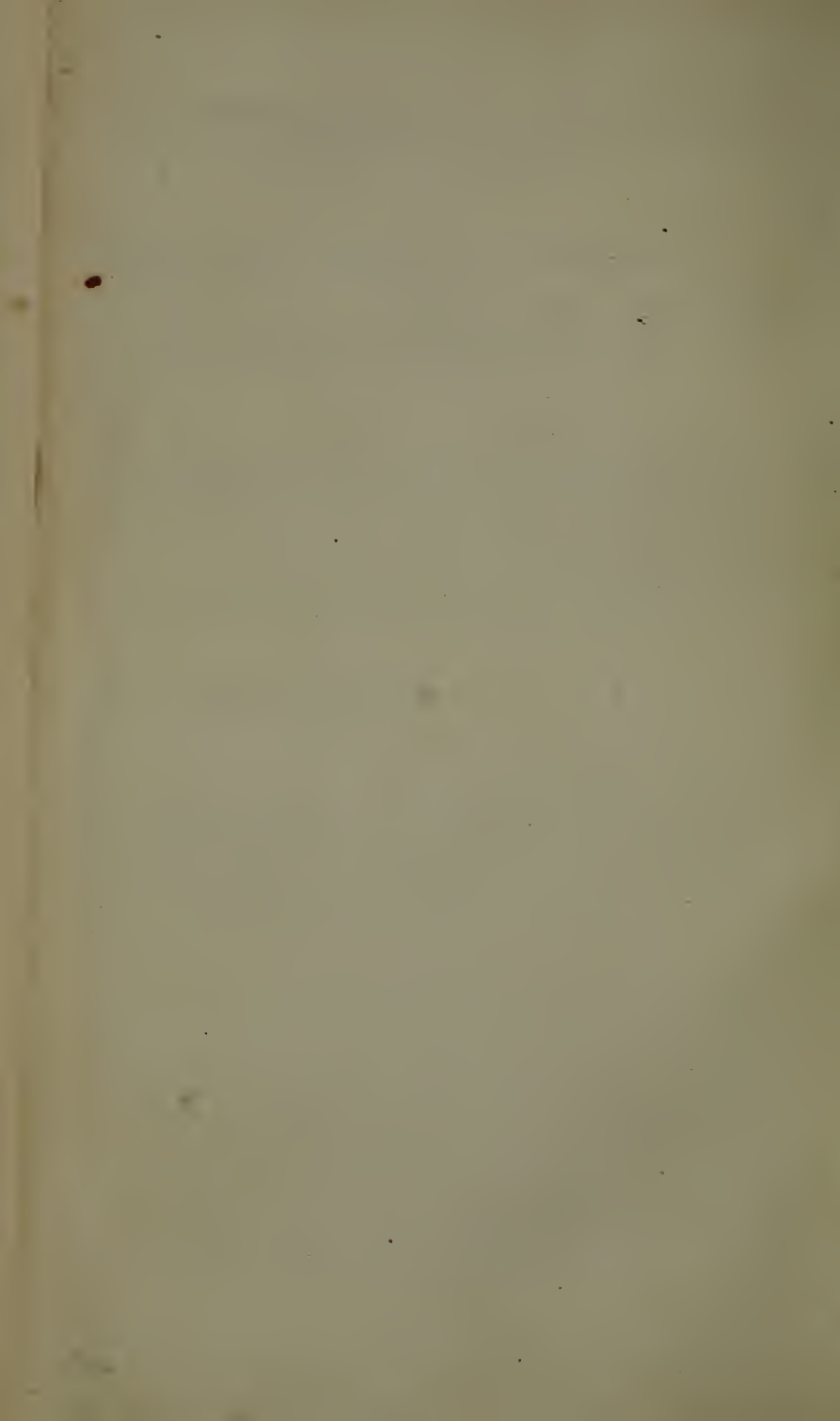
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